

# Signs of the Times

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THERE has been much talk, during the last twenty-five years, about war in Europe; but many of our earnest peace advocates have believed that it could be averted, and that our civilization would warrant us in affirming that we would now have universal peace.

Hence when this war came so suddenly, it was like a slap in the face from a friend. It was not only unexpected, but it seemed shamefully out of place.

## ARDENT EFFORTS FOR PEACE

Some of the leading advocates of peace, like our president, Mr. Wilson, and the secretary of state, Mr. Bryan, together with Dr. David Starr Jordan, of Leland Stanford University, and President Emeritus Charles W. Eliot, of Harvard, have been not only sincere but intensely earnest in their work. They have not only caricatured the gruesomeness and the cruelties of war, but they have presented in a strong light the absurdities of civilized men taking up the sword like barbarians to butcher one another.

We have several hundred peace societies, some of them international in their character; and leading men, like the ones mentioned above, in various nations, have been ardently working for peace. Hence there has been created a public sentiment against war; and when this war broke out in Europe, leaders in all these various nations hastened to apologize for it, and to try to throw the blame away from themselves. All the nations engaged in this Titanic strife claim to have a Christian civilization, and the Christian re-

## SPIRITS OF DEMONS IN THE FIELD OF WAR

This Unexpected and Unnatural Tempest of Strife  
What Is the Power That Drives Men in Spite  
of Themselves into Such Barbaric Butcheries?



GREEK PRIEST BLESSING SERBIAN COLORS

ligion is held to be dominant within their domains. Thus from every standpoint, this war is not only the most unnatural, but the most abnormal thing that has occurred in the history of the world.

## DELEGATES TO PEACE CONFERENCE DAZED

The new Church Peace Union, recently established by Mr. Andrew Carnegie, was to have held a meeting in Constance, Germany, commencing August 2. Leading doctors of divinity were assembling in that place from the various countries of the civilized world; but war had already broken out, and they had to break up their meeting and hasten away. Documents sent out by the Federation of Churches would indicate that those

men were dazed by this sudden outbreak of war. They were not expecting it. They were hoping for peace, instead, and had been not only hoping, but talking, that we would have peace—that powerful influences in the church and in society generally, would hold the war spirit in bounds.

