

Signs of the Times

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The Bible a Challenge to Atheism

Why Do Not Men Produce Such Books To-Day? Never So Well Equipped for It as Now
Human Failure, and the Divine Origin of the Book

By GEORGE B. THOMPSON

THE Bible is indeed a wonderful volume. It is a library, consisting of sixty-six books, written by many writers, covering a number of centuries. Its light and power have permeated and changed the map of the world. No other book has been hated as the Bible has. It has been cursed and burned, and yet it continues its work of blessing and uplifting humanity. It is a rock, impregnable to the assaults of infidelity. While its enemies are denouncing it as a human production, millions of people are ready to testify that it is the product of an infinite God.

The divine origin of the Bible was most forcefully set forth by the distinguished statesman, William J. Bryan, the present secretary of state, in a most eloquent address somewhat recently delivered in Washington, D. C. From this inspiring address I take the following paragraphs:

CHALLENGE TO ATHEISTS

"Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

"Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race. They lived among the hills of Palestine, in a territory scarcely larger than one of our counties. They did not have printing-presses, and they lacked the learning of the schools. They had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization. They had no telegraph-wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command to-day!

"And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal

life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign-posts at every dangerous point along the path.

"We turn back to the Bible for the Ten Commandments, which form the foundation for our statute law; and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing peace and good will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the crowning figure of all time, whom the world is accepting as Saviour and as the perfect example.

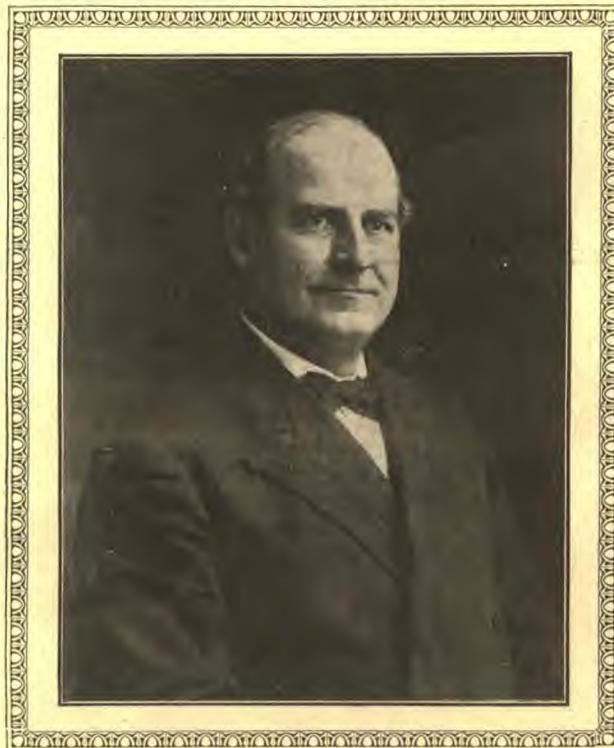
WILL THEY ATTEMPT A BETTER ONE?

"Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they will, and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them roam at will wherever science has opened a way. Let them take advantage of all the progress in art and in literature, in oratory and in history. Let them use to the full every instrumentality that is employed in modern civilization. And when they have exhausted every source, let them embody the results of their best intelligence in a book, and offer it to the world as a substitute for this Bible of ours.

"Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we can not rightfully expect as much of him now as nineteen centuries ago, or does the Bible come to us from a source that is higher than man—which?

NO REFUGE IN RETROGRESSION

"But our case is even stronger. The opponents of the Bible can not take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance, and their claim is founded upon fact. In all matters except in the science of how to live man has made wonderful



WILLIAM J. BRYAN

progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning.

"For ages the rivers plunged down the mountainsides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power, and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And while falling water is becoming each day a larger factor in burden bearing, water rising in the form of steam is revolutionizing the transportation methods of the world.

"The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

"Lightning, the dread demon that, from the dawn of creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand boy, and brings us illumination from the sun, and carries our messages around the globe.

THE BIBLE AN UPLIFTING POWER

"Inventive genius has multiplied the power of a human arm, and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease, and teaching us how to prolong life. In every line, except in the line of character building, the world seems to have been made over; but the marvelous changes by which old things have become new, only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being.

"Wherever the moral standard is being lifted up — wherever life is becoming larger in the vision that directs it, and richer in its fruitage — the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

THEY MUST CONFESS IT

"The atheist and the materialist must confess that man ought to be able to produce a better book to-day than man, unaided, could have produced in any previous age. The fact that they have tried, time and again, only to fail each time more hopelessly, explains why they will not — why they can not — accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

IMPRESS IS ON THE WORLD

"They have prayed to their god to answer with fire — prayed to inanimate matter with an earnestness that is pathetic. They have employed in the worship of blind force a faith greater than religion requires, but their almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the Architect who planned it all? How long will the agnostic, closing his eyes to the plainest truths, cry 'Night, night,' when the sun in his meridian splendor announces that noon is here?

"The Bible has stamped its impress upon the map of the world. Its boundaries are

clearly marked, and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed, and back of that code of morals is the divine character of Him who is both Son of God and Saviour of mankind."

THEIR ORACLE IS DUMB

This challenge to the god of unbelief and skepticism we judge will go unanswered. Their oracle is dumb. "That which is noted in the Scripture of truth" will stand. The predictions of the ancient seers, covering millenniums of the future, have all been accurately fulfilled, and will stand.

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.

"Far called, our navies melt away.
On dune and headland sinks the fire.
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"

— Kipling.

But while we see that all earthly things are stamped with decay, and in a few brief years crumble into ruins, the word of our God stands fast forever and ever; and those who keep their feet upon this imperishable rock will endure the trials and disappointments of life, and share finally in the reward which it promises.

The Will of God Is His Law

NOT every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. Where is the will of God to be found? Rom. 2:17, 18 says, "Behold, thou art called a Jew, . . . and knowest His will, and approve the things that are more excellent, being instructed out of the law." The verses following show that this is the law of God; and the one who obeys it, is the one who has done the will of God.

Christ is our example, and of Him it is predicted: "Sacrifice and offering Thou didst not desire; . . . burnt offering and sin-offering hast Thou not required." Ps. 40:6. Whence the necessity of these offerings? — Because man had transgressed God's law — committed sin. "To obey is better than sacrifice." 1 Sam. 15:22. If man had not sinned, these offerings would not have been necessary. "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:7, 8. "He taketh away the first [sacrifices and offerings], that He may establish the second. By the *which will* we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10.

"This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Verses 16-18. When the law of God is written in the heart of an individual, and his past sins are forgiven, he will never sin any more, provided he remains in that relation to God's law. Ps. 37:31; 119:1-3. He will be fully sanctified, holy,

perfect. This is to know God. "They shall not teach every man his neighbor: . . . for all shall know Me, from the least to the greatest." Heb. 8:11.

This is the class who know righteousness. "Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7. These are called "trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3.

EVIDENCES OF BEING THE CHILDREN OF GOD

"We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

Some might ask, What commandments are here referred to? The answer is in the following verses: "And this is His [the Father's] commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him." The Father's will is, "that we should believe on the name of His Son Jesus Christ"; and the Son says, "If thou wilt enter into life, keep the commandments, . . . Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal," etc. Matt. 19:17-19. "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21.

To do God's will on earth through faith in Christ, will make us citizens of the heavenly kingdom. "Thy will be done in earth, as it is in heaven." Matt. 6:10. This says and means God's whole will, as contained in His law. James 2:10-12. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20, A. R. V.

M. C. ISRAEL.

Habit of Happiness

ONE can acquire a habit of happiness just as one can fall into that dreadfully bad habit of being sorry for oneself, and it is astonishing how happy people and happy homes are sought and appreciated. Happiness in the face is like the sun in a landscape or a fire in our living-room; it attracts the attention as the principal thing, and warms and cheers all those who see it. Happiness, like good humor, is contagious; and just as one unconsciously begins to smile when watching radiant, laughing people, so one unconsciously begins to feel happy when one is in the company of genuinely happy people. "True happiness" is only another term for gratitude to the Giver of all good, and there is wonderful help in counting the blessings that we have, large or small, and hunting them up determinedly. E. ELFFERS.

Nominal Protestantism Bowing to Rome

America the Land of Opportunity for the Papacy
Catholic Ceremonies in Protestant Churches—What the Significance

By A. R. BELL



THE decline and fall of Protestantism seems of late to be the theme of Roman Catholic journalism, and keeping step with this is their boast of the progress and the onward march of Roman Catholicism.

"THE LAND OF OPPORTUNITY"

To that system, America is the land of opportunity. The word has gone forth to make America Catholic; and in spite of all the fearful things they say of the Reformation and the Reformers, and of Protestantism in general, in spite of the intense spirit of hatred breathed in all their utterances concerning Protestantism, and the professed and published detestation in which they hold all members of the Protestant faith, it would seem as though professed Protestantism were doing what she could to help make the aim of Rome successful.

"DISINTEGRATING BEFORE HER EYES"

Roman Catholicism says "Protestantism is disintegrating before her eyes," and that "multitudes of its greatest representatives are hurrying to the temples which their forefathers had abandoned."

They are telling us that "from one end of Christendom to the other, all monuments and memorials of these demoniacs [the Reformers] must be blotted out," and that "the world at large will soon fall into line . . . and expurgate their history, making confession of its sin, and begging forgiveness."

RELIGIOUS LIBERTY WILL BE ENDED

The boast has been made that when Roman Catholics shall be in the majority in this country, which they say will "certainly be the case by and by," then "religious liberty will have come to an end in the republic of the United States."



CARDINAL O'CONNELL, WHO WELCOMED THE CONVENTION TO "CATHOLIC BOSTON"

And yet in the face of all this hatred and antagonism, professed Protestants seem to have forgotten that "eternal vigilance is the price of liberty," and that "Rome never changes"; and with a zeal not according to

FOR more than half a century, we have said to the world that nominal Protestantism would yet unite with Catholicism to form a great, world-wide persecuting power. We have also said, for all this time, that the United States would take the lead in this colossal ecclesiastical movement. Our conviction in this matter has been brought about by the study of the book of Revelation, especially chapters 12, 13, 14, 17, and 18. The evidence is plain enough to show what is coming. The facts presented by Elder Bell might be multiplied at length; but of course the majority will not give heed, and at the same time they will fulfil the prophecy, though all the while scoffing at it. The question is one of God's word and the facts; and no matter whether Catholic or Protestant, every individual should weigh the testimony. Neither our clamorous teaching, nor our vaunted "broad-mindedness" and "liberality," nor our prejudices, will be the deciding factor in the Judgment. We must all meet what God's word says, rather than what is the teaching of the church. EDITOR.

knowledge, they are found playing court as to a mother from whom, by their own wrongdoing, they had been estranged.

SOME WEATHER-VANES

Note a few straws that show which way the wind is blowing. In an English weekly newspaper we are told:

"Protestantism is being steadily sapped. Ministers of the Church of England deny that they are Protestant ministers. Many of them openly flout the Reformation, and tell us, without mincing words, that the martyrs were traitors, and that they deserved their fate."

