

# Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION  
MOUNTAIN VIEW, CALIFORNIA



THE HON. R. P. HOBSON



MRS. MARGARET ELLIS



MISS ANNA GORDON



THE HON. MORRIS SHEPPARD



WAIN B. WHEELER

## Nation-Wide Prohibition

A Movement to Outlaw  
the Liquor Traffic

By M. Ellsworth Olsen



EDWIN C. DINWIDDIE



HE friends of temperance reform have routed the common enemy out of township and county and state, and now they have attacked its last stronghold, the government of the United States. They ask the government not to extend its protecting hand any longer over an evil which, even under the restrictions that at present surround it owing to the growing sentiment against it in every part of the country, still is debauching thousands of the young men of this country, and threatening nation-wide ruin.

### THE ADVOCATES ARE HEARD

Under these circumstances came the hearing in Washington, D. C., on the Hobson-Sheppard bill, which calls for a prohibition amendment to the Constitution of the United States, to be submitted in the usual way for the ratification by the various states. The hearing before the House Judiciary Committee was held on Wednesday, April 15, in the House office building, with a full attendance

on the part of the members of the committee, and a distinguished body of temperance workers and other representative people.

### THE ORGANIZED FORCES BEHIND IT

Captain Richmond P. Hobson, joint author of the bill, introduced the various speakers in its support, and himself gave the opening address. He said that the bill had been drawn up at the request of practically all the organized moral forces of the country. A convention had been held last November in Columbus, Ohio, at which were gathered representatives of ninety-seven societies, temperance organizations, denominations, churches, Sunday-schools, etc. At a careful estimate, he said, they probably represented more than a majority of the American people. They certainly represented the conscience of the nation.

### A PROHIBITORY AMENDMENT PROPOSED

This body of delegates came to the unanimous conclusion that the way to apply a true treatment to the disease that exists in this

THIS article by Mr. Olsen will give some idea of the activities of the temperance forces in seeking to secure nation-wide prohibition. The provision in the proposed amendment, allowing Congress "to provide for the manufacture" of "intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical, or scientific purposes, or for use in the arts," is well enough with one exception. The Christian churches of this nation ought to ask that the word "sacramental" should be struck out. Fermented wine was not used by the Master when instituting the "Lord's Supper," and it is wrong to use anything but the unfermented sweet juice of the vine on that occasion. Many of the churches are strongly opposed to having any ferment in the communion cup. Then why the misrepresentation by making, in their favor, an exception of a thing to which they are opposed?

EDITOR.



nation, growing out of the use of alcoholic beverages, is by the submission to the states of a joint resolution providing for an amendment to the Constitution of the United States, calling for national prohibition.

The first step in carrying out this resolution was to send a committee to Washington to present the matter to Congress under the right of petition. This committee was composed of about two thousand persons, representing every state and territory in the nation. They appeared in Washington on the tenth of December, and duly memorialized both branches of Congress. The petition was for the passing by Congress of the House Joint Resolution 168, reading as follows:

"Proposing an amendment to the Constitution of the United States.

"Whereas, Exact scientific research has demonstrated that alcohol is a narcotic poison, destructive and degenerating to the human organism, and that its distribution as a beverage, or contained in foods, lays a staggering economic burden upon the shoulders of the people, lowers to an appalling degree the average standard of character of our citizenship, thereby undermining the public morals and the foundation of free institutions, produces wide-spread crime, pauperism, and insanity, inflicts disease and untimely death upon hundreds of thousands of citizens, and blights with degeneracy their children unborn, threatening the future integrity and the very life of the nation; therefore be it—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each House concurring), That the following amendment of the Constitution be, and hereby is, proposed to the states, to become valid as a part of the Constitution when ratified by the legislatures of the several states, as provided by the Constitution:

"ARTICLE—

"Section 1. The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, are forever prohibited.

"Sec. 2. Congress shall have power to provide for the manufacture, sale, importation, and transportation of intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical, or scientific purposes, or for use in the arts, and shall have power to enforce this article by all needful legislation."

Mr. Hobson further called attention to the fact that temperance advocates were not requesting Congress to decide whether or not alcoholic liquors were to be sold in the country, but were merely asking Congress to open the way for the country to express itself in a constitutional manner. Irrespective of the merits of the measure, it was the right of the people of the country to express themselves on a matter of such vital interest to the nation. The question was an organic one, dealing with life and death. It must be organically treated, by the government representing the organic union of the various states.

#### TO CONSERVE THEIR RIGHTS

It would not be a usurpation of the rights of the several states, but rather a means of

conserving those rights. In the present situation, it is impossible for the prohibition states, of which there are nine, to apply the law strictly; because the liquor trade is a lawless one, and as long as it can protect itself with the federal license, it will in one way or another make inroads upon the youth of prohibition states even.

Congress should at the earliest moment wash its hands of this nefarious traffic. Why should it have a hand in debauching the young men who must become its future citizens? This question of the future of our youth is urgent. Careful investigations show that two thirds of the drinkers began drinking before they were twenty-one, one third before they were sixteen, and seven per cent before they were twelve.

#### DONE BY THE ORGANIZED TRAFFIC

This enticing of the young into habits of drink is not done by drinking men as such. It is the work of the organized liquor traffic. When you stop this traffic, you stop the de-



"WET" AND "DRY" MAP OF THE UNITED STATES, JANUARY 1, 1914

bauching of the country's youth. You give the boys a chance to grow up sober. You give the children a chance to be well born.

Captain Hobson was followed by Mr. Edwin C. Dinwiddie, the alert and indefatigable secretary of the Anti-Saloon League of America and representative of various other powerful temperance organizations. He answered a number of questions in reference to the proposed bill and the reasons for urging its passage, and emphasized the fact that the country, through its various organizations, is demanding opportunity to express itself in this vital matter.

#### THE LARGE CITIES AS CENTERS

Mrs. Margaret Ellis, national superintendent of the legislative work of the W. C. T. U., displayed a map showing the large portion of the United States that is at present living under prohibition. Unfortunately, a considerable number of the largest cities are still open to the liquor traffic; and from these as centers, inroads are made into the dry territory, the liquor organization feeling perfectly free to violate the laws of the various states as long as it has the national government as a partner in its nefarious traffic. It is a traveling nuisance. It does not confine itself to bounds. Hence it must be dealt with by the government as a whole.

Miss Anna Gordon, acting president of the National W. C. T. U., read a message from the late president, Mrs. Stevens, in which

the latter expressed her firm faith in the success of the prohibition movement, and earnestly begged Congress to pass favorably on the bill now pending.

A large number of other speakers representing the W. C. T. U. and allied organizations followed, each giving some new reasons for the passing of the bill. The members of the committee asked questions freely, and showed a deep interest in the subject. The speeches and discussion continued till some time past the hour set for adjournment.

#### HEARD BEFORE THE SENATE COMMITTEE

The hearing on the same bill, which was held before the Senate Judiciary Committee on the following day, included a morning and an afternoon session, thus giving somewhat longer time for the presentation of the arguments in favor of the bill. The hearing was held in the Senate wing of the capitol, and the room was crowded with speakers and interested listeners. Senator Borah showed an especially keen interest in the various

speeches. He said his mind was made up on the subject of prohibition; the only thing that he was uncertain about was whether a national law could be made to be thoroughly operative.

This point was accordingly dwelt upon by several of the speakers. The fact was pointed out that the national government is remarkably successful in collecting its revenue tax. The men who sell liquor illegally in prohibition towns and localities dare to do so

in defiance of local law and without local license; but they always have the United States revenue receipts. Moreover, while they can use the United States mails to advertise their wares, they will continue to offer temptation to the young men in prohibition territory by making all kinds of inducements to them to become customers.

#### THE GOVERNMENT A PARTNER IN THE RUIN

The opening address was made by Senator Sheppard, the joint author of the bill. He gave a searching analysis of the situation, showing the urgent need of action on the part of the general government in order to dissociate itself from the business that is making money out of the ruin of the manhood of the country.

He referred to the sufferings of widows and orphans. He showed homes broken up, and the bread snatched away from hungry little children, by the rapacity of this cruel organization. On the other hand, he showed the steady growth of prohibition sentiment in all parts of the country, which has finally led to the demand by a majority of the people, and a unanimous demand on the part of the moral forces, that Congress take action permitting the country to decide for itself, in the constitutional way, whether liquor is to continue to be sold or not.

Mr. Wain B. Wheeler, national attorney for the Anti-Saloon League, and superin-

(Continued on page 13)



# The Consoling Hope of the Christian

The Resurrection a Cardinal Pillar of Truth  
Not Incredible that God Should Raise the Dead

By Calvin P. Bollman

**W**HAT is the Christian hope? This is a Bible question, and should have a Bible answer.

In considering this question, we should not confound the present, the Christian life, with the future, the Christian hope.

## A PRESENT SALVATION

The gospel offers not only ultimate, final salvation—that is, salvation from the wages of sin—but present salvation; namely, salvation from sin itself. Final, ultimate salvation comes after this life is past. It is the reward that is given to God's people at the coming of the Lord Jesus Christ. Present salvation is the victory over sin, the power to overcome temptation, the growth in grace, that comes to the Christian day by day and hour by hour. The former is a subject of hope, the latter a matter of daily experience.

In his letter to the Colossians (1:23), the apostle exhorts those to whom he writes that they "be not moved away from the hope of the gospel," and in verse 27 he calls it "the hope of glory." In his letter to Titus (2:13), Paul refers to the same thing as "that blessed hope," and in the same verse connects it with "the glorious appearing of the great God and our Saviour Jesus Christ."

## WHAT IS THE "BLESSED HOPE"?

But these texts still leave the inquirer in doubt as to just what is the "blessed hope" that is realized at the appearing of our Lord and Saviour Jesus Christ. Light is shed on this subject, however, by Rom. 8:18-23:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

## A PLEDGE OF THE RESURRECTION

The Spirit is the "earnest," or pledge, "of our inheritance" (Eph. 1:14). It is that which gives victory over sin day by day; and this victory is the assurance of that for which "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

In other words, a living, growing Christian experience, wherein Christ through the Spirit gives victory over sin, is the assurance, or pledge, of the resurrection of our body if we die, or of the change to immortality of our body if we live to see the Lord come in the clouds of heaven. Therefore the resurrection of the dead is an essential part of the hope of the gospel.

The gospel holds out the hope of immortality through Christ. Modern theology has substituted for this the heathen hope of natural, inherited immortality. "Ye shall not surely die," said the tempter. "Man does not really die," says modern theology. "That which seems to be death and which we call death is only transition," says the present-day theologian. But the apostle boldly declares: "If the dead rise not, then is not



"Woman, why weepest thou?" "Because they have taken away my Lord." "She turned herself back, and saw Jesus standing."

Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15:16-18.

## NOT A NEW THING

Nor was the apostle introducing something new. In preaching the resurrection, he was only teaching a doctrine that had long been not only one article in the creed of the Jews, but the hope of the fathers. The promise of

the resurrection was bound up in the promise to Abraham. That this was not and is not a novel or unscriptural view is evident from a number of considerations.

Rabbi Eliezer the Great, supposed to have lived just after the second temple was built, applied Hosea 14:8 to the pious Jews, who seemed likely to die without seeing the glory of Israel, saying: "As I live, saith Jehovah, I will raise you up in the resurrection of the dead; and I will gather you with all Israel."