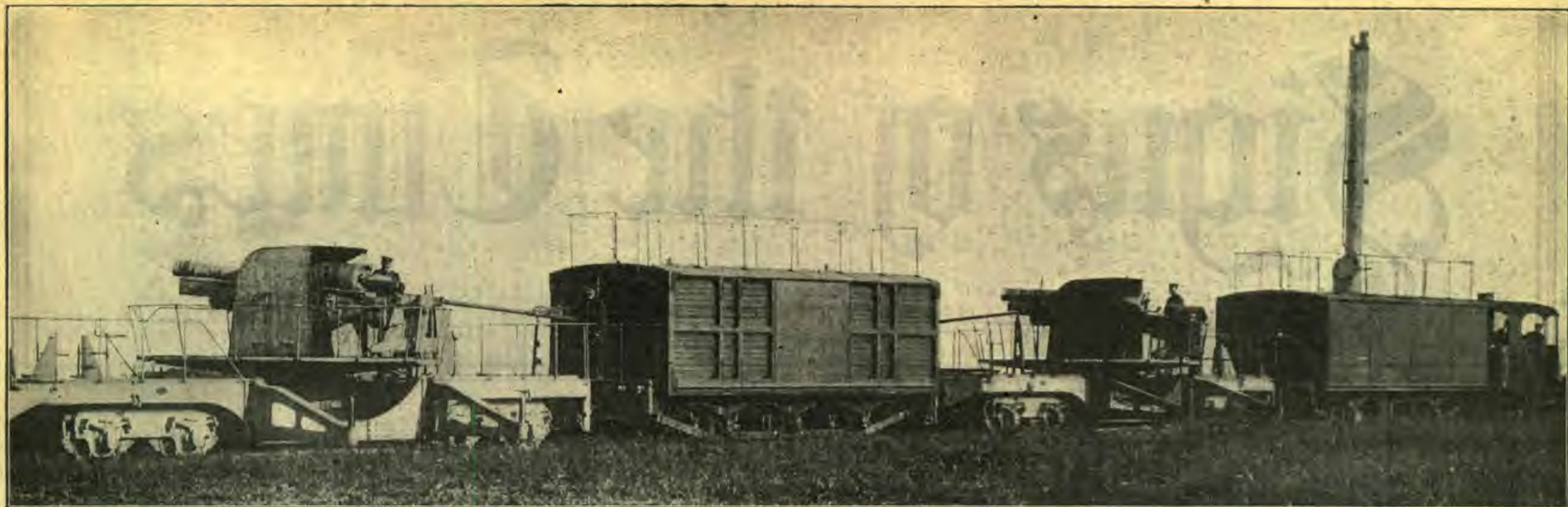
## SLAUGHTERING BY MACHINERY

But we have this war, with all of its appalling and gruesome slaughter. We have civilized men on the field of battle, mowing one another down by the modern machinery of war. For men are no longer killed in battle by any kind of hand-to-hand struggle, or by any kind of hand work, as formerly, but ponderous machines are made to slaughter scores of men at a single stroke.



RUSSIAN CAVALRY CHARGING THROUGH THE WATER





France has in her equipment a death-dealing apparatus, an armored train, having mounted rapid-fire guns on revolving bases. The special steel cars in which troops are carried, are equipped with hand-rails on the roof, making it a convenient vantage-point for sharpshooters. One of these cars next to the engine has an extensible conning-tower, from which an officer can take observations and direct the fire.

One incident reported in this war tells of a shell that exploded among some fifteen women who had been driven from their homes by artillery fire, and every one of them was killed. Other instances are mentioned where this modern machinery of slaughter destroyed whole regiments of men in a few minutes.

These men who are fighting belong to the great nations that are leading in civilization, science, art, and all the other things that go with the blessings of peace. These men, as they went into their battles, were blessed and prayed for by other men who are wearing the insignia of the Prince of peace.

#### WHY ALL THIS ABSURD CONTRADICTION OF PEACE AND WAR?

Why all this worse than absurd contradiction between the actual conditions, and what we would naturally expect from the teachings and from what we had thought to be the morality of these times?

The good old Book has made the explanation of it perfectly clear, if we are willing to accept its teaching. Jehovah of hosts tells us what we may expect in these times. One among many of these plain Bible texts follows: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16: 13-16.

There is nothing difficult in the foregoing passage of Scripture. All we need do is to observe carefully just what it says. It states, in language that a child may understand, that unclean spirits, the spirits of demons, work signs as they go forth to "the kings of the whole world" to gather them to the war of the great day of God.

#### THE SPIRITS OF DEMONS ARE DOING IT

This text shows that when the great day of God is imminent, there will be a universal war, and that the spirits of demons, in spite of the heroic efforts of good men, through

whom God is working, will inflame the leaders in all the nations with the diabolical spirit of hatred and of war.

#### MISCHIEVOUS INFLUENCES WORKING

Some of the great men who have had to meet these conditions in their councils of state have felt this unseen and diabolical influence that is working. No longer ago than November 27, 1911, Sir Edward Grey, one of England's greatest statesmen, addressed the House of Commons on the "relations of Great Britain and Germany." There was a big stir then, and many were alarmed for fear that these two powerful nations would go to war—nations that have a common Christianity, nations whose rulers are closely related by the ties of blood. Under those circumstances and at that time, Sir Edward Grey said:

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

#### SIR EDWARD'S STATEMENT AND THE PROPHECY

Place this statement of Sir Edward's beside the words of Scripture. The Book says that the spirits of demons would go to the kings of the earth, to gather them together to the war of the great day of God Almighty. Sir Edward had stood for peace. His nation had stood for peace. Germany had stood just as strongly for peace. And regardless of some of the things that are said by excitable writers, Germany's emperor has been laudably ambitious that his reign should be characterized by a period of peace, of great growth in his nation, and of industrial and scientific as well as political prosperity.