We come over to this side of the Atlantic, to the "land of opportunity" in the eyes of Romanism, and we hear a Philadelphia minister telling us, speaking of Protestantism:

"We are all approaching . . . the Roman Catholic. The world is more cultured; and as people become more refined, the need of an appeal to the senses increases, and ceremonials, vestments, high-class music, pageants, lend dignity and impressiveness. This observance of feasts and fasts, of saint days and martyrs' days, in my opinion is not harmful. It increases the veneration of worshipers for the church."

Note that as we become more cultured and refined, the appeal must be to the senses, and not to the heart, and that veneration for the church is the object sought. This is the very essence of Romanism.

PROTESTANTISM A THING OF THE PAST

Another Philadelphia minister tells us that "the spirit of Protestantism is fast dying out in the United States, and will soon be a thing of the past."

We hear another, in Camden, New Jersey, in a sermon on "The Altar Fires," say:

"There are writers . . . who tell us that the Roman Catholic Church is a threat to the future welfare of our nation. Will you hear me when I say that the putting out of the fires that burn at this moment on Roman Catholic altars would be the greatest disaster that could overtake our country or our civilization?"



CARDINAL GIBBONS, WHO BLESSED A CROSS FOR A PROTESTANT MINISTER

ASKED THE CARDINAL TO BLESS IT

We read of a Protestant minister of Washington, D. C., sending a cross to Cardinal Gibbons, to be blessed by him, before presenting it to a member of his Sunday-school, and telling her:

"This will have an added sacredness and value to you as a faithful child of the church, because it has a cardinal's blessing."

CATHOLIC MASS IN BAPTIST CHURCH

We read of a Roman Catholic mass being held in a Baptist church in Elmhurst, New York, and the minister saying:

"We're getting along splendidly. There's plenty of room here for both congregations. You see I've always preached brotherly love, and I believe in it."

We are told of a minister in New York City who, preaching in a large tent, said he felt it would "be but a short time before the Roman Catholic Church and all the Protestant churches would unite in one grand church."

A PROTESTANT CONFSSIONAL

And now we read, in the *Literary Digest*, of a movement for a "Protestant confessional." Of this movement, a writer in the *Western Christian Advocate* says:

"Now the class-meeting has gone, and the revival fails to reach the multitudes of men. How will the church readjust herself to the new conditions?—Not with a confessional established under ecclesiastical control, but with some form that will give men opportunity to confess their sins. A Protestant confessional would be a pastoral clinic which drew men to it because of their need, and which wins and holds their confidence because of the service rendered. Let us encourage and facilitate confession. It is good for the soul."

And through it all, Rome laughs to herself and bides her time.

ROMEWARD TREMENDOUSLY

Coupled with all this fearful apostasy and drawing of Protestantism Romeward is the tremendous increase of Roman Catholic population, and the attitude of men in public civil life toward the papal hierarchy.

We remember that for the four years of the last Republican president's stay in the White House, he, with many of his cabinet and high officials of the government, attended mass each Thanksgiving day in St. Patrick's Church, Washington, D. C. We remember Cardinal O'Connell's being introduced as "the first citizen" of Massachusetts, at a banquet given in Boston, and of high

(Continued on page 13)

PAUL BEFORE THE TYRANT NERO

INTRIGUES OF BOTH JEWS AND ROMANS — PAUL AGAIN BEFORE NERO, MAKES MIGHTIEST APPEAL
NATIONS WERE SHAKEN, AS MARTYR'S WORDS LIVED ON

By Mrs. E. G. White

WHILE Paul's labors in Rome were being blessed to the conversion of many souls and the strengthening and encouragement of the believers, clouds were gathering that threatened not only his own safety, but also the prosperity of the church. Before the close of the two years' imprisonment, the Jews became more active than ever in their efforts against Paul, and they found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, lent all her influence to aid their murderous designs against the champion of Christianity.

NOTHING TO FEAR WHILE LOYAL

Paul could hope for little justice from the Cæsar to whom he had appealed. Nero was more debased in morals, more frivolous in character, and at the same time capable of more atrocious cruelty, than any ruler who had preceded him. The reins of government could not have been entrusted to a more despotic ruler. From the view-point of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that so long as he was loyal to God, he had nothing to fear.

KINDNESS FROM THE CRUEL TYRANT

And God did shield His servant. At Paul's examination, the charges against him were not sustained; and contrary to the general expectation, and with a regard for justice wholly at variance with his character, Nero declared the prisoner guiltless. Paul's bonds were removed. He was again a free man.

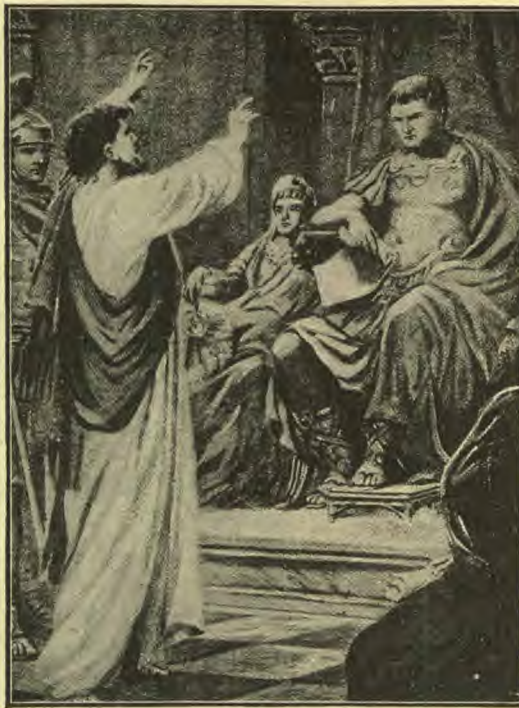
PERSECUTION CAME TO THE CHURCH

Had his trial been longer deferred, or had he from any cause been detained in Rome until the following year, he would doubtless have perished in the persecution which then took place. During Paul's imprisonment, the converts to Christianity had become so numerous as to attract the attention and arouse the enmity of the authorities. The anger of the emperor was especially excited by the conversion of members of his own household, and he soon found a pretext to make the Christians the objects of his merciless cruelty.

About this time a terrible fire occurred in Rome, by which nearly one half of the city was burned. Nero himself, it was rumored, had caused the flames to be kindled; but to avert suspicion, he made a pretense of great generosity by assisting the homeless and destitute. The people were excited and enraged; and in order to clear himself, and also to rid the city of a class whom he feared and hated, Nero turned the accusation upon the Christians. His device succeeded, and thousands of the followers of Christ — men, women, and children — were cruelly put to death.

CLOSING LIFE-WORK WITH INTENSE EFFORTS

From this cruel persecution, Paul was spared; for soon after his release, he had left



THE heroism and faithfulness of Paul as portrayed in this article, will inspire the soul. Nero, the proud tyrant, sated with power and the glory of earth, is made to appear properly insignificant in contrast with the unselfish hero who was seeking to win men for eternal life. The great battles for the cross of Christ are to be fought all over again in these last days, and there will be many opportunities for men and women to do the same valuable service for God that ruled in the life of the exemplary apostle.
EDITOR.

Rome. This last interval of freedom he diligently improved in laboring among the churches. He felt that he was now doing his last work; and as the time of his labor grew shorter, his efforts became more intense. There seemed to be no limit to his zeal. Resolute in purpose, prompt in action, strong in faith, he journeyed from church to church, in many lands, and sought, by every means within his power, to strengthen the hands of the believers, that they might do faithful work in winning souls to Jesus, and that in the trying times upon which they were even then entering, they might remain steadfast

Complete in Him

"And ye are complete in Him"

THE tempter whispers in my ear:
"Your life's all full of sin.
There is no hope laid up for you.
The vict'ry I shall win."

I answer sadly: "I have sinned.
In self no good I see;
But I have hope in Christ my Lord,
Who died, but lives for me."

"I have no virtue of my own,
And oft I've met defeat;
But full I trust my perfect Lord.
In Him I am complete."

C. P. BOLLMAN.

to the gospel, bearing faithful witness for Christ.

PAUL CHARGED WITH BURNING ROME

Paul's work among the churches after his acquittal at Rome, could not escape the observation of his enemies. Since the beginning of the persecution under Nero, the Christians had everywhere been a proscribed sect. After a time, the unbelieving Jews conceived the idea of fastening upon Paul the crime of instigating the burning of Rome. Not one of them thought for a moment that he was guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. Through their efforts, Paul was again arrested, and hurried away to his final imprisonment. Upon his arrival at Rome, Paul was placed in a gloomy dungeon, there to remain until his course should be finished.

When Paul was summoned to appear before the emperor Nero for trial, it was with the near prospect of certain death. The serious nature of the crime charged against him, and the prevailing animosity toward Christians, left little ground for hope of a favorable issue. No man ventured to act as his counsel or advocate. No friend was at hand even to preserve a record of the charges brought against him, or of the arguments that he urged in his own defense.

The only reliable record of the occasion is given by Paul himself, in his second letter to Timothy. "At my first answer," the apostle wrote, "no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

AT TYRANT'S NAME THE WORLD TREMBLED

Paul before Nero — how striking the contrast! The haughty monarch before whom the man of God was to answer for his faith, had reached the height of earthly power, authority, and wealth, as well as the lowest depths of crime and iniquity. In power and greatness he stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, life; and his frown was more to be dreaded than a pestilence.

Without money, without friends, without counsel, the aged prisoner stood before Nero — the countenance of the emperor bearing the shameful record of the passions that raged within; the face of the accused telling of a heart at peace with God. Paul's ex-

perience had been one of poverty, self-denial, and suffering. Notwithstanding constant misrepresentation, reproach, and abuse, by which his enemies had endeavored to intimidate him, he had fearlessly held aloft the standard of the cross. Like his Master, he had been a homeless wanderer, and like Him, he had lived to bless humanity. How could Nero, a capricious, passionate, licentious tyrant, understand or appreciate the character and motives of this son of God?

BEFORE THE TYRANT AND THE MULTITUDE

The vast hall was thronged by an eager, restless crowd, that surged and pressed to the front to see and hear all that should take place. The high and the low were there, the rich and the poor, the learned and the ignorant, the proud and the humble, all alike destitute of a true knowledge of the way of life and salvation.

NEVER SAW SO CALM A PRISONER

The Jews brought against Paul the old charges of sedition and heresy, and both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved an unbroken serenity. The people and the judges looked at him in surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for some evidence of guilt. When he was permitted to speak in his own behalf, all listened with eager interest.

LOST SIGHT OF HIS OWN DANGER

Once more Paul has an opportunity to uplift before a wondering multitude the banner of the cross. As he gazes upon the throng before him,—Jews, Greeks, Romans, with strangers from many lands,—his soul is stirred with an intense desire for their salvation. He loses sight of the occasion, of the perils surrounding him, of the terrible fate that seems so near. He sees only Jesus, the Intercessor, pleading before God in behalf of sinful men.

With more than human eloquence and power, Paul presents the truths of the gospel. He points his hearers to the sacrifice made for the fallen race. He declares that an infinite price has been paid for man's redemption. Provision has been made for him to share the throne of God. By angel messengers, earth is connected with heaven, and all the deeds of men, whether good or evil, are open to the eye of Infinite Justice.