The Sadducees are reported to have asked Rabbi Gamaliel, the preceptor of Paul, whence he would prove that God would raise the dead. In reply he quoted Deut. 9:5: "The land . . . which the Lord swore unto thy fathers." He argued that as Abraham, Isaac, and Jacob had it not, and as God can not lie, they must be raised from the dead to inherit it.

Rabbi Simai, at a later date, made a similar argument from Ex. 6:4, insisting that the law asserts in this place the resurrection from the dead when it says, "And I have also established My covenant with them, to give them the land of Canaan"; for, he adds, "It is not said to you, but to *them*."

Mennasseh Ben Israel said: "It is plain that Abraham and the rest of the patriarchs did not possess that land: it follows, therefore, that they must be raised in order to enjoy the promised good, as, otherwise, the promise of God would be vain and false."

## PAUL DEFENDS THE RESURRECTION

But above and beyond these opinions of good but uninspired men, is the testimony of the apostle Paul. In his defense before the council the apostle said: "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6.

Subsequently to Agrippa he said, touching the same matter: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

It thus appears that the Christian hope is the hope of a resurrection to eternal life through faith in our Lord Jesus Christ. And the pledge of this hope is the divine Spirit permeating the daily life and giving victory over the besetments of the flesh, over the carnal mind.

"Create in me a new, clean heart, O God,—  
A heart to meekly bow before Thy rod.  
Remove the crimson stains that sin has made,  
And from Thy book make all my guilt to fade.

"Give me Thy Spirit, pledge of life,  
And daily, hourly victory in the strife  
That all must have with deadly sin  
Who victory through Thy grace would win."

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.—*Isaiah*.



# THE VENERABLE EXILE OF PATMOS

ELOQUENT AND STEADFAST IN HIS TESTIMONY—SAW THE DESTRUCTION OF JERUSALEM—CAST INTO A CALDRON OF BOILING OIL—VISIONS OF THE FUTURE

By Mrs. E. G. White

MORE than half a century had passed since the organization of the Christian church. During that time the gospel message had been constantly opposed. Its enemies had never relaxed their efforts, and had at last succeeded in enlisting the power of the Roman emperor against the Christians.

## THE OLD, TRIED SERVANT REPEATS THE STORY

In the terrible persecution that followed, the apostle John did much to confirm and strengthen the faith of the believers. He bore a testimony which his adversaries could not controvert, and which helped his brethren to meet with courage and loyalty the trials that came upon them. When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the old, tried servant of Jesus would repeat with power and eloquence the story of the crucified and risen Saviour. He steadfastly maintained his faith, and from his lips came ever the same glad message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you."

## SAW JERUSALEM DESTROYED

John lived to be very old. He witnessed the destruction of Jerusalem and the ruin of the stately temple. The last survivor of the disciples who had been intimately connected with the Saviour, his message had great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt his sincerity, and through his teachings many were led to turn from unbelief.

The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians would avail nothing so long as John's testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced.

John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle's doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations, his enemies hoped to bring about the disciple's death.

## NO REFUTATION—COULD NOT MATCH HIS POWER

John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. The emperor Domitian was filled with rage. He could neither dispute the reasoning of Christ's faithful advocate, nor match the power that attended his utterance of truth; yet he determined that he would silence his voice.

## THROWN INTO BOILING OIL

John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace. As the words were spoken,

"Thus perish all who believe in that deceiver, Jesus Christ of Nazareth," John declared: "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in His mouth."

These words had their influence, and John was removed from the caldron by the very men who had cast him in.

Again the hand of persecution fell heavily upon the apostle. By the emperor's decree, John was banished to the isle of Patmos, condemned "for the word of God, and for the testimony of Jesus Christ." Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress.

## HE SAW THE CLOSING SCENES

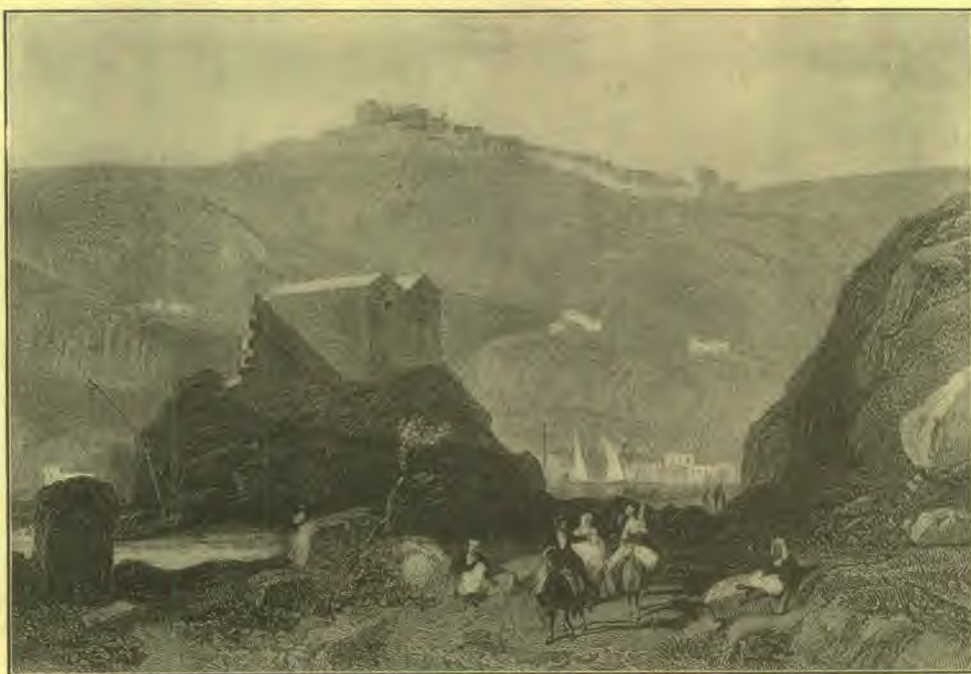
Patmos, a barren, rocky island in the Egean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God, this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all future time. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God.

When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth.

## WONDERFUL FOR STRENGTH AND COMFORT

In the experience of the apostle John under persecution, there is a lesson of wonderful strength and comfort for the Christian. God does not prevent the plottings of wicked men, but He causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel laborer carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times, let him remember that the experience to be gained in the furnace of trial and affliction is worth all the pain it costs. Thus God brings His children near to Him, that He may show them their weakness and His strength. He teaches them to lean on Him. Thus He prepares them to meet emergencies, to fill positions of trust, and to accomplish the great purpose for which their powers were given them.

In all ages, God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to Heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God



PATMOS IN MODERN DAYS



had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

These examples of human steadfastness bear witness to the faithfulness of God's promises,—of His abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest-tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of the eternal riches.

#### AN UNPITYING CONFEDERACY

Jesus does not present to His followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead, He calls upon them to follow Him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an unpitying confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, and His unlikeness to the world provoked the bitterest hostility.

So it will be with all who will live godly in Christ Jesus. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times; but the principle—the spirit that underlies it—is the same that has slain the chosen of the Lord ever since the days of Abel.

#### THEY CAN NOT BIND THE SPIRIT

In all ages, Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they become conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, but they can not touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they can not bind the spirit.

Through trial and persecution, the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but thus they learn the guilt and wo of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"THERE is no place like home if Christ be the Head of the house."

## Worship Due to God

Three Classes of Worshipers—The State Has Not the Right to Prescribe Our Religion

By HAMPTON W. COTTRELL

CIVIL government, according to both the Constitution of the United States and the gospel of the Christ of Calvary, has



Alone  
with  
God

Alone with God under summer skies,  
With beauty spread for our wondering eyes!  
The early morn, with its cool, still air,  
Uplifts the soul, and invites to prayer.  
The sun comes up in the golden east,  
Pledge of the heavenly marriage feast.  
Lo, everywhere God's work is seen,  
In grass, and flower, and bowers green.

C. P. Bollman.

no rights but civil rights, therefore no right to abridge or enforce the worship of almighty God by any person.

The first amendment to the Constitution of the United States declares, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Jesus Christ says, "Render therefore unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. The worship of every man is due the Lord, and should be rendered to Him, without molestation or interference in the least from the state.

#### IT IS RELIGIOUS PERSECUTION

It has often been averred by would-be advocates of religious liberty, who are in spirit religious despots, that to prohibit common labor upon the first day of the week, even by fine and imprisonment, although the supposed offenders had rested the seventh day, both physically and spiritually, according to the example of our divine Lord, is not religious persecution or an abridgment of individual liberty.

#### THREE CLASSES OF WORSHIPERS

There are three classes of worshipers. The heathen are *true* worshipers of *false* gods; the hypocrite is a *false* worshiper of the *true* God; the real Christian is a *true* worshiper of the *true* God.

The Christian knows that his religion is good for seven days in each week. It is not a removable thing that can be worn one day in the week, like a Sunday dress, and laid aside the other six, but is kept in daily and hourly use.

#### RIGHT TO REST SPIRITUALLY AND TO LABOR PHYSICALLY

To illustrate: When the consistent Christian has worshiped upon the seventh day, according to his God-educated conscience and the divine Text-book, by resting both physically and spiritually, then there remain six days in which he is in duty bound, and has a God-given right, to worship, according to both conscience and the example of Christ Jesus. His worship thenceforth consists in continuing to rest spiritually in Christ, and laboring physically, as did the great Exemplar. Paul, the great apostle, says, "Whatsoever ye do, do all to the glory of God"; and surely to do thus is worship.

#### TO BE RENDERED TO GOD ONLY

The Sabbath is the Lord's day, and all men are divinely obligated to render it to God and not to men.

Now, for civil government to prohibit any one from working upon the first day of the week, after he has rested upon the seventh day, is truly religious persecution, and an invasion of inherent rights.

If Sunday were the day that men ought to observe sacredly, the above-mentioned principle would still remain,—that the day should be rendered to God, not to civil government.

"Every one of us shall give account of himself to God." Rom. 14:12.

#### "Payeth Not That It Promiseth"

IT has ever been the policy of the evil to counterfeit the good. In fact, it is compelled so to do in order to maintain its hold upon people, for evil undisguised is too abhorrent to be tolerated.

The prince of evil always promises good, and when necessary to his purpose, he will bestow seeming benefits, even restoring health to the sick in so far as he can do so; but all his gifts are Dead Sea apples.

When seeking to fortify Pharaoh in his refusal to grant the just demands of Jehovah, the agents of evil appeared to be able to give life even, in imitation of the miracles performed through Moses; but a test proved that the seemingly living serpent that they had produced, in fact possessed no life. Ex. 7:10-12.

Do not be dazzled by the tinsel of Satan's lure, but instead, dig deep into the mines of Scripture for the pure gold of truth and salvation from every form of evil.

ADELAIDE D. WELLMAN.



WHAT is justification? — It is that governmental act of God's grace, absolving the repentant sinner from all past sins, regarding him innocent, righteous, and freed from the penalty of violated law, through the merits of Christ's atoning blood. "If the Son therefore shall make you free, ye shall be free indeed." Sin is a violation of God's law — the highest law in the universe — and a capital offense. "The wages of sin is death."