But regardless of these sentiments among these strong men, the war spirit has risen higher and higher. There has been a malev-

olent influence at work, largely through the commercial organizations that would profit by the manufacture of the munitions of war; and these influences have ridden, in their gory chariots, over the sentiments of kings and emperors, and have dragged the world into the high fever that produces war hysteria.

The Book says that the spirits of demons would go to the kings of the earth, to excite them to war. Sir Edward Grey, who had been in the center of this combat, tells us that "it is really as if, in the atmosphere of the world, there were some mischievous influence at work," and furthermore, it is really "as if the world were indulging in a fit of political alcoholism."

How strikingly do these expressions of England's great statesman coincide with the words of Scripture! And how strikingly are the facts in the world in harmony with what the Book says! If we are willing to be guided by God's book, there will be no perplexities for us in this time, for that book makes the meaning of the conditions in the world perfectly clear.

#### STRIFE WILL BE HELD IN BOUNDS

As we have pointed out in a recent issue, God has a mighty work to do, in giving the gospel of His eternal kingdom, and of the soon coming of His Son, to every one of the inhabitants of earth. Hence He is holding in check these terrible conditions of strife. And while He may allow this spirit of war to break out as it has done now in Europe, yet He will restrain it. This war will be brought to an end, and, in all probability, before a great while; but it should be an everlasting object-lesson to the men of this earth that the spirit of war, and not the spirit of peace, is that which characterizes the inhabitants of our planet.

We will continue to have these rumblings and mutterings of strife. We may have brief outbreaks such as the awful one now in progress, as well as many lesser ones, all to show the inhabitants of the world the true condition of things, and to call their attention to the words of Him who knows the end from the beginning.

But in just a little while from now the great Armageddon itself will break, which is the last great war, and that will be terminated by the second coming of Christ. And

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# The Late Pope and His Anxiety for Peace

His Dying Sentiment Will Have Profound Effect — The Papacy Will Get Much Credit for It — The Trend of Such Events Fits Perfectly into the Prophetic Word — The Papacy to Be Restored

By MILTON C. WILCOX

THE last month has brought us a storm of striking world events — a veritable cyclone, with localized tornadoes in various countries. The fearful carnage in Europe had hardly begun ere the news came of not only the death of the head of the Roman Catholic Church, Pope Pius X, but the death of the general of the Jesuit order, often called the "black pope," both of them dying the same day, and the Roman Catholic world being thrown into grief because of it.

## DIED FROM GRIEF OVER THE WAR

We are told that the pope's death, which occurred August 20, was largely caused by his grief over the war. This too is said to have been the cause of the death of Francis Xavier Wernz, the "black pope," one report declaring that his fatal illness was superinduced by his anxiety over the war. Pope Pius X grieved because his children — the members of the Roman Catholic Church — were fighting each other. The Jesuit general constantly prayed that victory should rest on the Austro-German arms, and he was anxious also as to the fate of the Jesuits in France, Germany, and Austria.

From all parts of the world have come expressions of sympathy to the Vatican over the death of the pope. For instance, at the request of President Wilson, Secretary Bryan sent, August 21, the following telegram to the Vatican:

"The president desires me to express his sense of the great loss which the Christian world has sustained in the death of his holiness, Pius X. By his pure and gentle and unaffected piety, and his broad and thoughtful sympathy with his fellow men, he adorned his exalted station and attracted to himself the affectionate regard of all who felt his world-wide influence."

From nearly all the various nations of earth similar expressions of sympathy have been sent to Rome.

## INFLUENCE THE CARDINALS SEEK TO EXERT

The next conclave of cardinals, for the election of the new pope, will meet in Rome. Requests have been made of the belligerent nations, it is reported, that a truce be called for a week or more, until a new pope is elected. It would hardly seem that in the very heat of conflict this request would be granted. The fact, however, that the request is made, shows very clearly that the Roman Catholic Church feels that it is held in very high regard by the nations of earth; and doubtless the death of the pope, coming at such a time as this, will kindly dispose most of the governments of earth toward Roman Catholicism.