FEARLESS, JOYOUS, AND COURAGEOUS

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement, in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares the cause to which he has devoted his life, to be the only cause that can never fail. Though he may perish, the gospel will not perish. God lives, and His truth will triumph.

Many who that day looked upon him, "saw his face as it had been the face of an angel."

DESTINED TO SHAKE NATIONS

Never before had that company listened to words like these. They struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterward gladly followed its rays. The truths spoken on that day were destined to shake nations, and to live through all time, influencing the hearts of men when the lips that had uttered them should be silent in a martyr's grave.

THE TYRANT TREMBLED IN TERROR

Never before had Nero heard the truth as he heard it on this occasion. Never before had the enormous guilt of his own life been

What of the Day?

THE night is far spent — the day,
What of the day?
O watcher with eye intent, O say,
What of the day?

The morning comes apace.
For in the east I trace
The first red rays of light
That drive away the night.

But watcher with eye aglow — the day,
What comes with day?
My night-frighted soul would know. O say,
What comes with day?

The day that turns the gloom
Of earth's long night to bloom —
O, far the message rings,
This day salvation brings!

O watcher with vision true — the day,
Who comes with day?
Who comes with the day so new? O say,
Who comes with day?

From heaven's courts, behold,
With power and light untold,
With angels in His train,
Messiah comes to reign!

MAX HILL.

so revealed to him. The light of heaven pierced the sin-polluted chambers of his soul, and he trembled with terror at the thought of a tribunal before which he, the ruler of the world, would finally be arraigned, and his deeds receive their just award. He feared the apostle's God, and he dared not pass sentence upon Paul, against whom no accusation had been sustained. A sense of awe restrained for a time his bloodthirsty spirit.

FOREVER SHUT OUT HIS LIGHT

For a moment, heaven was opened to the guilty and hardened Nero, and its peace and purity seemed desirable. That moment the invitation of mercy was extended even to him. But only for a moment was the thought of pardon welcomed. Then the command was issued that Paul be taken back to his dungeon; and as the door closed upon the messenger of God, the door of repentance closed forever against the emperor of Rome. No ray of light from heaven was ever again to penetrate the darkness that enveloped him. Soon he was to suffer the retributive judgments of God.

"WHEN you slip up on one promise, you will find a higher and a better one before you."

How to Find the Messiah

"Come and See"

PHILIP was telling Nathanael that he had found the Messiah. Nathanael expressed a doubt upon the subject, because the One of whom Philip spoke came from Nazareth. Said he, "Can any good thing come out of Nazareth?" But Philip had been in contact with the Nazarene, and he was so sure He was the Christ, that he did not stop to argue with Nathanael. His confident advice was, "Come and see." He knew that if Nathanael could actually meet Jesus, he would see for himself that the Messiah had come. The acquaintance would settle the question.

Nathanael did as Philip suggested, and the first meeting took away all doubt. Then in delighted confidence he said, "Thou art the Son of God; Thou art the King of Israel."

If Nathanael had refused to see Jesus, because He came from Nazareth, probably he would have remained a stranger to the grace of God. But being a seeker after truth, his eyes were easily opened. His life of prayer helped him to come with Philip, and, too, it enabled him to see when he did come.

THEY WOULD NOT COME

At one time Jesus, speaking to a large class of skeptics, said, "Ye will not come to Me, that ye might have life."

Getting near enough to see is what moves one to believe in Jesus. The Saviour told Nathanael that He saw him under the fig-tree before Philip called him. Nathanael had been under the shade of the fig-tree praying that God would help to find the Messiah. It was the Spirit in Christ that moved Nathanael to pray. The Spirit that was working in him, very readily saw the counterpart of itself when the two came together.

HE HAD INTIMATE EVIDENCE

When Jesus told Nathanael of having seen him praying for light under the fig-tree, Nathanael knew that he was meeting face to face the Son of God. The marvelous ability of Jesus to see the secrets of a penitent heart in the place of secret prayer opened the eyes of Nathanael's heart so he could clearly see who Jesus was when they met face to face.

That same Spirit by which God sees men's hearts and by which the blind eyes of men's hearts are made to see, is working to-day. That Spirit opens their eyes and turns them from darkness to light. They turn from the power of Satan to God, "that they may receive forgiveness of sins, and inheritance among them which are sanctified." Acts 26: 18.

When speaking of the awful condition of darkness that exists in the sinner's mind, Paul says the gospel is "hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." 2 Cor. 4: 3, 4. Satan himself is blinding sinners' minds, to keep them from being saved. The devil puts the darkness of unbelief over men's eyes, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

But those who will pray for light, as Nathanael did under the fig-tree, and then will hear the call of some Philip, as Nathanael did, can "come and see." The way is open. The time is now. Do you hear the call? Will you come?

WILLIAM COVERT.

THE RETURN OF OUR LORD

His Promises of Returning Are Definite and Conclusive—Who Will Be Ready to Meet Him?
What Takes Place at His Coming?

By MALCOLM N. CAMPBELL

SOME day, the present order of things will end. The trumpet of the Lord will sound; and as its tremendous notes roll over the earth, marvelous things will take place. The graves will open, and the imprisoned saints of God will come forth in immortal youth and glory. The living believers in Christ will be instantly changed, and every trace of imperfection will disappear. The wicked, terror-stricken, will appeal in vain for that mercy they have so long repelled and derided.

WILL APPEAR IN WONDROUS GLORY

In short, the world, with its vanities and sins, will end. Christ, the returning King, will appear in wondrous glory, surrounded by shining angels, and will take His rightful place as King of kings and Lord of lords.

For ages, the church of Christ has been looking forward to the time when her divine Lord would return. This hope was not based on superstition nor tradition, but on definite promises of the Saviour Himself, and of the inspired apostles and prophets.

SOME CLEAR, DEFINITE PROMISES

The following scriptures assure us that Christ will return, that His coming will be as personal as His ascension, that it will be a glad event for the righteous and a sad one for the unprepared:

"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.

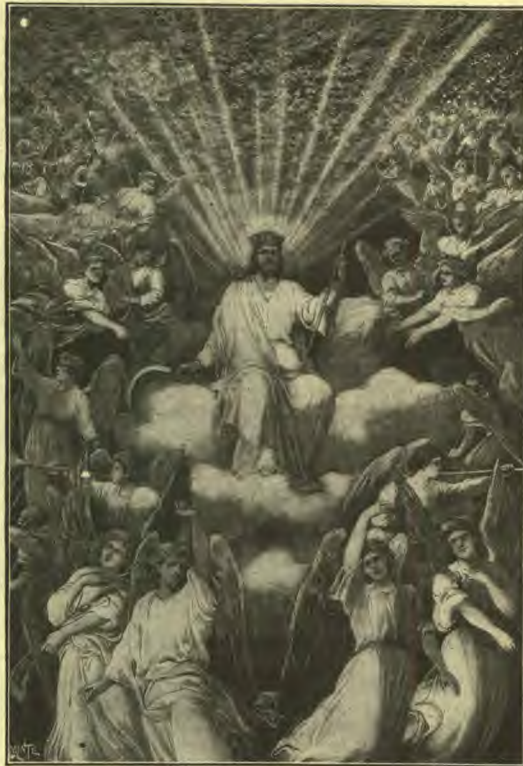
"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

WILL A WARNING BE GIVEN?

The question is frequently raised, in connection with this subject, "Will God send any warning to the inhabitants of the earth to prepare them for the day when Christ shall return?" There is a text that is often quoted to show that no warning of any kind will be given before the day of God bursts upon the world. It reads: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5:1, 2. However, the fourth verse of this same chapter throws light on this point: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Those who are walking in the light will not be taken by surprise by the coming of Christ; for at that time they will exclaim, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9. They have been giving heed to the warning signals of the approach



"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM." REV. 1:7.

of the end, and have been waiting and watching for Him.

WHAT SHALL BE THE SIGN?

The Saviour, in response to the apostles' question, "What shall be the sign of Thy coming, and of the end of the world?" gave a series of signs by which, when they should come to pass, men might know that the world's history was about to close. He said there would be wars and rumors of wars, famines, great earthquakes, pestilences, persecutions, distress of nations, great moral depravity, terrible storms on land and sea, with signs in the sun, the moon, and the stars. Then He added, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. Thus we have divine assurance that signs shall be given and a warning sounded before Christ returns.

KNOW IT IS NEAR

While it is quite true that no man knows the day or the hour when Christ shall return, it is equally true that we may "know that it is near, even at the doors." Matt. 24:33. This is in accord with the Lord's dealings with mankind in the past.

Previous to the Flood, Noah, a preacher of righteousness, faithfully warned that wicked generation.

Before Nineveh was to be destroyed, Jonah was sent to proclaim its fate.

John the Baptist was sent as a forerunner to prepare the world for the coming Redeemer.

And in harmony with His usual method of procedure, God promises to give signs before the end of the age takes place: "And there shall be signs in the sun, and in the moon,

and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

THE RIGHTEOUS RESURRECTED

What will the second coming of Christ mean to this earth and its inhabitants?

1. It will mean the resurrection of the righteous. "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." 1 Thess. 4:16. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

ONE THOUSAND YEARS BETWEEN

These texts make it plain that the righteous dead are raised before the wicked dead. We are told in Rev. 20:5 how long a time elapses between the two resurrections: "But the rest of the dead [the wicked dead] lived not again until the thousand years were finished." So the resurrection of the righteous marks the beginning of the millennium, or thousand years; and the resurrection of the lost marks its close.

THE LIVING WILL BE CHANGED

2. The living righteous will be changed to immortality at the coming of Christ. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

TOGETHER THEY MEET THE LORD

3. The resurrected saints and the living righteous will then be caught up to meet their Lord, and go with Him to heaven to spend the millennium. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent ["precede," R. V.] them which are asleep. 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." 1 Thess. 4:15-17. "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 14:3.

Jesus, at His ascension, went to heaven, and sat down on the right hand of the Father. It was there that the dying Stephen saw Him. Acts 7:55, 56. To Peter's question, "Whither goest Thou?" He answered, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 13:36. But He distinctly declared that the wicked Jews could *not* come there.

The promise that Peter should follow Him to heaven was made equally to all His faithful children. There are those who ridicule the idea that the children of God will ever leave this earth and enter heaven. The scriptures already quoted show beyond a peradventure that they will enter the sacred precincts of the heavenly courts. Other texts indicate that the time of their sojourn there will be a thousand years (Rev. 20:6), during which they will be associated with Christ in the work of judging the wicked. Rev. 20:4; 1 Cor. 6:2, 3; Ps. 149:5-9.

He believed Moses' account of the Flood, and of Noah, and of the ark; for He said that the last days would be like the time of the Flood. "As the days of Noe were, so shall also 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 Noe 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.