The penitent sinner believes on the Lord Jesus Christ, and God pardons his sins, remits the punishment he deserves, receives him into favor, and treats him as though he had not sinned. "Being justified by faith, we have peace with God through our Lord Jesus Christ," "who was treated as we deserve, that we might be treated as He deserves," "suffering the death which was ours, that we might receive the life that was His," for by "His stripes we are healed."

#### INNOCENT IN HEAVEN'S SIGHT

Thus the repentant sinner has his sinful life removed, and the sinless life of Christ imputed for all past sins, and he becomes an innocent child in Heaven's sight, "born again, born from above."

Now the question comes, How can this condition be retained? First, let us consider some of the steps by which we obtained justification. We saw ourselves sinners when measured by the law of God, and repented of the sins, and confessed them, and by these steps were "cleansed from all unrighteousness"—sin. Now see Gal. 2: 17, 18: "But if, while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor."

Here we see the necessity presented of not again committing the confessed sins; for the commission of sin negatives the justified state, and any professed Christian who lives in the commission of sin is a sinner, and not a saint. "He that saith, I know Him, and keepeth not His commandments, is a liar." "We know that whosoever is born of God sinneth not." "Whosoever committeth sin transgresseth also the law." "In this [committing sin or not] the children of God are manifest, and the children of the devil." "He that committeth sin is of the devil." "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." However, no state of grace admits of committing sin. All sin is forbidden, and he who commits sin is of the devil.

A state of justification implies freedom from the guilt of sin by renewing, assisting grace in the performance of all God's requirements. "Who-soever is born of God doth not commit sin; for His seed remaineth in him: and he can not sin, because he is born of C."

#### HOW OBTAINED AND HOW KEPT

Justification is obtained by faith; but one who retains justification will perform every known duty, by the imparted

# Justification and the Law

The Sinful Life Removed  
by the Power of Christ

By M. A. HOLLISTER

strength of Christ Jesus. The minimum of salvation is salvation from sinning; the maximum is salvation from the inclination to sin.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." No one can believe with the heart to righteousness, sinlessness, or so as to obtain justification, while living in the practise of any known sin, or in the neglect of any known duty; for the mo-

ment he does what he knows to be sin, or neglects what he knows to be duty, faith, by which he is justified, lets go its hold upon God, and he loses his justification, until he retraces his steps, and by repentance and believing faith in Christ, confesses his sin and is again pardoned.

#### POWER TO BECOME SONS OF GOD

Justification carries with it entire submission and implicit obedience to God; the will is right at the moment of regeneration; and it must remain right, or wilful sin will be the result. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." It is impossible to retain justification by any less consecration and faith than that by which we obtained it. "Faith without works is dead." Hence it becomes necessary for us to manifest our faith by our works. "He that saith he abideth in Him ought himself also so to walk, even as He walked;" and John 1: 12 says that "as many as received Him, to them gave He power to become the sons of God." As we receive this power, we are enabled to live and work as sons, not as mere hired servants.

There is a vital union between justifying faith and an obedient spirit. Conscious confidence and conscious guilt can not coexist in the same heart. "Beloved, if our heart condemn us not, then

have we confidence toward God. 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: 21, 22. While obedience makes faith perfect, disobedience destroys it.

Salvation comes by an appropriating faith; and such faith, or trust, can be exercised only when there is a consciousness of complete surrender to God.

#### PERFECT OBEDIENCE

A justified state can exist only in connection with a serious, honest intention to obey all the commands of God.

The standard of justification is placed too low by many professors of religion to-day. They seemingly forget that believers can not commit sin without forfeiting the justified state, and building again the works once destroyed, and "laying again the foundation of repentance from dead works."

If we would retain the covering of the sinless life of Christ, there must be continued obedience to all the known will of God; for that life will not cover one unconfessed, unforsaken sin.

#### INCONSISTENT WITH SUPREME LOVE

The commission of sin, any sin, is inconsistent with supreme love to God. First John



"WHO WAS TREATED AS WE DESERVE, THAT WE MIGHT BE TREATED AS HE DESERVES," FOR BY "HIS STRIPES WE ARE HEALED"



5:3 says, "This is the love of God, that we keep His commandments"; and if we love God supremely, we will not knowingly displease Him for the sake of pleasing ourselves. Whom we supremely love, we desire to please; and all sin is an offense against the law of love—love to God and love to man. Matt. 22:40.

Perhaps a distinction, to some extent, should be made between sin committed by deliberate thought, or set purpose—the willing sin—and sin committed by sudden impulse, under strong distraction and temptation. Nevertheless we must overcome every tendency to sin, both inherited and cultivated. There is no excuse permitted us of God for the commission of any sin. The plan of salvation contemplates complete freedom from the power of sin, in whatever form it may appear.

#### THE SPIRIT OF DISOBEDIENCE

The real spirit of disobedience is ever one and the same, for every precept, for all times, and under all circumstances. Every sin alike is a violation of the same obligations, outrages the same law, insults the same Lawgiver, evinces the same rebellious spirit, and incurs the same fearful curse pronounced against the lawbreaker. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10), and is made subject to death.

#### THE SPIRIT OF OBEDIENCE

The real spirit of obedience is ever one and the same, for every precept, for all times, and under all circumstances. It has regard to God's authority as supreme, and submits the whole being to that authority. Every act of true obedience has reference to the same obligations, regard to the same law, respect for the same Lawgiver, evinces the same submissive spirit, and secures the same gracious reward in the divine favor and blessing. Hence he who has the true spirit of obedience in regard to one precept of the law, has it toward all the rest. "He that is faithful in that which is least is faithful also in much." Luke 16:10.

To sin knowingly in one thing, and really to obey God in another at the same time, is utterly impossible. All true obedience involves supreme loyalty to divine authority; and one who obeys thus, can not knowingly disregard or reject one iota of that law. God forbids all sin, and each precept of the law has an equal obligation. Any disobedience rejects and insults that divine authority, and lays the foundation for unlimited disobedience.

#### BALKING AT ONE REPUDIATES ALL

One cherished sin separates from God; and a spirit of disobedience in the heart in regard to one precept of God, vitiates for the time any true obedience. Hence real obedience to God in one thing, and persistent disobedience in another thing, can not exist at the same time.

One may, under the pressure and distraction of powerful temptation, as already stated, for a moment commit sin, while really obeying God in other things; but under no circumstance will he permit that sin to stand. He will immediately put it away, and an urgent petition will ascend to God that he may never be overtaken again by a like temptation, and fall. Having submitted himself to God, the true spirit of repentance and

obedience is in his heart, and he will resist the devil, who will flee from him.

#### LOVE DOES NOT EXCUSE SIN

The garment of Christ's righteousness will not cover one sin. Even though God is love, that love will not excuse sin. Sin caused



### The Choicest Deeds

By Howard W. Wilcox

The thrilling thought of rich reward,  
The hope in vict'ry to be crowned  
Doth oft our motives strong afford,  
In strength for life and work redound.

Or else desire to near the end,  
To hasten on the dawn of light,  
The zeal for labor full doth lend,  
Dispels in part the gloom of night.

Or yet the call of duty's voice  
May guide our lives in worthy ways,  
May make His path our only choice,  
And lead us true through all our days.

But lives that live with all mankind,  
That feel their joys and know their needs,  
And other motives need not find —  
In these do fruit the choicest deeds.

Satan to be cast out of heaven, Adam out of the garden of Eden, Cain to be banished from the presence of God. It brought death to the antediluvians, in the Flood; and it will ultimately cause the earth to be burned with fire, and those who cling to sin will be destroyed with it.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13. "The just shall live by faith." "Whom He justified, them He also glorified." They are found "without fault before the throne of God."

### May We Walk with God?

Some Men Who Have Done It—Their  
Example Should Stimulate Us

By J. W. RICH

AND Enoch walked with God: and he was not; for God took him." Gen. 5:24. Few men of the Bible narratives have the record of their intimate association with the Master written in the same inspirational tone as is that of Enoch. There were other noble, true-hearted men, men of sterling worth and of strong character, men who mastered well the problems of every-day life; but in some respects, at least, Enoch seems to have entered more fully into the secrets of the Master's steps.

This is not because Enoch was more of a favorite than the others; but going beyond the outer circle of friendship, he entered more fully into the spirit of unselfishness. In the language of the prophet Amos the secret is divulged: "Can two walk together, except they be agreed?" Amos 3:3. Having fitted his life more squarely into the plan of the Master, there was but little if any friction to be overcome, hence there was nothing to mar the beauty of their walk together. Would that there were as little friction in the life of every professed Christian to-day in keeping pace with the progress of the Master, as there was with Enoch! What a change would be seen in the church of Christ on earth to-day!

Think for a moment of the three hundred years of companionship of this man Enoch. Who would not have enjoyed the privileges, the experiences, the blessings, the mountain strolls, the night communions, and the victories, of this man? Certainly an experience to be enjoyed by one who walked so nearly as the Master walked!

There was one experience in the life of Enoch that was a great help to him in walking with God, and that was the birth of his son. No doubt there were times, when the little boy was learning to walk, that the father took a deep concern in the progress of his son. See the anxious look on the father's face as he takes hold of the little hand and they start across the room. The two little feet have not been accustomed to obstructions, and presently over some of his playthings, or a fold in the rug, the little fellow stumbles.

These are his first lessons, and he has not learned them perfectly. He stumbles, he sways; but always does the father keep hold of the chubby hand, to direct the child aright. Note the short step taken! And how awkwardly do the little footsteps imitate the strides of the father! But he is learning; and later he will step more accurately, until it becomes a pleasure for father and son to stroll together even over rough and dangerous grounds. See them now ascending the craggy mountain peak, now descending to the plain, now jostling in the crowded city thoroughfare, but always keeping step.

I wonder do we ever have any trouble in keeping step with the Master nowadays. As children, young people, or old people, have we learned to walk as Jesus walks? In the hour of temptation, do we have any trouble in stepping over the stones that would turn us aside? Do the thorns of ridicule prick until we wish to walk alone? Does the example of some member in the church hinder your step with the Master as you travel through the Slough of Despond? Think what it means to walk with God, not your way, but His. Are we all willing to follow?

It was thus that Enoch walked with God. The Father did not learn the pace of the son, but the son did learn the pace of the Father, and thus could they walk together.

As Enoch watched the progress of his son, so Jesus watches over every son and daughter born into the heavenly family. He does not expect them to step perfectly when they begin, any more than Methuselah was expected to step like his father at the first attempt. But He does expect progress. It would be hard to walk and not get ahead. So Jesus expects each one of us each day to walk more perfectly than we did the day



before, until at last we shall have reached the goal of perfection.

Other men of the Bible are credited with this record of walking with God,—Noah in Gen. 6:9; Abraham in Gen. 17:1. And the exhortation comes to us in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Perfection is not reached outside the fountainhead of perfection—Jesus. To reach this attainment, we come to Him. We remain with Him. We walk with Him. We learn His poise, His pace, His gait. We move forward, and something is done.

Be sure, dear friend, of your walking companion; for another would imitate the Father, and thus deceive you if possible. The times demand that we be careful. Your salvation demands it. The Master Himself demands it. Having made sure, let us walk, go ahead; and with Enoch we, too, shall be led to the very mount of God, which sooner or later will mean translation, just as it did to him.