It seems now that the next pope will be Italian, as there will doubtless be more Italian cardinals at the conclave than any other, and Italy remaining neutral, the conclave is to be held in the Vatican. The election of the general of the Jesuit order will probably have to wait until the war is over, it is thought, as delegates of that order would not be treated with the same consideration that the cardinals will receive.

So much for the reported news concerning the papacy, and prospects of the future pope.

## FROM THE STANDPOINT OF THE PROPHECY

To the student of prophecy, there is much more than a mere matter of news in this. It involves not simply the sympathy of the world now, but more or less of world history in the future, as it has involved world history in the past. The papacy is pre-eminently a world power. The Roman Catholic Church has a strong membership in all the various nations; and in this article

and in all other remarks concerning it, we speak not against Roman Catholics as such, nor against the kindly old gentleman who recently died in the Vatican. We have nothing against any of these. We have naught but the kindest feelings toward every Roman Catholic upon the face of the earth. We admire the sincerity, the devotion, and the singleness of purpose, of many of them; but we believe that the system itself, composed as it is of principles antagonistic to the gospel of Christ, is detrimental to the liberties of mankind, not only from a civil view-point, but from a religious view-point as well; that the system has stood, during all the ages of its existence, for the limiting of civil liberty and the utter perverting of religious liberty.

There is presented before us in the prophecies of the word of God, in the thirteenth chapter of the Apocalypse, a beast with seven heads and ten horns, which receives its power from a dragon. That dragon first appears in chapter 12, having the same characteristics.

We have not time to develop the meaning of these symbols in detail in this article. Suffice to say that the beast represents the great system of church and state which has existed and will exist in seven different forms, represented by the heads, from the days of Babylon until the time when Christ shall come again.

## THE RIGHTFUL SOVEREIGN

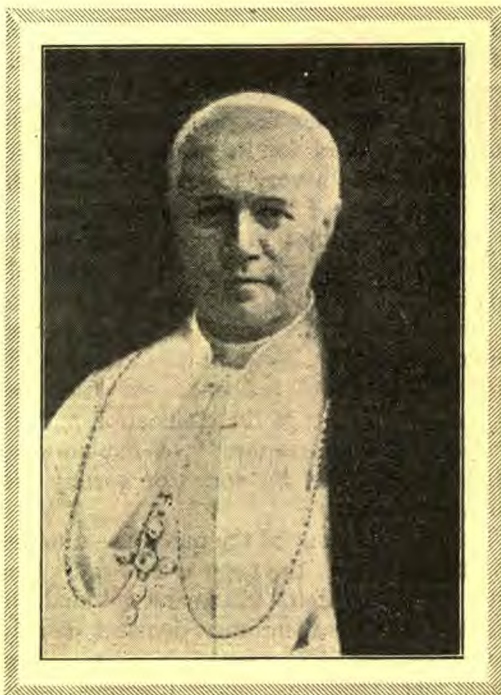
The government of this world belongs to Jesus Christ. He is the rightful king. To him belongs the homage, the obedience, the devotion, of all who live upon the earth. They are His by creation. They are His by redemption. To Him they belong, body, soul, and spirit. To Him should be rendered in love all the powers of heart, mind, soul, and strength. The kingdom is the Lord's, but it is also true that a usurper has entered the kingdom. It is true that the usurper has perverted the laws of God, and has turned the allegiance which men owed to God, to allegiance to apostasy. That apostasy has come in a twofold form, under civil and religious powers united.

It is God's order that there shall be civil government for the restraining of uncivil things. Such government is ordained of God; but it is the duty of civil government to deal with those things only which have to do with man's relation to his fellows and to earthly government. Man's religious duties are to be rendered to God; but the enemy of all righteousness has perverted these, and has placed man or a system in the place of God; has made that man, or that system, the vicegerent of God upon earth, and has demanded, under civil laws and penalties, that these duties shall be rendered regardless of men's consciences.