He believed in the Bible story of Jonah, and all the details of his being swallowed by a monster of the deep, and remaining inside of it for three days. Hear Him about that incident: "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

Unless we believe these and many other things that Jesus believed, we can not truthfully be said to have His faith. If we do not have it, how can we be saved at His coming? *For at that time His people will have "the faith of Jesus."*

THE FAITH OF JESUS

This Faith Imparted to Those Prepared for His Coming — Some of Its Articles

By WILLIAM MAYHEW HEALEY

IN previous papers, commenting upon this interesting verse in the book of Revelation, Elder Healey has called attention to the fact that those who fulfil this scripture possess the striking characteristics of keeping "the commandments of God," having "the faith of Jesus" and "the patience of the saints," and that they live right at the close of time. Last week he dwelt particularly upon "the patience of the saints." EDITOR.

WHEN Christ comes, He will find a company of people who "keep the commandments of God," and have passed through trials and persecutions until they have developed "the patience of the saints." The reason why this company keep God's commandments, and endure so patiently the afflictions that are poured out upon them, is easily seen in the statement that they have "the faith of Jesus." Rev. 14:12.

THE WORLD'S WEALTH IN COMPARISON

Faith in Jesus is worth more than all the wealth of this world. This faith brings pardon for sin. It brings comfort, peace, and joy, even in the midst of trouble and sorrow; and its final reward is eternal life. But the faith of the Lord's people when He comes for them is more than faith in Jesus. It is the faith of Jesus.

In the seventeenth chapter of Luke, we have the words of Christ regarding the great wickedness that will be in the world at His coming. Continuing the subject into the eighteenth chapter, He says in verse eight, "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

A FAITH JUST LIKE HIS

The faith of Jesus must be a faith just like His. It must believe just what He believed, and as He believed it.

The faith of Jesus fed thousands of people from a few loaves. It stilled the tempest on raging Galilee. It healed the sick, cast out devils, restored the raving demoniac to his right mind. It even raised the dead. And this is the kind of faith His children will have when He comes.

SOME THINGS JESUS BELIEVED

Consider some of the things Jesus believed, for by them we may know some of the things His people will believe when they have His faith.

Jesus believed that His Father heard Him pray, not merely when He went into the syna-

gogue, but at all times. When praying at the tomb of Lazarus, He said to His Father, "I knew that Thou hearest Me always." John 11:42.

Jesus looked forward to a time when it would be so with His disciples. "And in that day ye shall ask Me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My name. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be fulfilled." John 16:23, 24, A. R. V., margin.

At the beginning of Christ's ministry, He announced His faith in the law of God; and when setting before His disciples the things in which He believed, and the work He had come to do, He said, in His inaugural address on the mount, "Think not that I am come to destroy the law, or the prophets." Matt. 5:17.

Here we learn that Christ's faith was a belief that God's law as it existed at that time could not be improved. And as it commanded the keeping of the seventh-day Sabbath, the conclusion unavoidably follows that those who have His faith, in the closing of the world's history, will believe the same thing.

Christ believed in baptism by immersion, for He was baptized by John, in Jordan.

He believed in the gift of the Holy Spirit; and it came upon Him when He, after His baptism, "came up out of the water."

He believed in the resurrection of the dead, both good and bad. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

He believed that after He should go away to His Father, He would come again for His people. "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 14:2, 3.

He believed in the writings of Moses, and reprov'd those who did not. "Had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46.

Virginia and Liquor Traffic

The State That Has Made History in Promoting Freedom,
Seeks a Still Higher Freedom

By S. B. HORTON

THE great state of Virginia, which was once the territory of patriotic activities connected with the founding of this government, is to vote on the question of statewide prohibition in September of the current year. This has been made possible through the passage by the general assembly recently of an enabling act entitled, "A bill to provide for the calling and holding of an election upon the question of prohibiting the manufacture for sale and the sale of intoxicating liquors, to prescribe the qualifications of said voters in said election, and to declare the effect of the vote of such election."

VIRGINIA AND INDEPENDENCE

It was Virginia which laid the foundation for the principles contained in the opening part of the Declaration of Independence. It will be remembered that this great instrument published to the world the fact that "we hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." And the principles therein apply with equal emphasis when considering the happiness-destroying liquor traffic.

A MENACE TO LIFE, LIBERTY, AND HAPPINESS

A consideration of the terrible toll paid by humanity to perpetuate the traffic in alcohol, shows that it constitutes a continuing menace to "life, liberty, and the pursuit of happiness." Then why not use the lawful means of voting upon the question to destroy the said traffic and thus make for peace and safety, liberty and happiness?

The worn-out assertions that "prohibition does not prohibit" and that "human rights are affected" by this character of legislation, will not suffice as an argument against the

elimination of the liquor traffic. The record of those states enjoying the favor of prohibitory laws, the economic figures and facts of which are obtainable upon application, are all-sufficient answers to the quibbling arguments of the rumseller and the drinker.

If Virginia shall act favorably upon this enabling act next September, it will have great influence upon deciding the question from the national view-point.

Two Sides to the Question

One Side Is Supported by God, Christ, the Prophets, and the Apostles—The Other Proceeded from Paganism and Apostasy

By GEORGE W. REASER

OF practically every issue, it is commonly said that "there are two sides to the question." This principle holds in the Sabbath question, which at present is agitating the civilized world. When the claims of the seventh-day Sabbath, established in Eden, are presented, many persons are inclined to quote the phrase, "There are two sides to the question."

This is freely conceded. There are two sides to every question that involves obedience and loyalty to God. And yet there can be only one *right* side to any question of obedience and loyalty. The other side must be the *wrong* side. One side of every moral issue is the side of God, of honor, of right, of good men. The other side is the side of Satan, of dishonor, of wrong, of either misinformed or evil men.

GOD AND CHRIST ON RECORD

This is true of the Sabbath question. God and Christ have put Themselves on record as regards Their attitude to the seventh-day Sabbath. At the foundation of the world, "God blessed the seventh day, and sanctified it." Gen. 2:3. Twenty-five centuries later He said: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Ex. 20:8, 10. Early in the ministry of Jesus, He stated His position in reference to the Sabbath of Jehovah, in these words: "The Son of man is Lord also of the Sabbath." Mark 2:28.

On the Lord's side of the Sabbath question, we find all the prophets and apostles and holy men of Bible days. On the wrong side of the Sabbath question, we find, first, the ancient pagan world, with Sunday set apart as the chief day in the weekly calendar for the worship of their favorite god. Next we find, on the same side of the question, that great apostate church which inspiration styles "the man of sin," "the son of perdition." Still back of these systems we must look for the real founder of sun-worship and the Sunday institution.

If it is wrong to worship the sun rather than the Creator; if it was a wicked thing to establish a weekly day of worship, rival to the Sabbath of Jehovah,—then, I repeat, we must look farther back than the pagan and papal systems to discover who, primarily, is on the side of the Sunday institution. As there is absolutely no Scriptural authority for that institution as supplanting the Sabbath of the Lord, its origin must be evil, and we are justified in locating this evil at the door of the author of all evil.

The Sunday institution in its last analysis stands for apostasy; the Sabbath, for loyalty to Heaven. God and Christ can not be

on both sides of this question. Neither can any true child of God. The Father and the Son having put Themselves on record in regard to the side of this vital question on which They stand, is it not the wisdom that will insure safety and also secure the blessing of Heaven, for every soul who professes the name of Christ, to be sure that he is on the Lord's side of the Sabbath question?

It is true that many conscientious Christians have found themselves innocently, because uninformed, keeping Sunday instead of the Sabbath. But *now* the last reform message is being proclaimed to the world, calling the honest in heart back to "the old paths" of obedience and loyalty to God. This reform message is developing a people



Photograph by Paul Thompson

M. Calmette, editor of the "Figaro," who was shot by Madame Caillaux, the wife of the French minister of finance. The incident caused a crisis in the French government, and is one among the many cases that show the intense irritability of the times.

of whom inspiration says, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

Happy and eternally blessed will be he who finds himself on the Lord's side of every question pertaining to godliness, "when the King comes in."

Jesus Will Come Again

His Second Coming to Be as Literal as the First

THAT Jesus will come again, come the second time, has always been the faith of the church. The apostles believed it; and from their day to the present time, the second appearing of our Lord has been a part of every Christian creed. Nor is this strange, for there is no mistaking the teaching of the Scriptures upon this subject. Said our Saviour Himself to His disciples:

"I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

That the apostles understood this to mean a personal second coming is evident. The apostle Paul says:

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

That the second coming of our Lord is to be just as literal and personal as His first advent, is made positive by the words of the angels to those who were looking longingly after Him on the occasion of His ascension. These angels said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

There is no mistaking the import of this language. Jesus Himself will come. He will come visibly, bodily, just as He went away. He will come not secretly, but publicly. He Himself said:

"If they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:26, 27.

In harmony with this, the apostle John says, in Rev. 1:7:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

"Kindreds of the earth" are those who by choice have identified themselves with the earth and earthly things. Those whose citizenship is in heaven will look up when He appears, and say:

"Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

C. P. BOLLMAN.

Dissolve Partnership with Known Sin

HAVE you felt grieved because your prayers were not answered? Remember that victory over every known sin is the Bible foundation for answered prayer. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

Are you sometimes anxious to get personal glory out of glorifying God? If so, that also will block answers to your prayers; for it is not a question of self-pleasing or self-exaltation, but, Will God be glorified by our prayer if it is answered? "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13. We can best glorify God with the ability that He is willing to *add* to our natural ability. "If any man minister, let him do it as of the ability which God giveth ["If any one renders a service to others, let it be in the strength which God supplies."—Modern speech]: that God in all things may be glorified." 1 Peter 4:11.

DAVID PAULSON.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Paul.

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SIN AND GOD'S PLAN FOR PARDON

A Just Law and the Transgressor—An Innocent Substitute to Uphold the Dignity of That Law—Pardon and Restoration for All Who Will Take It



SIN is an intruder in God's universe. It was introduced by Satan, the great rebel leader, when he rebelled against the government of God. It was the act of secession from the government. It was also man's act of apostasy and secession. In offering pardon, therefore, sin must be regarded according to its true character. No sentimentalism or superficial fancy can enter into a plan to save rebellious subjects.

CONDITIONS OF PARDON

There can be no just government without law, and "sin is the transgression of the law." 1 John 3:4. Therefore in granting pardon, the dignity of the law of the government must be maintained, or the government surrendered.

Pardon might be granted in two ways; first, by abolishing the law; second, by voluntary substitution. To abolish the law would be an admission, on the part of the governor, that the law was unjust; and that would be an admission that the transgressors had done no wrong in its violation. To abolish a just law to accommodate a lawless subject would be to encourage anarchy. To make such a charge against God would be to impeach His wisdom and declare Him unjust. A just God can never offer pardon on such terms.

PARDON THROUGH VOLUNTARY SUBSTITUTION

Voluntary substitution is the only way in which pardon can be offered and God be just. Some may say that to inflict the penalty of a transgressor upon an innocent person is unjust. In this instance, the Lawgiver assumes the penalty, that the sovereignty of the law may be maintained and the offender pardoned. In His provision for voluntary substitution, there is therefore no injustice. It is a dispensation of mercy. It is mercy rejoicing against judgment. James 2:13. Christ was voluntarily offered to become such a substitute for man. God can therefore "be just, and the justifier of him which believeth in Jesus." Rom. 3:26.