## Who Changed the Sabbath?

Was the Day Changed from Saturday to Sunday?  
If So, by Whose Authority?—Interesting  
Statement by a Priest

By E. B. HOPKINS

**I**N my evangelistic work, the question is often asked me, "Who changed the Sabbath? and why was the change not found out before?"

In answering the first of these questions, we may learn from the prophecy in Daniel 7 that a change in God's law was predicted. This is shown very clearly in the twenty-fifth verse. It is easy to see, from this scripture, that God has not sanctioned the attempted change, but He does tell of a power that would seek to make it. When people learn that the papacy, and not the Lord, is responsible for this conflict over the Sabbath question, it is not difficult for many of them to see where to take their stand.

### DEEP INTEREST AROUSED BY THE DISCUSSION

Recently in Elkhart, Texas, as I was presenting God's claims concerning the seventh-day Sabbath, I was challenged to a discussion. Quite a stir was created over the subject.

There was one man in the community, a Catholic, who became so interested that he wrote his son living near St. Louis to go to the priest about the question, and to write just what the priest would say concerning how the Sabbath was changed from the seventh day, or Saturday, to Sunday, the first day of the week.

The letter that was received in response to this request is as follows:

"Dear Father: I will now answer your letter relating to the change of the Sabbath day from Saturday to Sunday. At a meeting of the young men's sodality yesterday, I asked Father Tarrent to explain this matter clearly. This was done because the church [Catholic] has this power as promised by Jesus Christ, and in this instance she made use of the power given her.

### THE INFALLIBILITY OF A CHURCH

"This is due to the infallibility of the church when teaching a doctrine of faith or morals. When Christ founded the church, He promised that He would stand by her and see that she did not err, as stated above. Then He said to His

apostles, 'Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' Therefore you see that He gave the church power to do as she has done, and so long as such is declared to the world as a doctrine of faith or morals, He has given the church the authority of being infallible in its teachings.

### THE GREATEST MYSTERIES ON SUNDAY

"The reasons given for the change are mainly that it appears the greatest mysteries happen on Sunday, such as the rising from the grave, etc., and in commemoration of these, and probably for many other reasons, the church seemed very much justified in making this change, as it was in her power to do so anyway.

"Well, I am not sure whether you can understand this from my explanation or not. I have tried to make it as plain as I could, but my knowledge of such matters is so small compared with that of Father Tarrent, that I can not begin to make matters as plain as he can. I should have taken this matter up sooner but never had a real good opportunity until right at the meeting Sunday evening.

### THE CLEAR COURSE TO PURSUE

"Father Tarrent says that denominations believing in the Bible alone, if they do not mean to believe in the Catholic Church's teachings, should keep holy the Saturday instead of Sunday. But it seems that the majority of them acknowledge, or at least practise, that part of the Catholic religion to observe the Sunday instead of the Saturday. I believe it is the Seventh-day Adventists who speak of this point strongly [observing Saturday], but whether they do it in reality, I do not know positively.

"I must close for to-night.

"Your son,

"Joe Springman."

If any one is in doubt in regard to the authenticity or truthfulness of the foregoing letter, he may write to Mr. George Springman, Salmon, Texas.

### THE PROPHECY FORETOLD IT

The prophecy claims that a power would think to change God's law. There has been, without question, an attempt made to change that law. Otherwise the majority of Christendom would not be keeping Sunday instead of Saturday, the Sabbath of the Bible. Here are some things that are worthy of careful thought, whether you be a Protestant or a Catholic. God's word itself, and not what men have said about it, must be the rule in the Judgment.

## The Three Gates

### I. THE WIDE GATE

**W**IDE is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13. Thus spoke Jesus, the greatest teacher the world ever knew.

All morally accountable beings in this world have passed through this wide gate into the broad way, for all have sinned, and thus come short of the glory of God. There is a way of escape from that broad way; but sad to say, only the few of every generation seek and find it.

The broad way is down grade, easy of access, and can be traveled without watchfulness or prayer; and the great majority of the human race choose to walk therein. In this broad way may be found kings and queens, emperors and empresses, high officials in great numbers, the learned and the unlearned, highly educated and educators, many persons of great wealth, together with an innumerable company in all the walks of life—all in the

broad way that leads to certain and eternal destruction. Those who travel the broad way to the close of mortal life, will, in the end thereof, find no way of escape from the eternal loss of everything, even of life itself.

### 2. THE STRAIT GATE

Praise God for His wonderful love, manifested to a world of sinners, in the gift of His dear Son. Jesus has opened a way of escape from the broad way. It is through a strait gate, into a narrow way that leads to everlasting life. Matt. 7:14.

God so loved the world, that He gave His only Son, that all who would accept Him might not perish, but have everlasting life. The strait gate is accessible to all, and is entered by repentance, and faith in Christ. And then, having entered upon the narrow way through the strait gate, we may ever walk the straight and upward path, by fixing our eyes upon Jesus, and walking in His footsteps.

It is a well-lighted path, being lighted by the word and Spirit of God, and shines more and more unto the perfect day.

O, how sad to think that so few hear the gracious call of the gospel of Jesus to come and walk in the way of peace, joy, and everlasting life! What a testimony to the deceitfulness of sin and the power of Satan is all this fearful negligence!

Reader, are you walking in the narrow way to life? If so, keep your lamp trimmed and brightly burning, that others around you, seeing your good works, may be led to walk in the same heavenly way, to the realms of eternal bliss.

### 3. GATES OF PEARL

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

This glorious city of New Jerusalem is at the end of the narrow way. This holy city of Zion is the Father's house of many mansions, in which Jesus will have places prepared for all who persevere in the narrow way till the end of mortal life.

Jesus will come for them. He will awaken to life all the sleeping ones, and all will change corruptible, mortal, vile bodies, for incorruptible, immortal, and glorious bodies; and then, through the gates of pearl, they will enter Zion with songs, and everlasting joy upon their heads. And so shall they ever be with the Lord.

H. A. ST. JOHN.

"It should be the determination of every soul, not so much to seek to understand all about the conditions that will prevail in the future state, as to know what the Lord requires of him in this life. It is the will of God that each professing Christian shall perfect a character after the divine similitude. By studying the character of Christ revealed in the Bible, by practising His virtues, the believer will be changed into the same likeness of goodness and mercy."

"THOSE who do nothing to encourage temptation will have strength to withstand it when it comes; but those who keep themselves in an atmosphere of evil will have only themselves to blame if they are overcome and fall from their steadfastness."



### A WORD TO OUR READERS

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

#### DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

#### SCRIPTURE QUOTATIONS

Our authority for the doctrines we teach is the Bible. Quotations are usually from the King James Version or the American Standard Revised.

## Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.

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

A. O. TAIT, EDITOR

L. A. REED, ASSOCIATE

#### EDITORIAL CONTRIBUTORS

A. G. DANIELS  
I. H. EVANS  
H. R. SALISBURY

W. A. SPICER  
G. B. THOMPSON  
E. E. ANDROSS

W. T. KNOX  
R. C. PORTER  
J. O. CORLISS

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, California.

### SUBSCRIPTION RATES

Three months .....\$0.50  
Six months ..... .90  
One year (50 numbers) ..... 1.75  
With "Questions and Answers" ..... 2.00  
With Bible Atlas (maps only) ..... 2.25  
With Bible Atlas (maps and text) ..... 2.50  
With Bible Dictionary ..... 2.50

1. One new yearly subscription and one renewal, or two new, sent at one time, \$3.00.  
2. Two new yearly subscriptions and one renewal, or three new, sent at one time, \$4.00.  
3. Three new yearly subscriptions and one renewal, or four new, sent at one time, \$5.00.

Five or more copies to one person, six months, each \$0.60.

Five or more copies to separate addresses, six months, each \$0.65.

Weekly and Monthly SIGNS one year, \$2.25.

G. C. HOSKIN, *Circulation Manager*.

## RELIGIOUS FREEDOM A BIRTHRIGHT

Illustrious Men of Old Who Have Sacrificed Themselves in the Cause of Individual Liberty—The Rights of One Man Defended Against a Nation

THIS article and the one next week by Mr. Porter deal broadly with the subject of inherent religious freedom. Each is independent of the other, but both contain important principles concerning man's accountability to God alone in matters of religious faith. This is a subject that is studied altogether too little in these times. Many of our fathers gave their lives to uphold these foundation principles.

EDITOR.



RELIGIOUS liberty is a fundamental right of every man. It is soul liberty. It is the right of choice in religious matters. The right of choice embraces the privilege of choosing to be unrighteous, as well as perfect freedom to be righteous. It leaves a man as free to do wrong as to do right, religiously.

#### THE SOVEREIGNTY OF THE WILL

Since man's eternal destiny rests upon his voluntary choice to obey and worship God or to disobey and not worship, God will not, and man can not in right and justice, enforce obedience in the religious realm. Enforced obedience can only apply in things civil. God would not compel His subjects in things religious. His

call to sinners, since the fall of man, has always been, "Whosoever will, let him take the water of life freely." Rev. 22:17. This shows that in God's great plan, the will of the individual is sovereign in the realm of religion.

#### NATIONAL INTERFERENCE WITH RELIGIOUS RIGHTS

In the days of the Pharaohs, the Israelites were made slaves to the Egyptians. For two hundred years this slavery continued. The Egyptians came to think they owned Israel, body and soul. Their rights of conscience were totally disregarded. Jehovah sent this message to Pharaoh by the hand of Moses and Aaron: "Let My people go, that they may serve Me." He further instructed Moses and Aaron: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments." Ex. 6:6. The ten plagues that came upon Egypt were God's first mighty protest against national interference with the religious rights of the people.

#### THEY WOULD NOT SERVE HIS GODS

In the days of Nebuchadnezzar, king of Babylon, the accusation was brought by some of the Chaldeans to the king, that the Jews "serve not thy gods, nor worship the golden image which thou hast set up." Dan. 3:8-12. This is another instance of national interference with the religious rights of citizens. Religious prejudice is the most cruel and relentless expression of bigotry. Because those men refused to worship the heathen images, and serve their gods, they were cast into the fiery furnace.

In order forever to brand this infamous abuse of national power with the stamp of His displeasure, the Son of God stepped down from His royal throne on high, to stand with these subjects of the kingdom of Babylon, who would rather die than surrender their

religious freedom. The fire burned off the cords that bound them; but beyond that, it had no effect. There were only three men involved in this refusal to worship according to the dictates of the state. God defended the rights of three men against a whole nation in their freedom of choice in religious matters.

#### A HEROIC STAND FOR RELIGIOUS RIGHTS

Under the reign of the Medes and Persians, some of the officials, who were unfriendly to the religious faith of the Hebrews, secured from the king a decree that no man should worship any god save the king for thirty days.

This decree was secured through a fraudulent representation. The king was informed that all the officers of state had agreed in making this request. Daniel, the prime minister of the kingdom, had, in fact, not been consulted. This is a specimen of the cunning that the father of lies weaves into all his attempts to secure control of men religiously, by means of legislation.

Upon this occasion, Daniel alone was the target at which the law was aimed. These designing princes were ready to sacrifice the grandest and truest citizen of their nation upon the altar of religious bigotry. He was watched, and was found to worship God as usual. The matter was reported to the king, and the king then for the first time understood the real import of the decree which he had been decoyed into signing. "Then the king . . . was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." Dan. 6:14.