## UNION OF CHURCH WITH STATE REQUIRED

In order to enforce these, there must be a union of the religious system with the civil power. No earthly government will enforce religion unless connected in some way with it legally. No church can enforce religion, no system of religion can enforce its dogmas, unless it has civil power so to do. The union of these two makes the beast of prophecy, and this beast of prophecy has existed under the various forms set forth in the thirteenth chapter of Revelation.

The first of these is that of Babylon, the very beginning of antagonistic world powers in prophecy, represented also by the lion mouth of the beast itself, as we learn from Dan. 7:4, where the lion is used as a symbol of Babylon. It was with Babylon that the captivity of God's people began. It was under the power of Babylon that Israel lost her king. It was at that time that she began looking and longing for the Saviour who was to





come. Micah 4:9, 10. And from Babylon down to the time of the end, God has set before us this sevenfold phase of apostasy. It first opposed God's people and brought them into persecution under Babylon; then under Medo-Persia. See examples of this persecution as set forth in Daniel 3 and in Daniel 6. Then came Grecia, and the fearful sufferings of the Jewish people under that regime; then pagan Rome,—the death of the Lord Jesus Himself under the power of that empire, and the ten so-called pagan persecutions which followed.

#### GOOD PERSONS, REGARDLESS OF THE SYSTEM

The fifth phase of that prophecy was the Roman Catholic phase—better to be called the papal phase. The Roman Catholic Church has within its fold earnest, sincere, God-fearing members, those who rise above the system of the papacy, and who really do not know, in their own experience, the system of the papacy, but whose whole heart is given to God, and who serve Him with all the light they have. And so we would distinguish between the papacy—the system itself, which demands temporal power and control of all the various kingdoms of earth—and the Roman Catholic Church as an ecclesiastical power. It is the papacy, the fifth head of that beast, the religious power which gave character to that beast during the twelve hundred sixty years of the Dark Ages, that is the dominant feature of the beast of Revelation 13.

#### A PERIOD OF PAPAL SUPREMACY

That twelve hundred sixty years began in the period of time between 533 and 538, when the bishop of Rome became, by the decree of Justinian, head over all the churches, and true and only corrector of heretics. The "twelve hundred and sixty years," the "forty and two months," the "time, times, and a half," of prophecy, began at that period and ended in the five-year period of 1793 to 1798, when the papal union with the state was broken, and the power of the papacy to persecute was taken away. This was accomplished through the influence of the Reformation, and by such tolerant decrees as were made by France, Austria, and other powers in Europe that had before been under the control of the papacy.

Since that time, we have had another phase of that beast power, namely, the various kingdoms of Europe, with their established church and state governments, who, in the words of Mr. James Bryce, "maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based. It was thus that there arose national churches which were to be to the several Protestant countries of Europe that which the church Catholic had been to the world at large—churches, that is to say, each of which was to be coextensive with its respective state, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants." (See "The Holy Roman Empire," edition of 1875, pages 332-334.)

#### A DEADLY WOUND INFLICTED

The prophecy declares that the beast existing under the fifth head for twelve hundred sixty years, received a deadly wound. This wound was the separating of these two elements, church and state. Only by the

union of the two could the beast, the persecuting power, be formed. Either one taken away, and as a beast it is destroyed. It receives a deadly wound. The ecclesiastical power could not be taken away without the destruction of the entire church, but it could be deprived of its power to adjudge heresy and the punishment that was due to those guilty. And that was utterly lost to the Roman Catholic Church in 1798.

The deadly wound had been received, or "the repeated wounding," as the original indicates, resulting in the destruction of that head; but the prophecy also declares that the deadly wound was healed—that is, that there would be a resumption, after the sixth head had run its career, of the fifth head of the beast, the papal system.