As "where no law is, there is no transgression" (Rom. 4:15), and "sin is not imputed when there is no law" (Rom. 5:13), it follows that asking for pardon is an acknowledgment, on the part of the subject, that the law has been transgressed, and that its demands for the infliction of the penalty are just.

SATAN'S CLAIM OF INJUSTICE

Satan has ever claimed, as an excuse for his sin, that God's law is unjust. It was on this plea that he induced Eve to sin. If his claim could be sustained, there could be no just demand for pardon. In offering pardon, Christ must undo the work, for rebellious subjects, that Satan's anarchy has wrought. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

Christ did not come to destroy the moral law proclaimed from Sinai. The proclamation of that law was the work of God. If Christ had undertaken to destroy it, He would have become a traitor to the government, destroyed Himself, and left the sinner unsaved to perish in his sins. Christ came to "destroy the works of the devil" by undoing them. He would put down rebellion by removing sin. He would do this first by offering pardon, and secondly by destroying rebellious subjects who refused to accept pardon on the terms upon which it was offered.

UNCONDITIONAL SURRENDER

Unconditional surrender is the first condition of granting pardon to rebellious subjects. When Christ came as man's substitute, He made an unconditional surrender of His will to God. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. In Gethsemane it was still, "Not as I will, but as Thou wilt." "Thy will be done." Matt. 26:39, 42.

Not only did Christ make an unconditional surrender of His will to God, but, as previously stated, He declared His everlasting allegiance to the law of God's kingdom, in the statement: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. To fulfil a law is to keep it. He therefore solemnly pledged that He would faithfully keep the law, and that He would never join the rebel leader in seeking to destroy it, and that till heaven and earth pass away, not a jot or a tittle of it should in any wise pass away.

THE HARDEST THING TO SURRENDER

The prophet says that by sinning, "all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. One of the things that is hardest for any man to surrender is his own way. That rebellious feeling against having our way directed by God's law is the result of the rebellious spirit we have inherited from Adam. But our wills must be surrendered to God, absolutely and unconditionally, if we would receive pardon for rebellion and sin. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

OBSTINATE REBELS

Satan and his angels rebelled against the will of God, and determined to have their own way. They determined also to maintain their position in the kingdom, but they were cast out. "If God spared not the angels that sinned, but cast them down to hell" (2 Peter 2:4); and spared not the cities of the plains, because they despised government, were presumptuous, self-willed, and not afraid to speak evil of dignities (verse 10); but "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (verse 6), He will not spare those who now refuse to accept pardon by an unconditional surrender of the will to God. Knowing this, Christ taught His disciples to pray daily: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10.

FAITH REQUIRED

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Faith is confidence. To discredit God's willingness to forgive, when He has made such an unparalleled sacrifice that He might pardon and restore the sinner, would be the height of ingratitude.

After following Christ through Gethsemane and Calvary, who can question God's willingness to forgive? If still the confidence is weak, remember that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Skeptics, while reading the Bible to oppose it, have become transformed into children of faith.

Who can read the story of the prodigal son, without increased confidence that God will freely forgive the returning sinner? The

prodigal had deliberately left his father's house, and wasted his substance in riotous living. He had held out against returning home, until he felt that he had made a fatal mistake in leaving the parental roof, and until starvation and poverty forced him to yield.

On the homeward journey, he doubtless questioned being received when he should meet his father, whom he had wronged by his life of shame. But during all the years of separation, his father had loved him and longed for his return. That father's eye, lighted by love, though dimmed by age, saw the emaciated form of his beloved son a great way off, and knew him, despite his tattered garments, and ran to meet him and welcome his return. He was not ashamed to own him as his child. He took off his own respectable garment, and placed it on his son. He returned with him, and restored him to his place in the family, with the greatest joy. The fatted calf was killed, and his return was made an occasion of great rejoicing. Luke 15: 22-24.

So in returning and rest shall we be saved; in quietness and confidence shall be our strength. Isa. 30: 15. For "like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103: 13. "His love runneth faster than our feet to meet us on our way returning, and kisseth dumb our shame." He comes to meet us and to welcome us back to the family circle, where He says: "Unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Isa. 56: 5.



Photograph by Paul Thompson.

A group taken at Craigavon, of the Ulster leaders. These are the gentlemen who would be arrested in case warrants were issued. The Protestant element in this controversy regard the government, in its home rule action, as taking sides with the Catholics; and one of the reasons why so many army officers tendered their resignation was because they refused to fight against Protestants.

"Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15: 7. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

Faith accepts Christ as the sinner's voluntary substitute in life and death; appropriates His death as a restoration from past sins, and His obedient life as a restoration to perfect righteousness; accepts pardon, and is restored from sin to righteousness.

R. C. P.

RECEIVING A PART INSURES THE WHOLE

IF one will faithfully receive any truth, it will lead into all truth, for truth is a system. It is, in fact, the revelation of the character of God. It is symmetrical, harmonious, one part ever agreeing with every other part. And it was given by God to the universe in such a way that every truth should beckon on to more truth, from grace to grace, from faith to faith, from glory to glory.

Similarly, to accept any error is to subject one's self to the possibility of accepting all error; for the principle of refusing any truth—that is, imbibing the corresponding error—is to reject eventually all truth, accepting all error.

How serious, then, it is for us to turn away from any truth! It means that we are in grave danger of turning away from all truth. How glorious it is to accept any truth, and follow on thus to accept all truth! And Christ has pledged Himself that the Spirit of truth shall guide the honest soul into all truth.

L. A. R.

THE NATURE OF GOD'S KINGDOM

God's Spirit Rules the Inner Life—Civil Law Deals with the Outer Act—Can Human Laws Perform This Inner Work of God?

A KINGDOM, wherever existing, is a system of government. Human kingdoms, or governments, are regulated according to human discernment and direction, through formulas of earthly jurisprudence. They are openly operated, regarding matters discernible by common vision.

The process of God's kingdom, or sovereignty, is beyond the purview of earthly scenes and human judgments, being regulated entirely by divine foresight and sagacity, impossible of penetration to earth-impelled intelligence. Isa. 55: 8, 9. So infinitely high, indeed, above human thought is the mind of Jehovah-King, that any earth-born intervention in the regulation of His kingdom would be but to corrupt its policies.

TO UNBELIEVERS KNOWN ONLY IN PARABLES

Because of this unlimited disparity between divine and human conception, the operation of God's government, of necessity, must be enshrouded in mystery to all but heavenly subjects. To the disciples of Christ, indeed—those heaven-born souls—it was imparted to *know*, or measurably to comprehend, that mystery. But it was emphatically told them that to those not in the kingdom itself with them, the power of heavenly control would appear only as parables, or earthly similitudes. Mark 4: 11. This was to say that to those not entirely under the control of the Lord's Spirit, heavenly methods of government would simply be comparable to what they knew of earthly powers.

The mistaken idea of God's kingdom is now clearly illustrated in the teachings of National Reformers. While taking the logical ground that God's kingdom in or among men should radically change the trend of human thought and action, they insist that because the indistinct transition from low-born to exalted mind operation has not met the Christian standard of development, human laws should be enacted to coerce adherence to heavenly requirements.

SHOULD ONE COUNTRY ENFORCE ANOTHER'S LAWS?

A single consideration alone should discourage such a conclusion. The advocates of that policy would themselves quickly rebel, were the United States to legislate, requiring its citizens, while on native soil, to conform to the laws of Russia, made especially for the subjects of that empire. How much more reprehensible, then, for this or any other civil government to attempt to force its subjects to conform strictly to spiritual laws, adaptable only to the citizenship of heaven!

These thoughts, and others of a similar character, were stimulated by hearing a recently delivered lecture from Dr. J. S. McGaw, of Pittsburg, Pennsylvania, a widely advertised agent of the National Reform Association. Speaking of what he termed a lack of respect, in California, for Sunday, which he called the Lord's day, he directly affirmed that the state should make a law to compel rest on that day, that would give recognition to its supposed holy character.

A VIGOROUS VIRTUE IMPARTED

But the good doctor had just previously discoursed at length upon the strength of character to be generated by the reception of God's kingdom in the human heart, saying that it would instil a vigorous virtue in men, like that possessed by both Elijah and Christ, which caused them to defy the Hebrew and the Roman government in pursuance of right principles. This being so, then why the need of *civil law* to oblige men to rest, even though the demand of employers run contrary to right ways? Why should not professors of Christianity receive enough of promised spiritual energy (Matt. 28: 20) to take them in the way they believe to be right, without demands upon a *human* government for laws to oblige them to do that which they lack the courage to undertake in the name and strength of God?

The aim, however, seems to be to oblige those who are not church-members to fall into line with the professed practise of the church.

But can a human law do for these what the Spirit of God has failed to do against their carnal minds? Can legally constrained Sunday rest by them add to the day's supposed sacredness, when only God's rest on a day could sanctify and set it apart as the Sabbath? Gen. 2: 2, 3. So then those who are disinclined to rest from choice on Sunday, but are legally obliged to do so, do not by their act recognize a particular distinction between it and other days, but simply bow to arbitrary demands of a reputed unjust law.

IS GOD EITHER UNABLE OR UNWILLING?

In view of the situation, one of two things must be true. Either Sunday-law advocates do not believe that there is distributable power in heaven for their needs, in harmony with Bible promises, or else they do not believe God is willing to grant them the spiritual help needed, even though He has promised it so abundantly. Outside of these two reasons, there can be no convincing one assigned for making flesh the arm of assistance, when the only assured blessing is in trusting the Lord Jehovah to build up His own kingdom in men's hearts by the power of His Holy Spirit. Jer. 17: 5, 7. To forsake infinite power, by which the heavens and the earth are sustained in their functions (Heb. 1: 3), and turn to human might, is to hew out "broken cisterns, that can hold no water." Jer. 2: 13.

RECONCILIATION, NOT LEGISLATION

God has never given to men a commission, under the gospel, to legislate for the uplift of His kingdom. To them is simply committed the "word of reconciliation," by which they may and should *beseech*—that is, exhort, or entreat—their fellows, *in Christ's stead*, to be reconciled to God. 2 Cor. 5: 20. Human laws may *restrain* men in certain directions, but these can *never reconcile* one to God. Such a result must ever and always be effected by the "death of His Son" (Rom. 5: 10), who tasted death for every man. Heb. 2: 9. His mission to earth, therefore, was not to *condemn* men for wrong, but to *save* them from it. John 12: 47.

Reference was also made, by Dr. McGaw, to the divorce situation. He said that on the average, one marriage in every seven, throughout the United States, was annulled by court decree,

which was a burning disgrace to the commonwealth. So far, one can easily agree with the conclusion drawn; for the condition is certainly appalling, and to be greatly deplored by all lovers of decency.

SHALL DIVORCE BE WHOLLY FORBIDDEN?

But can civil decrees really change matters for the better, as the doctor declared they would, and so assist in bringing about the answer to the petition, "Thy kingdom come. Thy will be done in earth, as it is in heaven"? Let us see. Suppose laws were enacted forbidding any dissolution of the marriage contract. Would that heal the breach which prevents man and wife from living for each other's interests? If living separate without civil sanction, would the state disgrace be less?—Not unless both parties to illegal separation could be spied upon, and so be prevented from forming new alliances; and that is a thing next to impossible. The binding force of marriage vows depends on the principle of love, an essential feature of God's provision, which can not be regulated by legislative enactment.