#### THE UNALTERABLE LAW OF THE MEDES AND PERSIANS

The king had only to be reminded that the decree was signed according to the unalterable law of the Medes and Persians, and the sentence assigning Daniel to the den of hungry lions for worshipping God was executed. But God sent His angel to close the lions' mouths, so that no harm came to His servant. Christ, "the Lion of the tribe of Judah," prevailed in this instance, as before.

The next morning, by order of the king, these religious zealots were cast into the same den into which Daniel had been thrust. The mouths of the lions were no longer muzzled by the angel sentinel, and their appetites, rendered furious by the touch of divine retribution, caused them to devour with greedy relish these religious tyrants.

This most striking defense of one man against a whole kingdom reduces the question of religious liberty to its lowest terms. One man possesses all the religious rights of a whole nation. A nation has no right to interfere with the liberty of a single citizen in religious matters. In civil things only is the civil government's sphere of legitimate legislation. Here again, in this case of Daniel, God interfered, when the question of religious rights was brought to the test. In every case, He defends the individual in his right to religious freedom.

#### HANGED ON HIS OWN GALLOWS

In the days of King Ahasuerus, Haman and his friends, moved with envy against Mordecai and the Jews, secured a decree from the king to put the whole body of the Jews to death. Again the providence of God reversed the decree, and Haman was hanged upon the gallows erected for Mordecai. In this instance, God again defended the rights of the unoffending citizens who stood for religious freedom.

#### CHRIST A VICTIM OF RELIGIOUS LEGISLATION

In the time of Christ, the Jews, who had so often themselves been persecuted, turned persecutors, and entered complaints against Christ, because He did not follow their religious traditions. Two



special charges were made against Him: "He made Himself the Son of God," and He kept not the Sabbath day according to their customs. They secured from Pilate His death sentence, and He was executed upon Calvary, a victim of religious legislation.

#### ELOQUENT WITH THE PATHOS OF PITY

Just before His execution, He unsheathed the sword of His kingdom, the word of God, and with eyes filled with tears of tenderness, and a voice eloquent with the pathos of pity for those who were blinded by religious bigotry, He cut away the mask of insincerity, behind which those despots pursuing Him were hiding, and showed them openly in all their deformity. Their true character as revealed was recorded for the benefit of succeeding nations, which would be besieged by zealous hypocrites, under a similar guise of piety, for the enforcement of their religious creeds. Read the record of Christ's unmasking of the hypocrisy that seeks to dominate personal liberty of faith and worship, in Matt. 23: 13-36.

R. C. P.

## WHY DID GOD REST?

There Remains a Rest for Those Who Will Receive It — Of What Does It Consist? — The Pledge that We Will Receive It



HERE is no rest until there has been work. After work, comes the rest; and if all the work is done, then there is nothing left but rest. This seems like a very matter-of-fact statement; but when we look at it in a spiritual way, it teaches an important truth.

#### DID IT IN SIX DAYS

When God created this world, He did it in six days; and when the six days were over, the whole work was done. The labor was absolutely complete, and we have God's word for it that this was so: "And the heavens and the earth were

finished, and all the host of them." Gen. 2: 1.

Then do you not see that if the work was all done, the very next thing would be rest? And so we read that on the seventh day God rested from *all His work* which He had made. On that day He did no work, for He rested from *all His work*. There was no work left to be done, because He had finished His work, and now He rested from *all His work* which He had made.

#### ETERNAL MONUMENT TO THE FACT

Therefore the Sabbath is an evidence — a positive proof — an eternal monument to the fact that God finished His work, and it is therefore a pledge of a finished creation. As long as the Sabbath remains, it tells us that God did a good work, a perfect work, a work that even God Himself did not need to amend or correct, or change in any way. He looked, and, behold, it was very good — perfect, finished.

Hence if there is anything about creation that to-day seems faulty, or if there is anything about us that seems imperfect or apparently unfinished, we have in the Sabbath a pledge that God's part was all right, and is all right, and that what may seem to be imperfect or unfinished is seen by the Lord through Christ as complete and finished, and in God's good time it will all appear again exactly as it is in the mind of God.

#### WE MAY ENTER THE FINISHED WORK

It is true that sin was introduced into the creation of God, and that for the benefit of man, God cursed the earth, and allowed it for a time to be imperfect, made it subject to vanity. Rom. 8: 20. So the material world seems to dispute the word of God. But even now there is a perfect creation, an absolutely finished work. And we may each one enter into this finished work, which is nothing more nor less than rest — God's rest. Hebrews 4.

And the Sabbath is still a pledge of this rest — this finished work. "For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works." "There remaineth therefore a rest to the people of God." The Sabbath is the pledge that there is such a rest for us.

#### THERE IS A SECOND ADAM

We have just quoted inspiration assuring us of what God has said about the seventh day, that on that day God rested from His work. It is the eternal monument that God did rest, and that He

has never had to do over again creation's work. The first Adam failed, but there is a second Adam who has not failed; and when sin has been entirely eradicated from the universe, we will find the earth as beautiful as ever, the world unmarred, perfect, complete — a finished creation.

So the Sabbath is a pledge of the rest that the Christian enjoys in Christ, the peace that flows like a river, the righteousness that advances like the waves of the sea, peace that passes knowledge, and joy unspeakable and full of glory. The Sabbath is the pledge of it all.

#### SIN GIVES NO REST

There is no rest in sin. There is no rest for the wicked. "The way of the transgressor is hard." "The wicked are like the troubled sea; for it can not rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." He that has entered into God's rest has ceased from his own works, sin, as God ceased from His work on the first seventh day of this world. Heb. 4: 10.

This ceasing from sin is the rest that belongs to God's children. And as the Sabbath is the pledge that God ceased from His work back there and rested, it remains still the pledge of God's rest for His children, — a pledge of all this rest and comfort that is offered to us through Jesus Christ.

#### PLANNED AT CREATION

All that Christ is to us now was planned and prepared at creation. So says the Scripture: "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." They have all been created and prepared ages ago. And now as we accept these good works in Christ, which were prepared long ago, we do not have to struggle in our own strength, nor seek to manufacture them by our own human power. If we give ourselves over to the Lord, He works in us; and the Sabbath is a pledge of all that we thus receive through Christ.

Thus Christ but more firmly establishes the Sabbath by giving us added reasons for observing it as a pledge of the finished work; that is, the rest and peace that we have from God through Him.

L. A. R.

## THE GLORY OF GOD'S GRACE

A Mystery of Power and Kindness Toward the Sinner — The "Ages to Come" Will Still Be Unfolding It



Indicated by the word "glory," there is a beauty of majesty and a lofty mentality sheltered in God's grace, that is beyond the limit of human thought. Yet humanity is expected to commend that grace which mysteriously provides for God's natural enemies to become children of the Most High. Eph. 1: 5, 6. Such expectancy is made to appear next to inexplicable when one hears that this grace was bestowed through the Lord Christ, even before the world began (2 Tim. 1: 9), and that it henceforth was counted the essential of God's eternal purpose. Eph. 3: 11.

Another step toward this seeming human impossibility is taken when one learns that in all the ages before the appearance of God in the flesh, this eternal purpose was shut up in the breast of Jehovah, there to remain silent until faith should uncover it through fulfilment of the prophetic Word. Rom. 16: 25, 26.

#### THE REVEALING OF THE MYSTERY

But the revelation of this wonderful mystery was even then so delicately unfolded by the operation of the Holy Spirit, that none but lost sinners who have sought a change of life, could actually know its potency. Mark 4: 11. Strange though it may seem, the angels of heaven also are struck with amazement as they watch its earth movements, and earnestly desire to investigate the phenomenon thereby presented. 1 Peter 1: 10-12.

Yet there is something about this manifestation among men that, although not common to every-day thought, it wields an influence that commands general respect. Notwithstanding it constitutes "unsearchable" riches, and is therefore beyond profane conception, the great apostle was commissioned to preach its efficacy so as to make all men, in whatever walk or calling, see the fellowship it has with humanity. Eph. 3: 8, 9. It is this same companionable intercourse with a sinful race that the angels have looked on so wonderingly, yet without learning the mystery.



## THE MILLIONS OF THE SAVED MARCH IN TRIUMPH

But will this extended privilege ever be theirs?—Most certainly it will, but not until all redeemed sinners are presented by the Saviour to His Father, in exact likeness of their original creation, according to the eternal purpose of heavenly counsel. It is then, and only then, that the infinite skill of salvation's plan can be clearly visible to the unfallen inhabitants of other worlds. Scrutinizing the chart of heavenly truth to the limit of human capacity, one can only conclude that the complete glory of God's grace could in no other way be so fully demonstrated to principalities and powers in heavenly regions, as by the millions of saved being led in triumph through the gates of the eternal city of God. Eph. 3:10, 11.

There is, however, a broader consideration, by which the magnitude of God's grace develops before the imagination. Had this benefit been limited to those who were made deserving by some wondrous act of their own, it would, indeed, have seemed profitless and disappointing to enter the list for heavenly honors. In that case the mass of humanity would have given themselves over to present excesses, and that without hope of a better life. But happily, all men are on equal footing regarding this gift of infinite love; for we are told, on reliable authority, that "the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11), so that where "sin hath reigned unto death," grace may also "reign through righteousness unto eternal life." Rom. 5:21.

## FREELY BESTOWED UPON ALL

Yet, great as is this boon, no work of man has conferred or can confer its privileges. Wherever and whenever it is bestowed, it must be freely given from the fulness of Christ's own righteousness; since it is plain that when one receives a reward for work performed, it is no gift of grace, but the payment of a debt. Rom. 4:4.

This point is very clearly established by the apostle in another connection. Speaking there of Israel's relation to the plan of salvation, he says that a remnant of them must be saved by the election of grace, and then adds: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11:6. The conclusion therefore is that if works save, then grace acts no part in salvation; or if one contends that the works method is really grace, then work is no longer work. But in this it may be possible for one so to dogmatize in his contentions as to frustrate or make useless the grace of God in his own case. Gal. 2:21.

## MAN'S WORKS CAN NOT SECURE IT

So then, by *grace* one is saved, *through faith*, and that not of himself; it is God's gift. This is so ordered because, if salvation were to come by men's works, then they would boast of their own power to the discredit of God's glory. Eph. 2:8, 9. *Faith* is necessary to salvation, that it may be wholly by grace. Rom. 4:16. Human boasting must be excluded, and God's glory exalted; and this can be done only through the law of faith. Rom. 3:27.

Therefore God's grace justifies *freely*, not because man has earned it, but because of the redemption which abounds in Christ Jesus. He it is whom God has brought forth to be a propitiation—mercy-seat—for sinners, through faith in His blood which was freely given for all, that He might declare His own righteousness in the place of forgiven sin, all of which is by the forbearance of God's wondrous grace. Verses 24, 25.

## IN THE AGES TO COME

But with all that may be said, a finite mind can never fully comprehend the infinite skill of God which has abounded toward the human family in the plan of salvation. Eph. 1:8. He has, however, so arranged for the methodical strengthening of man's reduced mental perception, that "in the ages to come," He may be able to show the redeemed the "exceeding riches of His grace" in His kindness, or kinship, through the Lord Jesus. Eph. 2:7. Then the eternal unfoldings of God's grace will give swift and constantly extending views of that unspeakable gift, so that men may ever have fresh occasions for praise throughout the reign of never-ending ages. Then will be sung understandingly the glory of God's grace.