#### UNION OF THE SCATTERED BRANCHES

In the Los Angeles *Examiner* of September 29 of last year, Cardinal Gibbons declared that "the reunion of the scattered branches of Christendom is a consummation devoutly to be wished, and I would gladly sacrifice the remaining years of my life in lending a helping hand toward this blessed result. The first essential requirement is the recognition of the sovereign pontiff who, as the successor of Saint Peter, is the divinely appointed head of Christendom. Every organization, whether religious, civil, or political, needs a head for its peace and security as well as for its very existence. Once the proper position of the pope is recognized, I do not believe that the other controverted doctrines are as formidable as is commonly imagined. . . . And if the various Christian denominations in the United States were once united, working with one heart and one spirit, what a wonderful influence our Christian forces would exert in the civilization and the Christianizing of mankind! What amazing things would then be done for society and humanity!"

This is the dream of the papacy—a united Christendom with the pope at its head. And with the pope at its head, and all that the Roman Catholics themselves demand, namely, such a recognition of the civil power as would place them just where Justinian placed the pope in the beginning of the twelve hundred sixty years, "head over all the churches, and true and effective corrector of heretics,"—that is, recognized by the civil powers,—the papacy would define what heresy was, would adjudge the punishment that was due, and the civil power itself would execute the punishment.

#### THE MOST PROMINENT PERSONAGE AT THE HEAD

One of the means by which this is to be brought about is such a federation of the world as will place at its head the most prominent, striking, and influential person in the world. The sympathy that is just now extended to the Vatican over the death of the pope, would very clearly point out the one individual who would have stronger influence and would be more highly regarded than any other; and that is the one who sits in the Vatican, as the head of the largest religious body in the world—or at least of the largest professedly Christian body in the world.

#### NOT AT THE HAGUE CONFERENCES

The papacy was not represented at the Hague conferences. He could not enter that

conference on equal terms with the representatives of the Italian government, with both claiming identical territory. Since the time when the present ruling house of Italy took possession of the government, and the pope was overthrown—1870—losing the last vestige of his temporal power at that time, the popes have considered themselves prisoners in the Vatican. It has been very clearly and strongly expressed, by noted papal prelates, that the only thing in the world which will satisfy the papacy will be a position where it will be free and untrammelled by any government on earth. That is, it must have an independence that is internationally guaranteed. These are the very terms in which its ambition is expressed; and if that independence is internationally guaranteed, then the pope will not be subject to any power upon earth as a citizen or as a man. He will be in that position where he can exercise absolute freedom, guaranteed by the powers of earth.

#### THE NATURAL HEAD TO SELECT

Naturally, with the world feeling as it does at the present time, he would be the very one chosen to act as head of any peace congress which the world itself might call. It is for that that the papacy is longing. It is for that that some of her greatest prelates are working. It is that which they are expecting. It is that very thing which the Bible itself declares will come; for we read in the seventeenth chapter of Revelation regarding the restoration of that head, and the last-day powers which exist under the symbol of the ten horns, "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast."

Never could this be said of the powers of Europe in the past. There have been times, all through the twelve hundred and sixty years that the civil powers were under the control of the papacy, when the power of the papacy was acknowledged; but they were not always united in this. Some of them were under that control because they were compelled by circumstances to submit, some because they were compelled by other powers so to do; but the prophecy indicates that this last-day ten-horned confederation will be united in the work of restoring the beast power that has been lying prone under the deadly wound since the closing part of the eighteenth century.

#### "I SIT A QUEEN"

When that power is restored, we will find the church, which then becomes dominant, saying, "I sit a queen, and am no widow, and shall in no wise see mourning." Rev. 18:7. At that time would we have the great peace cry going forth to the world which is so clearly delineated in Isaiah 2 and Micah 4, in which "many people" would say, and "many nations" would say, that the house of the Lord has become dominant, and that through His representatives in the earth, He will judge between the nations, and rebuke strong nations afar off, who "shall beat their swords into plowshares, and their spears into pruning-hooks." But the "sure word of prophecy" also declares that when we near the day of God, and that great delusive cry of peace goes forth to the world, and "when

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# The Prospects for Peace

Men Teach that This World Will Yet Have Universal Peace—A False Cry Is Raised—When Will Wars Be Forever Ended?