The fact is that the world's need to-day is more for old-fashioned preaching to the heart, than for civil laws designed to restrain action in those things that only Jehovah Himself can regulate. Indeed, nothing short of sound heart conversion can bring humanity within the precincts of God's kingdom, where His blessed Spirit may not only *re-strain* from wrong, but also *con-strain* to walk in His ways, which are the paths of joy and peace.

J. O. C.

THE Bible is not of human origin. It is God's book. It is the product of an infinite mind. It has depths which are inexhaustible, which can never be sounded to the bottom with the plummet of human reason. Many of its truths may be compared to gold lying beneath the surface, while generations walk over it, knowing not the great treasures which are hidden from view. But the humble, prayerful searcher after truth will be rewarded for his toil. Those who search will find gems of rare beauty and worth.

G. B. T.

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.

4301 — CONFRONTING DIFFICULTIES IN SABBATH-KEEPING

My husband is convinced that he should keep the Sabbath; but since he is working for a Sunday keeper, he would doubtless lose his position, and is afraid that he might not be able to make a living for himself and family. What should he do?

W. S.

The danger lies in continuing the course that your husband is now pursuing. We are liable at any time, if we are depending merely upon the arm of flesh, to be thrown out of work; but God's promise is: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14. That promise of God has behind it all of the power by which He upholds His entire universe, and that promise can not fail. We can stand upon it, and know that we will never go down.

Another one of the great promises from this book of Isaiah says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall

see the King in His beauty: they shall behold the land that is very far off." Isa. 33: 15-17. Such promises as this in the heart of the individual are stronger than all the difficulties that can combine to confront him. They raise him above the sporting winds of circumstances, and thrill his heart with the hope of seeing "the King in His beauty," because he is walking in the highway of the great King's commandments. One of the saddest mistakes that men can make is to fear to trust God.

4302 — SUN STANDING STILL

Please explain Joshua 10: 12, 13. Is it not understood that the sun is stationary and the earth revolves?

B. H.

It is true that the earth journeys around the sun, and also revolves upon its imaginary axis at the same time; but the text represents them as they appeared. In the Bible, things are often expressed in the language of appearances rather than as they actually existed. This was nothing more than following the ordinary laws that have always governed the use of language in all times, the same as we now speak of the sun rising and setting, yet while we say this, we have in mind the real fact.

4303 — CONFESSING FAULTS

How do you explain James 5: 16, "Confess your faults one to another"?

K. S.

This text says to confess our faults *one to another*. We are not to confess to some outside

person who is not concerned,—not to the priest, but one to another. The individual who has wronged another, is to go to that person and confess the wrong he has done to him. He might go to another and talk over his weaknesses and get counsel and help in gaining the mastery over these tendencies, and they could pray together for his healing. Of course in instances where the sin has been open, and where others have participated in or been injured by it, the confession should be open. And in some cases the confession is to be made to God only. The confession should extend as far as the wrong.



SYSTEMATIC BIBLE STUDY

THE wonderful story of Balaam is a part of our Old Testament reading during these weeks. That story of Balaam is not only instructive, but it is exceedingly interesting. It is very consoling to know that even though the prophet was determined to curse Israel in order that he might get a reward therefor, yet it was impossible for him to curse those upon whom God had pronounced His blessing. If God blesses us, none of the powers that rise up against us can cause a curse to rest upon us. It is very sad that Balaam, for the sake of a reward, for the purpose of securing money, could have been bribed to turn away from the service of the true and living God.

SCHEDULE FOR THE WEEK ENDING MAY 9, 1914

- Numbers 24-31
- Psalms 123-129
- 1 Corinthians 8-15

Read one chapter in Numbers each week-day and two on the Sabbath. Read one psalm each day. Read one chapter in 1 Corinthians each week-day and two on the Sabbath.

URGED on by power generated in thirty monster boilers and so applied to its twin propellers as to turn them on an average of seventy times a minute, our steamship Amazon took but eight days to carry us from Madeira, off the coast of Morocco, to our first stop in South America. This is Pernambuco, where both the temperature and the low shore-line of palm-trees tell us we have entered the tropics.

SHARKS AND YELLOW FEVER

Although permission is given us to go ashore, we do not do so, for at least three reasons: first, the ship is about a mile from the dock, and the trip has to be made in small boats, and sharks abound; second, we do not like the looks of the bamboo basket in which

we would be swung at the end of a wire rope to the bobbing boats below; and third, yellow fever is said to be taking its toll of lives in the city, and it is even rumored that the German consul and three Englishmen have been stricken.

COURAGEOUS IN THE WORK NEVERTHELESS

Yet not far from here we have a church of sixty members; and before this reaches the SIGNS office, Pastor Ricardo Wilfart will have arrived and entered upon his work in the vicinity.

We sail on down the coast to Bahia, situated in All-Saints Bay. It is a very old city, with a population of some two hundred thousand, and is said to have one hundred fifty churches. From the number of crosses we see from the harbor, we conclude that this is not an exaggeration. Here we also have a small company of believers; and Brother Max Rhode, formerly foreman in our Brazilian publishing house, is now on his way there to engage in Bible work. After taking on a few passengers and nearly two hundred tons of cured tobacco leaf — for the

Latin America and the Message

The Printed Page and the Active Worker—New Recruits to the Front The Beautiful Southern Continent

By H. H. HALL



AVENIDA CENTRAL, SHADED BY THE BRAZIL-TREE

PREVIOUS articles from Brother Hall, the manager of our book department, have told, both by words and by illustrations, how our work, particularly in the publishing line, is advancing in England, Scandinavia, Germany, Spain, and other places he has visited in Europe. In this article, he has just well started in his work in South America. Later articles from him will tell of the things he has seen in the advancement of our work in other portions of South America, as well as what he finds in Central America and the West Indies.

It is a thing to be wondered at, as we contemplate the power that is taking hold of the hearts of men and women, and leading them into every corner of the world, to do self-sacrificing service in proclaiming the great and joyful message of the soon-coming Christ.

EDITOR.

people smoke down here — we proceed to the far-famed Rio de Janeiro.

RIO DE JANEIRO AND ITS BEAUTIES

Travelers have vied with one another in praising its harbor and its improvements, and they have not overdone it. Perhaps the harbors of Sydney and San Francisco are as good, possibly Sydney is better; but Rio de Janeiro is safe, commodious, and beautiful, and is set in an environment of peculiarly shaped mountains that give it an individuality all its own. Then the city itself, with its more than a million inhabitants, its long curving beaches of fine white sand, its truly wonderful botanical gardens, its miles of broad boulevards skirting the water-front, its Avenida Central shaded with the Brazil-tree by day and brilliantly lighted by gas and electricity by night, paved like a floor, and its wide sidewalks laid in figured mosaics and flanked by truly magnificent buildings — well, these must be seen to be appreciated.

OUR MISSION HEADQUARTERS THERE

Rio de Janeiro is the headquarters of our Rio Espirito Santo Mission, of which Pastor F. R. Kuempel is the director. Pastor Ehlers and a company of workers are laboring in the city itself, where we already have a church of about forty members. Pastor Henry Meyer, who has been in charge of the work here, joined us on his way to his new field in southern Brazil. As we sailed out of the harbor, he pointed out to us the effects of the bombardment of the government buildings and fort by the mutinous marines in 1910. As will be remembered, these marines secured possession of the finest battle-ships in the navy, and used them to enforce their demands for certain reforms. The punish-

ment meted out to some of them still forms a topic of subdued conversation about the city.

SANTOS AND ITS COFFEE AND BANANAS

Another day brought us to the great coffee exporting port of Santos, where ships from all over the world were loading. This is largely done by long files of half naked men, each carrying a sack of about one hundred fifty pounds. I counted forty-two men in the group loading the ship nearest ours.

The huge warehouses on one side and the ships on the other shut out the little air that was stirring, while the tropical sun beat down upon the rocky pavement in a way that would seem almost to blind the men. Still they trotted on. This looked more like genuine labor than any-

thing else I have seen on the trip, except possibly the coaling of the ship at Rio de Janeiro. That too was done by hand, baskets holding about fifty pounds being used for the purpose.

Here I had my first view of banana plantations, and saw great barges of the fruit loaded on waiting ships.

ADMINISTRATIVE DIVISIONS

Pastors F. W. Spies, president of the Brazilian Union Conference, and John Lipke, superintendent of the East Brazil Mission, came on board on their way to Montevideo, where they will assist in the South American Union Conference meeting.

Perhaps it should be explained that our work in South America is separated into two general administrative divisions; namely, Brazil, where the Portuguese language is spoken; and Uruguay, Paraguay, Argentine, Chile, Peru, Bolivia, and Ecuador, the language of which is Spanish. The former division is known as the Brazilian Union Conference, and the latter as the South American Union Conference.



SEVENTH-DAY ADVENTIST CHURCH AT PORTO ALEGRE



OUR PUBLISHING HOUSE IN SAO PAULO, BRAZIL

The treasurer of the Brazilian Union and manager of the publishing house, August Pages, also came on board. I returned with him across the coast mountains, up which our train was pulled by cable, to Sao Bernardo, Sao Paulo, where we have a fairly complete publishing plant. It occupies three good brick buildings, a partial view of which is here given. It has nearly six thousand feet of floor space, and the books show an investment of about \$30,000 gold. It is located about a mile from the station, and is surrounded by vegetation peculiar to the tropics.

ACTIVITIES IN THE PUBLISHING WORK

The publishing work has become a very important factor in evangelical efforts here, as is evidenced by the following records: In 1911 the sales were \$7,195.50, in 1912 they were \$9,861.50, and in 1913 they were close to \$16,000. During these three years, there have been published here very attractive editions of "Steps to Christ," "Glorious Appearing," and "Christ Our Saviour," and a seven thousand edition of "Home and Health" is nearly finished—all Portuguese, of course. We completed arrangements whereby an eight thousand edition of "Patriarchs and Prophets" will be issued, and twelve thousand copies of "Coming King," the Pacific Press taking seven or eight thousand copies in printed sheets for the Portuguese-speaking people of North America. Thus the heavy expense of translating and typesetting will be distributed over twice as many books as would be possible if both countries published it, and the cost will be reduced proportionately.

The office records show that there are in Brazil one thousand six hundred Sabbath-keeping believers in the soon coming of our Lord. These are divided among fifty-five churches and companies, twenty-one of which have their own church buildings. One of these buildings is here shown. It is in the state of Rio Grande do Sul, Brazil, where their local conference meeting has just closed. It is 25 x 50 feet, and built of brick, over which a heavy coat of plaster with hard white coating is smoothly distributed. This is the almost universal plan of construction of the better class of buildings there. It resembles concrete. The church is fitted with a baptistery, in which ten were baptized recently.