J. O. C.

IT is the creative power of God that has called all things into existence. There are creatures so minute that millions of them sport in one drop of water; there are suns so bright that the light which radiates from them is a thousand times greater than our orb of day; there are measureless fields and unfathomed abysses of space, all of which blaze with the ineffable glory of God. The God who can create and uphold all these vast systems and clusters of worlds, and care for the tiniest creature He has brought into being, can care for those whom He has made for His glory, and for whom Jesus died on the cross. We can indeed *rest* in confidence upon Him.

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.

## 4309—"SABAOTH"

Why is "sabaoth" spelled in this way in James 5:4? Does it mean the same as "Sabbath"?

W. S.

No; this is a different word from "Sabbath." "Sabaoth" means *hosts*, and the expression here conveys the thought that the Lord of all the hosts in heaven and earth is the guardian and avenger of the poor who are oppressed by the grasping rich.

## 4310—DIFFERENCE IN VERSIONS, 1 JOHN 5:7, 8

The Common Version renders 1 John 5:7, 8: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." But the American Revised Version reads thus: "And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." Why is the difference? Was something added in the one, or was it left out in the other?

J. A. P.

There are a few very slight differences in the various original manuscripts that have been preserved, of the different books of the Bible; and this is one of those places where a difference

occurs. Some of the best Greek manuscripts have it as translated in the King James Version, while others have it as it is given in the Revised. Boothroyd's and Rotherham's translations both omit verse 7. The Syriac retains the verse in the original, but encloses it in brackets. So also does Young's.

But the marvelous thing to the student of the Bible is that there are so few differences in these original manuscripts, and that none of these differences are really essential. Whether you follow the King James Version or the Revised, in this text or in any other, you get practically the same great truth. There is nothing in this text, in either one of these versions, but what is abundantly and clearly taught in other portions of the sacred Word.

God's great book was copied by hundreds of hands, into many languages, during the first centuries of the Christian era. These original manuscripts, in all these various tongues, as they have been passed on to us, are in substantial agreement in every particular. There is no disagreement that amounts to a contradiction. This shows the miraculous care that God has had for His word. No other book has passed through such an ordeal and come out with such a clear testimony. The way in which the Book has been preserved shows that it is divine.

It will be found not only profitable but intensely interesting to secure and read Dr. Gaussen's "Inspiration of the Bible." A more modern volume,

that has had brought into it some of the clearest and strongest scholarship of this day, is "The Ancestry of Our English Bible," by Ira M. Price, Ph.D. The evidence that God's word has been miraculously preserved is of the clearest character.



## SYSTEMATIC BIBLE STUDY

AMONG the scriptures that have been a source of great help to many a struggling sinner is the statement, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:3, 4. The Master gave Himself for our sins. With what a thrill does this scripture come into the heart of the one who feels himself sinking beneath his load of guilt! Then as he looks up by faith to the great Redeemer, he finds Him saying, Grace and peace from God the Father, and also from our Lord Jesus Christ; for He hath given Himself for our sins. We should keep searching through the divine Word day by day for these priceless jewels of truth; and as we find them, we must appropriate them to our own experience, and feed upon them, and invite others to come to the great feast of good things that God has for us in His ever-living Book.

## SCHEDULE FOR WEEK ENDING MAY 23, 1914

Deuteronomy 4-11  
Psalms 137-143  
2 Corinthians 8 to Galatians 2

Read one chapter in Deuteronomy each week-day and two on the Sabbath. Read one psalm each day. Read one chapter in 2 Corinthians or Galatians each week-day and two on the Sabbath.



## Our West African School

Natives from Many Sections Are in Training—Their Earnestness in Mission Work

THE past year has been the most successful, in many respects, in the history of our training-school.

The main school building has been completed, and we have been enabled to purchase some equipment that we greatly needed. Our new facilities have enabled the students to do much better school work. The year had scarce half passed when several of the boys were ready for promotion; and at the end of the school year, the grades spoke well for the year's work.

In this school, we have boys from Gold Coast, Liberia, and from the Mendi and Temne tribes of Sierra Leone. Already several students have entered the field as teachers, Bible workers, and licensed ministers. Under the blessing of God, many others ought to go forth into the heathen interior of Africa, to give the glorious gospel of Christ, and of His coming in this generation.

During the year, although a great deal of industrial work had to be done, the students did a great amount of missionary work. A large number of religious magazines were sold, much literature was given away, and some of the students acted as interpreters in meetings held for the country heathen.

It costs only eight cents a day to sustain a student in this school. How long will you support a student in training to preach the gospel in dark Africa? T. M. FRENCH.

### Conflicts and Victories in Korea

WHEN first coming out to the foreign field, we fondly believed that we would receive a royal welcome, and be made to feel perfectly at home; but instead we are sometimes made to feel as intruders, and the anti-foreign spirit is often clearly revealed. We have to come close to the people and win them before we can do anything to help them. It means a great deal for these heathen to step out and become well-informed and established Seventh-day Adventists. To live up to the truth of God's word is not so easy as to live up to the nominal creeds of the day. Hence the Sabbath is the test as much here as elsewhere.

The "gentlemen" class, composing about one fifth of the population, will not work, esteeming it beneath their dignity to work with their hands in honest occupation. Others who become Christians, if the bread or the rice does not come to them, after a time turn wherever they find that all-important factor.

### THE HEAD OF THE HOUSE AS PROVIDER

According to Korean custom, the head of the family (often the wife does the work) provides for the household and the children's households until the husband's death, when the eldest son becomes heir to all. So it is

that there is wheat among the tares. There are precious sheaves to be garnered in before the great day of the Lord comes. We must, however, face conditions as they are, and be brave, and press forward. There is victory ahead. Our faith has never been brighter nor our courage better than this day. These things are to us omens of the coming day.

R. C. WANGERIN.

### Seeking to Save

AN interesting little mission center may be found away out in the hill country of Tennessee. Away from the regular lines of travel, and away from what we are in the habit of calling centers of civilization, there is a group of families whose one object seems to be to manifest the Christ life before others. In a clearing in the woods there stands a little

schoolhouse into which are gathered, day after day, the children of the community. They come from miles around. Some walk; others ride horseback, two, three, and even four children on one animal.

The teacher in that school is a woman who has held positions in several well-known educational institutions. One might think that that isolated life in the woods would be considered a burden. But the following words from her pen show the contentment and even joy that come to one who feels that God's call is answered in this manner of life. She says:

"My heart is very full of joy and thankfulness. I do not know where we would have been had we had our own choosing, but we are still here in the place of my heart's choice. Our little school is surely a very precious thing to me. There is something sacred about it. Is it not a vine of His own planting? Does He not watch over it day and night?"

Such work results in heart development. In this little mission center there are combined the school, the home, and the farm. There is the father, a minister of the gospel, who is meeting his family's daily needs from that mountain farm, and at the same time preaching heart-searching sermons to his mountain neighbors. There is the mother of the family looking after the home interests, and at the same time mothering those children that come from the community. There are sons and daughters being brought up under that influence where the spirit of self-denial prevails, where the growing girls are the ones who are called upon in case of sickness. They sit by the bedside, they minister to the suffering, and they are the ones who comfort the sorrowing in case of death.

This same little school is a training station for other young people who are there preparing themselves to start centers of their own. Such soul yearning for others one seldom finds. Such heart search-

## "THE FIELD IS THE WORLD"

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:37, 38.



difficult for the younger members to become Christians and exist with the food supply cut off. Only those who have enough moral backbone to break away from their father's house, and are neither ashamed nor afraid of hard work, and declare themselves independent, are really able to succeed. The other missions have what we might call "community churches," where one well-to-do believer, say a rice merchant, employs from ten to fifty or more persons, only Christians (?), on condition that they attend the church. While he thinks they all believe, yet when he leaves, they all quit the church.

### A JOB AS REWARD

These devices have often proved to be a great temptation and annoyance to our poorer brethren. They were told that if they worked on the Sabbath and came to church on Sunday, a job would be the reward. Again the general attitude of the people seems changed and greatly changing since the annexation to Japan. Korea was once the land of promise and missionary enterprise. Now that the natives realize that we foreigners are here only for their spiritual welfare, and not to establish an earthly kingdom, little inter-



WATERLOO SCHOOL BUILDING, SIERRA LEONE, WEST AFRICA

est is manifested by many toward religious things.

Nevertheless we are hopeful and thankful for a part in this grand work. We are glad



ing for soul purity is rare in this world of ours. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." Matt. 16: 24, 25.  
E. A. SUTHERLAND.

## Nation-Wide Prohibition

(Continued from page 2)

tendent of the League in Ohio, very clearly brought out two basic facts that underlie the activity of the temperance forces.

### IT HAS NO RIGHT TO EXIST

First, the people have an inherent right to better their conditions in any unit as soon as they can constitutionally do so.

Second, the liquor traffic, which they oppose, has no inherent right to exist at all, because it is a source of crime and of misery to society. Government is to promote the general welfare; therefore government can not consistently have any part in the drink traffic. One of the best means of promoting the general welfare is by promoting the public health and the public morals; but in order to do this effectually, we must do away with the legalized trade in liquor.

### RATHER DIE THAN OBEY THE LAW

The very lawlessness of the liquor trust makes it necessary for the national government to take action. The trust will not respect the laws of the various states. As another senator said later, the liquor traffic would rather die than obey law.

So long as Chicago and New York continue to license the traffic, there will be systematic and successful efforts to debauch the young men of the country. If we had prohibition in every other city and in all the country districts throughout the nation, still it would not be effective while these cities were free to go on with the business. It would be like nourishing a deadly enemy right in the heart of our beloved country.

### GOVERNMENT TO PROTECT THE PROSPECTIVE CITIZEN

Among the state W. C. T. U. presidents, Mrs. Frances K. Beauchamp spoke for Kentucky. That state has local option, and after forty-four years of hard work on the part of temperance organizations, ninety per cent of the territory is dry. But in order that the law be enforced properly, the national government must take action. The speaker pleaded with the government to take its protecting arm away from the drink traffic. She did not plead, she said, for the mothers nor for the children of drunkards, nor for the poor drunkards themselves. She appealed to the lawmakers to protect the growing citizen from being tempted above that he is able to stand, and forming a habit that would undermine his moral character so as to unfit him for citizenship. There is no peril to this government that will compare with the peril from a debauched citizenship.

If space permitted, I should like to give liberal extracts from other telling speeches. But I must not bring this article to a close without mentioning some of the other prominent officers of that noble organization, the W. C. T. U. There were Mrs. Frances P.

Parks, the national corresponding secretary; Mrs. Deborah Livingstone, national superintendent of the franchise; Mrs. Katherine Lent Stevenson, of Boston; Mrs. Emma S. Shilton, president of the District W. C. T. U.; Mrs. Ella A. Bool, president of the thirty-five thousand women making the membership of New York State; Mrs. Lenna L. Yost, president of West Virginia; Miss



Three Fanti, Gold Coast, boys in native costume in attendance at the Waterloo school, Sierra Leone, West Africa

Helen Hood, of Illinois; and Mrs. Ella Hoover Thatcher, national superintendent of the work among the sailors and soldiers; and others.

Among the men who represented the Anti-Saloon League were Dr. James Cannon, Jr., of Virginia; Mr. T. M. Hare, of Ohio; and Mr. William H. Anderson, of New York.