By HAMPTON W. COTTRELL

**THIS** article came to hand just before the breaking out of the European war. The principles it presents make it very timely just now. Elder Cottrell is one of those who for some forty years have been teaching that universal war will close this world's history, and that at the time when the last great war is imminent, the mass of mankind will be saying, "Peace and safety." This war that is now on will calm down. It is not the last great war of Armageddon, but it shows the spirit of war that is in the world; and those who are wise will not look to this earth for peace.

EDITOR.

**T**HE peace and safety cry from almost every pulpit in Christendom, and by many of the world's greatest statesmen, is attracting general attention. They inform us that the human race is standing on the very verge of world peace; that for one thousand years, any chance misunderstanding between nations will be adjusted by arbitration.

## WHAT IS SAID OF THE TIME OF PEACE

In proof of this, reference is made to the following scriptures: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "And it shall come to pass in the last days, . . . many people shall go and say, . . . They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4.

Surely when we shall have reached the time for the literal fulfilment of these texts of Scripture, we will be in the millennium, or a period equivalent thereto; but these scriptures standing alone are noticeably silent relative to the time of fulfilment, except that the latter text is specific in the declaration that in the days just prior to Christ's return, "many people" and "many nations" would be mistakenly announcing universal peace.

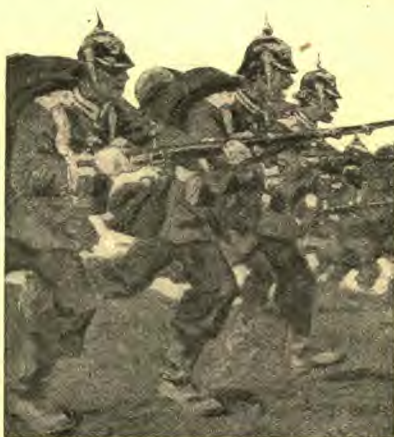
Note that God did not give the message that there would be no more war; but He did give notice that a peace message would be sounded during the very period of the world's greatest preparation for war, and that many would be lulled into carnal security thereby.

## A FALSE ALARM

The message declaring peace, when the nations' greatest trouble is imminent, is declared by the Lord to be a false alarm, and of human authority.

The nations are to-day unwittingly fulfilling the following scripture: "In the last days it shall come to pass, that . . . many nations shall come, and say, . . . They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:1-3.

But the world's dream of peace will not be realized, for God has declared otherwise. We read, "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." Isa. 33:7. Surely they will weep for disappointment.



Jehovah has said that the days just prior to the coming of the Lord will be perilous. Hear the apostle Paul: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. "When they shall say, Peace and safety; then sudden destruction cometh." 1 Thess. 5:3.

## "WAKE UP THE MIGHTY MEN"

God has spoken to us as follows of conditions that would obtain in the world in the years immediately preceding the coming of Christ: "Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

In language that a conscientious Bible student can not easily misunderstand, the Lord photographed in this scripture the condition of things in our world prior to and including the very day of the second coming of Christ.

## NO MILLENNIUM PRIOR TO HIS COMING

There can be no time for a millennium prior to the coming of our Lord; and one can not mistake the event of Christ's coming when it occurs. Hear the Master speak: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:27, 30.

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

Any description men may give, and any theory they may hold, relative to the coming of the Lord, different from that given by Christ Himself, is surely a counterfeit, and no one should be deceived thereby.

Hear the great Master say: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert [in the person of some assumedly great or pious one]; go not forth: behold, He is in the secret chambers

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## WAR

By C. P. BOLLMAN

There comes the sound of marching men,  
The tread of many feet.  
The bugle call, the roll of drum,  
My wakened ears now greet.

I hear the roar of heavy guns.  
I see the fitful flash.  
I hear the awful, awful sound  
As sword and saber clash.

I see the decimated ranks  
Reform and charge the foe;  
But O, I dare not, can not think  
That God would have it so!

Come, Prince of peace, ascend Thy throne,  
Thy gracious reign begin.  
Come, usher in that joyful day  
When righteousness shall win.