REENFORCEMENTS AND THE PROSPECTS

The working force has been small; but reinforcements have been received during the past few months, as follows: J. H. Peters and wife, from North Dakota; Henry Haeft and wife, of Washington; J. H. Boehme and wife, of California; P. Hennig and wife and C. C. Specht and wife, of the German seminary, Clinton, Missouri; R. M. Carter and wife, of Kansas; Carl Wright and wife, of New Jersey; Sisters Louise Wierts from Philadelphia, Corrine Hoy from Massachusetts, and Sarah Kinner from New Jersey.

As this group of workers master the language and take the many important posts now unfilled, we may confidently expect to see great things accomplished in this great country, with its twenty-four million people.

And truly it is a great country. One realizes it more and more every day he remains here. If the whole of the United States except Alaska were placed within its borders, there would still be room enough for most of Germany. It contains about one fourteenth of the habitable surface of the globe, and has a coast line of five thousand four hundred miles, while the Amazon and its different affluents alone furnish some twenty-seven thousand miles of navigable waterways.

Nominal Protestantism Bowing to Rome

(Continued from page 3)

officials of that commonwealth who "bowed the knee and kissed his hand."



Water-front at Buenos Aires, and the canal through which vessels are towed to the open water. Brother Hall was longer in passing through here than from New York to London.

And we have in mind the action of the present occupant of the executive mansion in Washington, D. C., who, in the face of over ten thousand letters and telegrams of protest, attended mass with Secretary Bryan and many of the officials of the legislative and judicial departments of the government.

OBSEQUIOUSLY BOWING

All these are signs of the times. We see Protestantism turning Romeward. We see our leaders in public life obsequiously bowing before that religio-political system. We see Roman Catholic governors and mayors increasing everywhere. We see Massachusetts, the cradle of religious liberty, in the hands of a Roman Catholic majority. We hear Cardinal O'Connell, at a recent Catholic congress held in Boston, saying to the delegates, "Catholic Boston welcomes you." We hear the loud boast, "I sit a queen, and am no widow, and shall see no sorrow," as given to us in the prophecy of Rev. 18:7; and we realize, as we look the situation over, that the day is fast approaching when "all that dwell upon the earth shall worship him [the papal beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Thank God that while all these indications of a dying Protestantism, and of Rome's approaching greatness and power, are signs of

our time, and are the testimony of history to the voice of prophecy, they are besides the sure evidence of Rome's soon-coming final and complete overthrow and destruction under the wrath of God. Rev. 18:5-10.

A SAVING MESSAGE

To save men from that destruction, a destruction that involves "all that dwell upon the earth," God is sending to the world the threefold message of Rev. 14:6-12. This message prepares those who accept it, for the coming of the Lord. See verses 14-16. The result of heeding the message is given us in verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

These will worship neither the beast—Romanism—nor his image—apostate Protestantism. Getting complete victory over all apostasy and every wrong, walking in obedience to every divine requirement, they "have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Dear reader, may you read the signs of the times aright! May you know the time of our visitation, and by all these things be led to seek that safety which only a life surrendered fully to God may know, and worship only Him.

Study at Home

MANY young people are prevented from attending school by circumstances over which they have no control. But they need not despair. They should avail themselves of the opportunity afforded by the Fireside Correspondence School to keep up their studies until circumstances permit them to attend a resident school. One lady writes as follows: "I am enjoying my study [Bible doctrines] very much indeed, and I find that the message as outlined in the study is clearer to me than at any time during the ten years I have been an Adventist. I thank you for urging me to start in when I did." Another student, engaged in ministerial work, says: "I assure you that from actual experience in both, I place the 'Fireside' above any other correspondence school in every respect." Certainly he does not refer to the number of courses offered.

The Fireside Correspondence School has some thirty courses prepared, including history, Bible, English, Greek, Latin, commercial, and mothers' normal subjects. For further particulars, address the principal, C. C. Lewis, Takoma Park, D. C.

Wishes to Find Brother

I desire to know the whereabouts of my brother, John E. Martin. When last heard from he was in Oklahoma. Any one knowing his address will confer a favor by communicating with B. K. Martin, Bonnie, Illinois, R. F. D. 1.

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A middle-aged woman to assist with cooking and general housework in Adventist family. A good home and fair wages to right person. For further information write Mrs. C. C. Morris, 207 Linden Street, Modesto, California.



WHAT WE EAT AND MORALITY

Our Food Does Much in Determining Our Characters

It Is Hard to Irritate the Stomach and Not the Temper

By DANIEL H. KRESS, M. D.

SHOW me what a man eats and drinks, and I will not go far astray in determining what that man is morally. There are foods and drinks of an irritating and stimulating nature that feed the lower passions and tend to war against the soul.

Wholesome foods may be combined in a way to cause fermentation, and a sour stomach and a sweet disposition are seldom associated.

FOODS AND DISPOSITIONS

Prayer has its place, but it alone will not sweeten the disposition of an individual who is careless in his habits of eating.

To make of the children of Israel what God desired them to be, "the light of the world," and a blessing to all the people they should be brought in contact with, He withheld from them the highly stimulating and irritating foods to which they had become addicted while in Egypt, and instead gave them manna to eat and water out of the rock to quench their thirst.

RELIGION AND PHYSICAL HABITS

A religion that does not correct the physical habits of man will not elevate him very much morally. The home should be a foretaste of heaven. But what the home is, depends upon what its inmates are; and what they are, may usually be determined by their food and drink.

The first pair were placed in a garden and surrounded with trees pleasant to the sight and good for food. God said to them, "Of every tree . . . thou mayest freely eat." Had men always followed this instruction, much misery would have been prevented.

The first home was marred by a departure from the bill of fare provided for its inmates. Satan knew that if he could influence mankind to an indulgence of the appetite, he would succeed in his efforts to demoralize them.

THE KITCHEN AS WELL AS THE SALOON

There is no doubt that much of the unhappiness in the homes of to-day is traceable to the foods prepared by well-meaning wives and mothers. Many divorces are attributable to the kitchen primarily, instead of the saloon.

BEECHER'S VIEW OF IT

Henry Ward Beecher, in one of his sermons, gave an admirable illustration of the influence of diet on the disposition, the morals, and the home. He said:

"It is not enough for you to pray that God will give you self-control. You are to study it both according to the law of moral truth and the law of physical truth. If men would go to their physicians, they frequently would find an answer to prayer in the revelations of truth concerning their structure.

"I have known men who prayed for the grace of good temper in vain until their physician told them to stop eating meat; for

they were of a peculiar temperament that could not endure such stimulation. So long as they ate animal food, they could not control themselves, they were so irritable; but as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They sought in prayer relief from their irritableness. Their physician, by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying, but they were wise when to prayer they added medical advice.

TRANQUILLITY AND INDIGESTION

"It is quite in vain for you to pray for a tranquil spirit, or a genial, hopeful spirit, when your organs of digestion are out of order. Not that one who is sick should not

he may be a truth-seeker, and then take no pains to seek the truth?"

STUDY TO KNOW HOW

"It is folly for a man to pray for common morals even, and still more for spiritual graces, and then take no heed of the way, humanly speaking, by which these things are achieved. Just as soon might a man pray that he might have a knowledge of numbers, and then shut his arithmetic, and pray that he might be a practised civil engineer, and sit in his chamber, as to pray for Christian graces, and then do nothing.

"You must study these things. They are dependent on certain causes, and study is one of those causes. And the presumption of your prayer being answered is measured by the degree in which it leads you to study the conditions that tend to bring about that for which you pray. You are to work for it not without prayer, and you are to pray for it not without works."

In a home where simple foods are simply prepared, and where its inmates eat to live, happiness and good cheer are usually found.

Wine Is a Mocker

It Perverts the Judgment—It Gives the Brewer and the Wine-Grower Silks and the Drinker Rags

By MRS. S. N. HASKELL

WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. These words of Solomon, written nearly three thousand years ago, are as true to-day as when written. Wherever wine enters, evil of various forms immediately appears. Many good men and women have been deceived by it; but the character of the persons, before drinking the wine, does not prevent the appearance of the evil in them, after drinking it.

GREAT MEN PERVERTED BY IT

Noah, who, previous to the Flood, had been a preacher of righteousness, was deceived by wine, became drunken, and immediately his purity and chastity departed, and he lay shamefully exposing his person in his own home. Gen. 9: 20-23.

The second mention of intoxicating wine, in the Bible, is when the daughters of Lot, corrupted with the licentiousness of Sodom, deceived their father with wine, until under its influence he did that from which his whole nature would have recoiled when sober. Gen. 19: 30-35.

IT DECEIVES AND CORRUPTS

The use of intoxicating wine is connected with licentiousness. "Whoredom and wine and new wine take away the heart." Hosea 4: 11; Prov. 23: 31-33. The person who allows himself to be deceived thereby soon becomes corrupt.

'TIS BEST

BY MABEL CORINNE CRAKER

THAT grief that was so bitter,
Which rent your aching breast,
And robbed life of its sweetness,
And joy, and love's caress,
Made life seem but a burden.
You longed for it to cease,
Enfolded in your mantle,
Rest in the grave of peace.

Dear heart, scorn not the sorrow,
The struggle ne'er give o'er.
The waves on which you're tossing
Will break on heaven's shore.
So look beyond the shadows,
And bless the swelling tide,
If it but draws you nearer
To your Redeemer's side.

That cruel disappointment
Which came, you knew not why.
But crushed were fond ambitions.
The sun in zenith sky
Seemed but to mock your sadness,
And jeer at your despair,
And moon and stars seemed lending
A far-off, vacant stare.
But count as joy the heartaches,
The shattered hopes abide,
If but a little nearer
They draw you to His side.

pray for health; but prayer is to be joined to diet. It is vain for you to pray that God will give you patience, and then run heedlessly into those very circumstances where experience shows that the causes which lead to impatience will be omnipotent.

"Is it wise for me to ask that I may not be torn by briars, and then run into the thickest hedge? Is it wise for men to pray that God will give them all the fruit of the Spirit, and then associate with men that will contaminate them? Have I a right to pray that God will purify my heart, and then let my ears drink in all the vile sayings, and wicked speeches, and vulgar insinuations, of corrupt men? Can a man take fire in his hand and not be burned? Has a man a right to pray that he may be honest, and then go into temptation? Has a man a right to pray that

There are those who, for the love of wine, or of the money they receive from the sale or manufacture of it, may claim that it elevates the mind; but the history of intoxicating wine for over four thousand years, shows that it debases all who become contaminated with it. The wrecks of manhood strewn on the shores of the past verify the statement.

The Bible says wine *defiles* the one who drinks it. Dan. 1:8. It is deceptive altogether. The exhilaration that comes after drinking it, is only a stimulation for a moment. It excites the nerves for a short time, only to leave them weakened and exhausted afterward. It is truly a deceptive mocker, one of the devil's active agents in the destruction of both the soul and the body of those whom Christ has purchased with His precious blood.

IT CLOUDS THE VISION

Wine causes the person who drinks it to err in vision and stumble in judgment. Isa. 28:7. It will cause one to forget the law and pervert judgment. Prov. 31:4, 5.