Elders C. S. Longacre and S. B. Horton spoke briefly on behalf of Seventh-day Adventists, expressing the deep interest felt by that denomination in the efforts to bring about national prohibition.

### THE TRAFFIC AND THE COLORED MAN

The hearing was brought to a close by a touching appeal made by the Rev. Charles S. Morris, colored, of Virginia, on behalf of the Negro race. "My people were protected," he said, "before they became free. About once a year, at Christmas time, the laws were relaxed a little, and liquor was allowed us; but for the rest of the time, we lived under prohibition. We were property then, and we were not allowed to destroy ourselves.

"Now we are not property, and we are not protected. The saloon-keeper, driven out of the better part of town, moves over to the section where my people live, and wholesale debauchery is the result. There are fifteen hundred men in the state penitentiary, and ninety-nine per cent of them are there because of drink. When we lived under prohibition, before the war, there was not a case of a black man insulting a white woman. And all during the war, not a babe was injured, not a woman was wronged. But how different is it now, with the wide open saloon! I plead with you to restore the protection. Do away with this terrible evil that is debauching my race."

"THAT which is dark below is light in heaven."

## Influential Personages Won to Christ in Japan

LAST week I baptized three young men at Kagoshima, after thoroughly instructing them. On the morning of his baptism, one of them told his mother about baptism, and said: "Mother, I am going to be baptized by the Seventh-day Adventist pastor to-day. If you think I am going to a hellish church, why do you not say a word to prove my wrong? Do you think that I shall go to Satan's church?" She replied: "No, no. I don't think so. Your church is right. I will hear more about the Bible from your pastor."

This message is going everywhere. Lately an aged sister of Admiral Togo began to keep the Sabbath. She heard about the Christian religion when her brother returned from England many years ago. But then she heard only about one great God who created the worlds. Now she is glad to hear more about God and Christ. I hope that some of her family may be converted to Christianity through her influence.

Hundreds — nay, thousands — are tired of Buddhism, and searching for a new religion; but because many Protestants backslide, and have lost power, many of the heathen are wondering. Now is the time to let our light shine.  
H. KUNIYA.

"THROUGH the grace of God in Jesus Christ, which reveals salvation and immortality and life, His heritage are to be educated, not in the minutiae of etiquette, the world's fashions and forms, but in the science of godliness."

## FAST TIME

To and From

DENVER, OMAHA, KANSAS CITY, CHICAGO, AND THE EAST

PACIFIC LIMITED

From San Francisco 10:20 a.m.

SAN FRANCISCO LIMITED

From San Francisco 5:00 p.m.

OVERLAND LIMITED  
DE LUXE

From San Francisco 4:00 p.m.

TO CHICAGO IN LESS THAN  
THREE DAYS

Protected Throughout with Automatic Electric Block Signals

RAIL AND STEAMSHIP  
TICKETS SOLD TO ALL  
POINTS

For information write Mr. C. S. Fee, Passenger Traffic Manager S. P. Co., San Francisco, or any agent.

**SOUTHERN PACIFIC**



**T**HE world is full of sorrow and of sorrowful people — of tears and grief and blasted hopes and disappointed men and women.

Yes; but God will make use of the disappointed ones — make them wonderful instruments to His glory, *if* —

"Why do you place such emphasis upon that little word 'if'?" you ask. "Do you mean, if they are rich or powerful or great? Do you mean that God can use them if they are influential? if they are eloquent? if they are famous?"

No; I mean, *if* the disappointed man will not allow his disappointments to sour his disposition and harden his heart — in other words, *if he is willing*.

After all, do you know that the saddest heart in the world can be the most "willing" — can be the most obedient, the most tractable?

Why does the refiner place the precious metal again and again in the fierce flame? — O, he is only burning away the dross — that's all. Gold is not very valuable when it is full of dross; and the only way to get the dross out of it, is to burn it out.

Now, then, I don't know whether you have ever noticed it or not, but it is true, that the man or the woman whose life has held but few trials, whose slightest wish has always been gratified, who has never felt the keen pangs of poverty or sickness or adversity — that man or that woman is generally the last person on earth to whom the sick or the sorrowing instinctively turn for loving sympathy and real help in the hour of sorrow.

But God has bidden us bear one another's burdens. So when we become hardened by prosperity, He sometimes allows adversity and disappointment to come upon us, so that we may be the better able to sympathize with those upon whom the numbing hand of sorrow has been laid.

Do you see that fine house yonder? In that home, quietly resting upon a bed of velvet, lies a sweet babe. The young mother is prostrate with grief. Friends and relatives offer her loving sympathy in vain. Dry-eyed and white with agony, she only moans brokenly: "You know nothing about *my* sorrow. None of you has ever lost a sweet babe. You are kind, but you do not understand. No one understands."

Just across the street, in a humble cottage, another young mother has but recently lost *her* little one. Ah, here we shall find real sympathy. Grief is a wonderful medicine for pride. It makes brothers and sisters of us all. When affliction speaks, wealth and social position are thrown to the winds.

The childless mothers meet. Their arms are entwined about each other. Each reads the sorrow of the other's heart like an open book — and each is comforted.

I tell you, God afflicts no man or woman willingly. He says so. He allows no disappointment to come to us without a purpose.



## God Uses the Disappointed Ones

By Mrs. L. D. Avery-Stuttle

Let us note a few examples. We will head the list of disappointed men with the man Moses. "But," you say, "Moses was one of the greatest men that ever lived. Surely he was in no sense of the word a disappointed man."

We shall see. Moses was a man with a mission. From his youth up, he had anticipated the wonderful work before him; and with all the energy and enthusiasm of his young manhood, he undertook that mission.

But he was not prepared.

Learned in all the arts of Egypt — indeed he was; but before God could use him, he must be educated and trained in the school of adversity and bitter disappointment — must serve a forty years' apprenticeship in the far-off land of Midian, in the humble capacity of a shepherd. And so well did he learn his lesson, that instead of the hasty, hot-headed, impulsive prince of Egypt, he became "very meek, above all the men which were upon the face of the earth."

But even yet, he had not quite graduated in the school of adversity. One more disappointment, bitterer than all the others, must be meted out to him.

Year after year, he had patiently waited the time when he should lead his victorious people over the Jordan to their promised inheritance. I suppose the great leader had expected to do this at once, when they followed him out of Egypt, guided by the cloudy pillar. But the weary years passed one by one. In vain did the patriarch lawgiver beg the mighty "Angel of the covenant" to allow him the one wish of his heart — "to go over this Jordan."

No; and the disappointed man, who had talked with Jehovah as a man talks with his friend, turned his tear-dimmed eyes toward the towering heights of Nebo, and took his lonely journey thither.

Who can picture the silent grief of the grand old hero, as he slowly climbed toward that cloud-wrapped chamber of death? This, then, was to be the end of that wonderful life.

From lone Nebo, those dark eyes, still piercing and bright as an eagle's — eyes which had looked unflinchingly upon the glory-mantled summit of Sinai — were turned sorrowfully toward the far west. From the distant north rushed the turbulent waters of the sinuous Jordan, beyond which stretched the inheritance of Israel.

For forty weary years he had looked longingly toward that goodly land, the center of all his hopes, the goal of his ambition.

And now he must die — not decrepit and bent and weary of life, but in the full strength of manhood; with eye undimmed; with great, unselfish, loyal heart beating strong and vigorous as when, nearly a century before, he had been heir to the proud throne of Egypt.

All alone, with no sympathizing hand of brother or wife to minister to him, he must struggle with the grim monster. How many times had his unselfish

prayer prevailed for the life of his ungrateful nation! But now, in this extremity, his prayer for his own life availed nothing.

Disappointed? — Ah, yes; but God had something better for His faithful servant than the heritage of the heathen beyond Jordan. O, the heavenly Canaan is better, better than the earthly. God wanted him. And God wants the disappointed man to-day.

It was not because God delighted in the grief of His servant, that He sent disappointment, keen and bitter, to the patriarch Jacob, until he cried out despairingly, "All these things are against me!"

It is easy enough for us to wonder at his lack of faith and trust, because, looking back upon his life's history, we can so plainly see God's providences; but he could see only the fact that his dearly loved son had been taken from him — the son of whom he had expected so much, and upon whom he depended as the staff of his old age.

But God had a beautiful surprise for him; and out of his bitter grief, God caused to spring forth a mighty deliverance.

It has been the most bitterly disappointed men and women in all history, whom the Almighty has seen fit to honor with His most important work; and to those who have suffered most keenly, has He entrusted His most wonderful commissions. God's true children never forget that the bitterest disappointments often prove but blessings in disguise. Some one has aptly said that we must learn to look upon our *dis*-appointments, as *His* appointments.

When we do this, we can cry, with Job, "Though He slay me, yet will I trust in Him."



## Fermented Wine in the Drink-Offering

Why Was Fermented Wine Used in That Service?

By MRS. S. N. HASKELL

MANY advocates of fermented wine point to the numerous texts where wine is mentioned in connection with the Levitical service, and suppose that the priests and worshipers drank freely of the wine; but this was not the case. The wine of the drink-offering was always poured out upon the burnt offerings. Num. 28:7. One fourth part of a hin — over a quart — of strong wine was offered with each lamb. When we consider the great number of burnt offerings sacrificed, as indicated in the twenty-ninth chapter of Numbers and other passages, and remember that there were "drink-offerings for every burnt offering" (2 Chron. 29:35), we can understand why wine was mentioned so often in connection with the sanctuary service.

### WHY THE UNFERMENTED IN COMMUNION SERVICE

The question arises, Why was unfermented wine taken to represent the blood of Christ in the communion service, and strong or fermented wine used in the ancient drink-offering? The drink-offering is not mentioned in the first chapters of Leviticus, where all the other sacrifices of the Levitical services, except the offering of the red heifer (Num. 19:1-10), are described.

The drink-offering was superadded to show that the worshiper was in perfect accord with all he saw done at the altar. As expressed by Bonar: "He saw the lamb slain — a type of atoning blood for his guilty soul; he saw the meat-offering presented — a type of entire dedication to the Lord; and therefore, when he lifted up the cup of wine, and poured it forth before the Lord at the altar, over the ashes, or (according to some) over the flesh of the sacrifice and the memorial of the meat-offering, his so doing was equivalent to saying, 'In all this I do heartily acquiesce. I welcome atoning blood to my guilty soul, and I give up my redeemed soul to Him that has atoned for me. Amen, amen!'"

### SIGNIFICANCE OF THE DRINK-OFFERING

While the drink-offering in a sense represented the offering of Christ, yet it represented the life of the worshiper poured out in service for God. Paul seems to have understood this when he wrote to the Philippians brethren, "Yea, and if I be poured forth upon the sacrifice and service of your faith, I joy, and rejoice with you all." Phil. 2:17, margin. Thus we can readily see that strong, fermented wine, containing evil, was a fit emblem of the life of humanity, "born in sin, and prone to evil as the sparks to fly upward"; while the pure, unfermented wine represented the blood of the Sinless One.

With the drink-offering in view, we can understand why Hannah had "a bottle of wine" with the three bullocks and the ephah of flour that she offered at the temple when she gave the child Samuel to the Lord. 1 Sam. 1:24. The three men that Saul met "going up to God to Bethel," carried three kids, and three loaves of bread, and a bottle of wine for the drink-offering. 1 Sam. 10:3.