The drinking of intoxicating liquors clothes the families of the wine-growers and the brewers in silks, but it clothes the families of those who drink it in rags. Prov. 23:20, 21. "He that loveth wine . . . shall not be rich." Prov. 21:17.

DOES THE BIBLE SANCTION IT?

The advocates of the use of intoxicating liquors, or "moderate drinkers," as they are called, claim that the Bible sanctions the moderate use of wine, and that those only have wo and sorrow who "tarry long at the wine." They love to speak of "the eye that sparkles in the cup,"—the token that fermentation has taken place; but the Lord gives the following command to *all*, the moderate drinker as well as the drunkard: "Gaze not at the wine when it assumeth the ruby, when it *sparkles* in the goblet." Prov. 23:31, Spurrell's translation.

CAUSED BY DECAY

Fermentation is a sign of decay. Death and decay followed sin into the world. Alcohol is the result of fermentation. It has a bad parentage. The Lord says, "Wo unto him who maketh his neighbor drink, who places the flagon near him." Hab. 2:15, Spurrell's translation. Wo to the man that manufactures the intoxicating liquor. Wo to the man that offers it for sale, that "places the flagon near" the one who has become weakened by sin, or the youth who is just entering manhood.

To the wine-grower, the brewer, the saloon-keeper, and the bartender, who form the combination that "giveth his neighbor drink," God says, "Against thee shall be turned the cup in Jehovah's right hand, and great shame shall be on thy glory." Hab. 2:16, Spurrell's translation.

The "Signs Magazine"

OUR readers will find a most interesting volume for study in the May number of the *Signs of the Times Magazine*, now being mailed. Its contents treat on the subjects of the great Bible convention at Washington; some startling revelations concerning Spiritualism, its character, tendency, and effect; astronomy; the struggle between capital and labor, with the Bible prophecy; dawning of a better day, the millennium; and a variety of other interesting and timely studies on world affairs, with several pages of current topic notes. One dollar a year, fifty cents for six months. Ten cents in coin or stamps will bring you a specimen copy. Address *Signs of the Times Magazine*, Mountain View, California.

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We call your attention to this from time to time, and many of our readers gladly contribute to our Cooperation Corner Fund. Here is a letter just received:

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BOOKS are divided into two classes, said Ruskin, "books of the hour, and books for eternity." Among our beautiful gift books that furnish lasting inspiration and constant spiritual help for young people are the following:

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MOUNTAIN VIEW, CALIFORNIA
Portland, Oregon Kansas City, Mo.
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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MAY 5, 1914

Both Comings Alike Literal

THE people are agreed that Christ's first advent was literal. They regard Him as a literal being who literally appeared to do a definite work.

The prophecies are specific and very abundant which promise His literal return to this earth the second time. His second advent is the culminating theme in which all the great themes of the Bible center.

In view of this clear evidence, why is it that some people will insist upon saying that His second coming is not literal, but that He comes in some kind of spiritual or mystic way? Some day it will be too late for us to correct such mistakes of doctrine. Soon He will appear in all His glory. If we would be ready to meet Him in that time, we must not spiritualize away His plain words now. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, amen." Rev. 1: 7.

Such plain scriptures as this do not admit of a mystic interpretation. God's Spirit impresses them upon our minds as the literal truth. Let us correct our errors of faith now; for just before the great day, there is issued a decree, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

World-Wide Struggle and Its Significance

THE despatches of April 20 tell of a battle between the striking miners in Colorado and the state militia. This Colorado controversy has been in progress now for something like a year, and things of this character are becoming so numerous that they occupy only very small space in the news of the day. Such an occurrence thirty or forty years ago would have had front page space in the papers, and big headlines.

The conflict between the laboring man and the capitalist, which is the real issue there in Colorado and elsewhere in so many parts of the world, is growing in intensity. But is the true significance really appreciated? The rights and the wrongs that are argued on both sides of this question are receiving a great deal of discussion. But are the people realizing that the world is marching on with an irresistible progress to revolution and anarchy? Do they realize that the only power that can meet this situation is that which will be displayed by Christ at His coming? Do they realize that the prophets of the Bible have foretold these conditions clearly, and presented them as tokens of the great climax to this world's history?

Even the mocking jeer of those who deride the doctrine of the soon coming of Christ has received attention from the prophets, showing that the great multitude will not believe it. But there stands the evidence in all its clearness to those who are willing to accept it.

A "Twentieth Century Church"

ONE of our great cities of the West is building a nine story church at a cost of \$750,000. It is to be open seven days in the week, and will contain cafés, bedrooms, restaurants, sleeping porches, tennis courts, and an auditorium seating 2,500. It is really to be a church-hotel-club.

The pastor of this proposed "twentieth century church" says:

"It is poor business to invest so much money and allow it to be idle six days of the week. Worship is not all. Men and women need social life. Young people want a place they can call their own. Many people shy at fine Gothic churchly buildings, just as they shy at a pale, pious, buttoned-up, strait-laced preacher.

"This is first century Christianity with twentieth century action. It is organized human kindness plus the strength of redeeming grace."

But the whole thing sounds as though "redeeming grace" would be kept in the background, and after all, the social club side of the enterprise would be the biggest thing. It is possible to keep people so happy and so contented in a social way that they fail to connect with the power of the Lord Jesus Christ that will transform their lives. Social and business disaster is sometimes the thing that has to come into a life in order to arouse the individual to the need of salvation.

The salvation of the Lord Jesus Christ fits people for the highest form of sociability and for the keenest enjoyment of social life. But after we have received salvation, our ideas of social life are very materially changed. The "pale, pious, buttoned-up, strait-laced preacher" is the extreme on one side, and the hilarious fun of the world is the extreme on the other. Both are to be guarded against and shunned as we would shun poison itself; for while God's word warns us against the strait-laced Pharisee that was thankful he was not as other men, it also utters its warning against those who would make the last days perilous by being lovers of pleasure more than lovers of God.

Quarreled, and Shot

THE heading to a recent news item was, "Quarrels, Is Shot to Death in a Saloon." This is a very common item of news. Quarrels and scenes of that kind are very common in the saloon; but why do we not read items about people quarreling and shooting each other in dry-goods stores, grocery stores, hardware establishments, and the like? People in places of this character are sober, and are not tempted to be quarrelsome. But the saloon, by dispensing poison which the individual takes into his system, thereby dethrones his reason; and with his reasoning faculties confused, he is liable to do any kind of dastard and criminal deeds. There are plenty of things of this character that can be said against the saloon and the liquor traffic; but where is the individual that can truthfully say one thing in their favor? The challenge is out. Why do not men reply to it? The simple reason is that there is no reply to be made.

Good Friday and Easter

GOOD FRIDAY, like Easter, is coming to be recognized quite generally by Protestant people everywhere, as well as by the Catholics. Out of deference to this sentiment, business in many localities is practically suspended on Good Friday, and the day is made a holiday.

There are many Protestant people who enter into this celebration not knowing that Good Friday, Easter, and Lent are among the institutions that have been handed over to the world by the Catholic Church. These, like many other church days, have no Bible authority and therefore no Bible origin; but the way things are going now, it will only be a question of time until the observance of Good Friday and Easter will be demanded through the growing strength of the papacy, the same as she will demand the observance of Sunday.

The voluntary observance of any day or of any institution is something for the individual to decide for himself. But we should understand the meaning of these things, and see how their development is growing toward an ecclesiastical demand. At first, business is suspended on these holidays through fear of losing trade, and in this way sentiment is created. Then as soon as the sentiment becomes strong enough, that which is first conceded out of respect is required under pains and penalties. The demands of ecclesiasticism are something that grow into a nation so stealthily that we are ground down beneath their tyrannies before we know it. And it is not merely because these things are institutions of the Catholic Church that they forebode dangers, but because they belong to the realm of ecclesiastical notions that are demanded. When Protestants go wrong on these questions, they tyrannize just as cruelly as does the papacy itself.

The value and necessity of individual freedom must be seen, and such freedom must be protected. If a man wishes to observe Good Friday and Easter, it is his right, and he should be protected in doing it; but the place should never be reached, by an aggregate of sentiment, where another individual will be coerced into observing them, or ever be made to feel uncomfortable if he does not observe them.

The church federations of this time, and the growth of ecclesiasticism that is seeking to dominate, need to be studied, and we should be on our guard concerning them. The prophecies in the thirteenth and fourteenth chapters of Revelation, which tell of world-wide ecclesiastical powers that will seek to compel all to bow to their mandates, should be studied as never before.

Poisoned by Wood-Alcohol

IN New York City recently three women died and two more were made dangerously ill from drinking home-made wine at a wedding feast. The wine was made by the bridegroom himself, and the two hundred guests partook of it. The recipe was sugar, water, alcohol, and red and green coloring matter. At first it was thought that the victims were suffering of ptomaine poison, but critical examination discovered the fact that wood-alcohol had been used in making the wine.

The *Journal of the American Medical Association* uses this incident as an occasion to sound another note of warning against the "criminal ignorance of the general public in the use of wood-alcohol, and its injurious effects, not only on eyesight, but on life itself."

The effect of wood-alcohol on the optic nerves is very disastrous, to say nothing about the other evil effects of the drug. In a former warning, the *Journal* called attention to the fact that oftentimes wood-alcohol is used in concoctions that are served at soda-fountains; and in view of the dangers, people should be careful to know what they are drinking.

WHEN the saloons were voted out of Minooka, Illinois, a few days ago, those who were still in favor of them were left in power, and they claimed that the city revenue was so seriously cut by the "dry" victory that they would have to dispense with street lights, discharge the police and the city attorney, and that the city treasurer would have to serve without pay. This is one of the old tricks of those who are still holding on, for selfish reasons, to the exploded notion that in order for us to get along in this world we must have the revenue that comes from taxing the saloons. But in every place where a fair trial has been given to prohibition, the taxes are always lowered, and many institutions, like insane asylums, jails, and the like, are not needed in such large numbers. Those who are fully informed upon this question understand that the saloon is a hindrance, and only a hindrance. In the place of helping to pay our taxes, it makes our taxes higher by far than they otherwise would be.

FOR young men and women who are desirous of securing a good literary and scientific training under strong Christian and moral influences, there is no better institution than the Washington Missionary College, Takoma Park, Washington, D. C. Special attention is given, in this college, to the training of young men and women for gospel work. Particular attention is given and special help afforded those who have a burden to labor for Christ in the foreign lands, particularly in the dark countries of heathenism. The 1914-1915 calendar is just out, and may be had by addressing the president, John L. Shaw, Takoma Park, Washington, D. C.

MARCONI'S experiments in wireless telephoning are now sufficiently successful that he is confident transatlantic wireless telephone service will be achieved, and that possibly before a great while. In connection with his other wireless achievements, he has succeeded in connecting phonographic recorders with his apparatus, and has recorded telegraphic signals from two different points, the one being two thousand miles distant, and the other four thousand miles.

GENERAL ROBERT WANKOWSKA, brigadier commander, National Guard of California, says that "absolute peace can not come during the present generation," and that "America should be prepared for the sterner realities which may arise." In view of this, he urges that the students' camp which the government conducts in July each year should be made popular by employers' and all others' urging the men to attend.