### A TOKEN OF FULL SURRENDER

In the light of the drink-offering, we can comprehend how God can be cheered by the fermented wine poured out before Him by His people as a token of their lives' being fully surrendered to Him. And although they, like the fermented wine, have sin in their natures, yet He accepts, O, so gladly, the service they render; and the sinner who surrenders his life to God is blessed. Thus the wine, because of its type of the sin removed, "cheereth God and man." Judges 9:13.

A tithe of the wine of ancient Israel was given to the tribe of Levi. The Levites were expected to offer the usual offerings before the Lord, as the other tribes; but they had no vineyards from which to secure wine for their drink-offerings, as they had no inheritance in Israel. Num. 18:20. They were dependent upon the tithe given them for things necessary for their sacrifices. Num. 18:26-29.

God has ever required purity of life in those who served before Him, and His commandment was: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations." Lev. 10:9.

### Really Hidden

ONLY when we have learned how to hide away beyond the possibility of discovery have we learned the secret of the richest Christian life. This "hiding" of the Christian is declared by Paul when he says, "For ye died, and your life is hid with Christ in God." The purpose of hiding a thing is to put it beyond reach. One blessed result of the literal hiding of our life in God is to put our life beyond the reach of Satan. When we are so hid with Christ in God that God Himself is within us and wholly round about us, the practical result is that Satan can not get at us. Though he is permitted to tempt even the God-hidden Christian, nevertheless if that hiding is maintained by faith, Satan can only tempt, and never successfully break through into the hiding-place to molest. Better still, when we are thus concealed in God, others looking at us may all the time see only God's life, the Christ life. The hidden human life gives Christ His opportunity to reveal Himself.—*Sunday School Times*.

"CHRIST'S followers have no need to try to shine. If they will behold constantly the life of Christ, they will be changed in mind and heart into the same image. Then they will shine without any superficial attempt."

## A GOOD HOME FOR SALE



ON account of change of work, I desire to sell my property in best part of Mountain View, California, consisting of an acre of land, nine-room house, bathroom, lavatories, toilets, large closets, sleeping porches, fireplace, good basement, solar water heater; a neat shingled bungalow of three rooms, bath, and toilet; a good well and tank house, with complete power pumping plant, water piped to all parts of the acre; a garage, chicken house and yard; two magnificent live oak shade-trees in right place, with palm and other trees; a good family orchard, just well in bearing, of more than thirty trees — apple, almond, cherry, fig, nectarine, orange, peach, plum, prune, quince, walnut, small fruits, grapes and berries, with plenty of land for garden. Fifteen minutes' walk, five minutes' ride, from station where fourteen trains stop each way, daily; six miles from Stanford University; good schools in town, including S. D. A. school of ten grades; town dry and growing. A good place for small sanitarium. Address M. C. Wilcox, Mountain View, California.



## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MAY 19, 1914

### "I Will Come Again"

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. And whither I go ye know, and the way ye know." John 14: 1-4.

These words are the definite promise of the infinite Christ. They are plain, they are clear, they are simple. These words will be literally fulfilled. The personal Christ has spoken them, and the personal Christ will come in answer to what He Himself has said.

Views of His second coming have been given to prophet and apostle, from the days of the translated Enoch down to John, who wrote his apocalyptic vision on the isle of Patmos. The consummation of all of these great prophecies lies in this generation. We are standing in the presence of the supreme event of human history. The next truly great thing in this world's program is the second coming of Christ. In view of its importance, every other interest should be held in abeyance, and our every energy should be devoted to preparing for that great time. Eternal joys that are beyond the powers of description await those who are preparing to meet Him. "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."

Glorious hope! Has it entered into your life, and thrilled your soul with its satisfying joys?

### The Next Pope a Foreigner

THE leaders in the Catholic Church, according to influential European papers, are very much exercised over the question of the succession of Pius X. It is said that Pius X came to the pontifical throne with an idea that the cardinals ought to be distributed with some approach to equality among the nations of the world. Germany, it is said, will not tolerate any further discrimination against herself in the distribution of cardinals' hats, and she thinks that America has altogether too many cardinals.

The fact that there is a prospect that the next pope will not hail from Italy is solidifying all the factions to unite upon keeping their College of Cardinals in proper shape to insure the continuance of Italian popes. But we know, according to the prophetic Word, that all the world is finally to bow to the papal power; and it is truly significant to study, in connection with this prophecy, the strong currents that have set in to make the papal power popular in all the nations of the world, and not only to make it popular, but to give it the balance of power in political control. And when it has the balance of power, it will before a great while become the chief power itself. This is a question of fact and prophecy, and its study is as important for our Catholic friends as it is for Protestants. Dogmatism and prejudices should not enter into our consideration of so great a theme, and especially since God has clearly spoken upon the subject.

### Pregnant with Meaning

MINING troubles have been brewing for a long time in Colorado. Lately, however, men's passions in that strife have become so aroused that the spirit of the very demons has seemed to control their actions. According to late despatches from that calamity center, armed men had trapped fifteen miners, five women, and a baby in the flaming shaft house of the Empire mine, near Aguilar. At the time this message came through, no hope was held out for the lives of these imprisoned ones.

To say nothing of the unestimated loss of property around that center of infernal vengeance, the terrible impulse that can lead men—otherwise companionable husbands and considerate fathers—

to be so recklessly ferocious toward fellow men in the same walk and calling in life, is unaccountable, were it not for divine predictions regarding the ruling disposition of humanity at this juncture of the world's history. This has, however, been pointed out substantially as follows,—that in the last days "perilous" times would come because of men's selfishness, and lack of natural attachments, generating human savagery. 2 Tim. 3: 1-5.

It will be seen also, from a careful examination of the scripture here cited, that those bearing such unfortunate traits, give recognition to some form of godliness. That is, they, under ordinary circumstances, would favor religious services, while denying, by their actions, any power of religious control. Whether or not any of those engaged in the Colorado miners' war have their names enrolled in certain church-memberships, we have no method of knowing, but observation makes it appear certain that with many, Christian influence is becoming less effective than formerly, in these days of strenuous living.

It must be that the days have come, as predicted, when Satan is working with "all power" (2 Thess. 2: 9) to bring men into full fellowship with his own gory methods. It must be also that his late renewed activity in this direction is because he knows that his time to work among men is short. Rev. 12: 12. But out of it all the Lord Jesus will soon gather His faithful ones, when He comes the second time "without sin unto salvation." Heb. 9: 28. May the faithful in heart prepare for that thrilling event.

J. O. C.



AN ARMORED AUTOMOBILE, CARRYING SEVEN MACHINE GUNS, USED BY THE MEXICANS IN THEIR FIGHTING

### Commerce and War

THERE have been reports current that gigantic commercial associations and corporations have been both stirring up and financing rebellion and disorders in Mexico. In consequence of this, Representative W. D. B. Ainey, on May 4, introduced a resolution in Congress directing the House Foreign Affairs Committee to make an investigation of this matter. Representative Ainey is reported to have said, "But for American brains and money, there would have been but few wars in Central and South America."

Men of enormous wealth see opportunities in many of these countries for making money, provided they can have men to their liking in power. And it is a sad commentary on the times in which we live, that notwithstanding our great enlightenment, men will, for the mere hope of making money, drive nations into war, regardless of the bloodshed, the destruction, and the heartaches that may thereby be caused.

Of course some plan must be studied to make these wars appear patriotic and reasonable. Some false motive must be set before the people, and presented until it becomes popular and sentiment is aroused that will break forth into the flames of war.

It would seem our civilization should have outgrown such things. Men have fondly hoped and taught that the twentieth century was giving us a moral power that would obliterate war. But among many other things, this twentieth century has given us the greatest and most far-reaching commercial enterprises and combines that the world has ever known anything about. The greed that has entered into commerce stops short of nothing in reaching its desired ends. God foresaw this, and He told us, hundreds of years ago, in the plainest language, that we may—

"Be sure of this, that in the last days difficult times will come. Men will be selfish, mercenary, boastful, haughty, and blasphemous. They will be disobedient to their parents. They will be ungrate-

ful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride. They will love pleasure more than they love God; and while they retain the outward form of religion, they will refuse to allow it to influence them." 2 Tim. 3: 1-5, Twentieth Century Translation.

These verses give the "twentieth century" translation of some words that were written something over eighteen hundred years ago by the inspiration of the Almighty. They tell us that we will have difficult times in the last days, because of the selfishness, the mercenary spirit, the brutality, the treachery, the want of self-control, and the recklessness of men.

This scripture should be kept well in mind and closely studied in connection with conditions that are prevailing. The prophetic utterances that God has made all through His word in regard to this time in which we live, could not have been made plainer or clearer. The verses here quoted are a sample of divine predictions.

Just beyond the difficulties and the perils that evil men are stirring up in this time is the eternal haven of rest. If we are not prepared to enter into it with inexpressible joy, it will not be because God has failed to make things plain. It will not be because of a lack of clearness in His prophecies, and of earnestness in His entreaties and warnings.

DAVID LLOYD-GEORGE, the chancellor of the British exchequer, in introducing the budget in the House of Commons on May 4, made the announcement that a deficit of nearly \$27,000,000 would have to be made in the fiscal year of 1914-15, and that an increase of something like \$50,000,000 in the income of the government would be necessary. A large part of the income of all the leading governments in these times is sacrificed to the insatiable demands of the war-god. The leading men of the nations are searching diligently for new sources of income in order to meet the increasing demands for war. And yet we are in the blazing light of the twentieth century. But notwithstanding this, the war burdens increase more and more, and they will continue to increase thus until the world reaches the Armageddon war foretold in the sixteenth chapter of Revelation, and in many other scriptures as well.

THE governor of Oregon issued a proclamation on May 5 ordering a squad of militiamen to close the Milwaukee Tavern at Milwaukee, Oregon. "Under the guise of a club," said Governor West, "a man named Wilbur is maintaining a resort where men and women and young girls congregate, carousing and indulging in debaucheries." Certainly vice-laden dens are getting to be pretty strong affairs when it becomes necessary for the governor of the state to call out soldiers to suppress them.

OUR brethren in the Asiatic Division have been using the neostyle in preparing their local conference paper; but we are glad to welcome, by the last steamer, a neat little printed sheet under the name *Asiatic Division Mission News*. It gives cheering reports of the progress of the work in that field. Every advance step taken adds courage to the hearts of the loyal workers who are so earnestly laboring to evangelize the world with the great message of the soon coming of Christ.

THE Standard Oil Company has notified its employees that from now on, promotion will be confined strictly to those who do not use alcoholic liquors. Most railroad companies have taken similar action. The most intelligent people of this world are waking up to the fact that where high efficiency is required, alcoholics must be eliminated. Why tolerate an evil in the world whose only effect is to produce inefficiency, degeneracy, and crime?

THE statistics recently given out by Dr. H. K. Carroll, the well-known authority on this subject, show the gain of the Catholic Church since 1900 to have been 5,000,000, or, in other words, their numerical strength in this country has been increased by over one third since the opening of the twentieth century.

DESPATCHES tell us that Germany's kaiser has ordered to be inserted in the liturgy of the Lutheran Church a special prayer for military and naval air craft.