# Shackled by a Drunkard's Appetite

The Slave May Be Set Free—Show Him True Sympathy—Reach Him a Helping Hand—There Is a Sure Way of Escape

By MRS. E. G. WHITE



VERY true reform has its place in the work of the gospel, and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge. Earnest effort should be made in behalf of those who are in bondage to evil habits.

## HELP IS NEEDED

There is everywhere a work to be done for those who through intemperance have fallen. In the midst of churches, religious institutions, and professedly Christian homes, many of the youth are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease; and through greed to obtain money for sinful indulgence, they fall into dishonest practises. Health and character are ruined.

Aliens from God, outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but not so does God regard them. He understands all the circumstances that have made them what they are, and He looks upon them with pity. This is a class that demand help.

## THE HIGH AND THE LOW NEED IT

Among the victims of intemperance are men of all classes and all professions. Men of high station, of eminent talents, of great attainments, have yielded to the indulgence of appetite, until they are helpless to resist temptation. Some of them who were once in the possession of wealth are without home, without friends, in suffering, misery, disease, and degradation. They have lost their self-control. Unless a helping hand is held out to them, they will sink lower and lower. With these, self-indulgence is not only a moral sin, but a physical disease.

Often in helping the intemperate, we must, as Christ so often did, give first attention to their physical condition. They need wholesome, unstimulating food and drink, clean clothing, opportunity to secure physical cleanliness. They need to be surrounded with an atmosphere of helpful, uplifting Christian influence. In every city a place should be provided where the slaves of evil habit may receive help to break the chains that bind them. Strong drink is regarded by many as the only solace in trouble; but this need not be, if, instead of acting the part of the priest and the Levite, professed Christians would follow the example of the good Samaritan.

## UNDER THE POWER OF A DEMON

In dealing with the victims of intemperance, we must remember that we are not

dealing with sane men, but with those who for the time being are under the power of a demon. Be patient and forbearing. Think not of the repulsive, forbidding appearance, but of the precious life that Christ died to redeem.

As the drunkard awakens to a sense of his degradation, do all in your power to show that you are his friend. Speak no word of censure. Let no act or look express reproach or aversion. Very likely the poor soul curses himself. Help him to rise. Speak words that will encourage faith. Seek to strengthen every good trait in his character. Teach him how to reach upward. Show him that it is possible for him to live so as to win the respect of his fellow men. Help him to see the value of the talents which God has given him, but which he has neglected to improve. Although the will has been depraved and weakened, there is hope for him in Christ.

## HOLD THEM FAST

You must hold fast to those whom you are trying to help, else victory will never be yours. They will be continually tempted to evil. Again and again they will be almost overcome by the craving for strong drink; again and again they may fall; but do not, because of this, cease your efforts.

They have decided to make an effort to live for Christ; but their will-power is weakened, and they must be carefully guarded by those who watch for souls as they that must give an account. They have lost their manhood, and this they must win back. Many have to battle against strong hereditary tendencies to evil. Unnatural cravings, sensual impulses, were their inheritance from birth. These must be carefully guarded against. Within and without, good and evil are striving for the mastery. Those who have never passed through such experiences can not know the almost overmastering power of appetite, or the fierceness of the conflict between habits of self-indulgence and the determination to be temperate in all things. Over and over again the battle must be fought.

## AROUSE THEM TO THE BATTLE

The victims of evil habit must be aroused to the necessity of making an effort for themselves. Others may put forth the most earnest endeavor to uplift them, the grace of God may be freely offered, Christ may entreat, His angels may minister; but all will be in vain unless they themselves are roused to fight the battle in their own behalf.

Feeling the terrible power of temptation, the drawing of desire that leads to indulgence, many a man cries in despair, "I can not resist evil." Tell him that he can, that he must resist. He may have been overcome again and again, but it need not be always thus. He is weak in moral power, controlled by the habits of a life of sin. His promises and resolutions are like ropes of sand. The knowledge of his broken promises and for-

feited pledges weakens his confidence in his own sincerity, and causes him to feel that God can not accept him or work with his efforts. But he need not despair.

Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion. God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart.

## THE FORCE OF THE WILL

The tempted one needs to understand the true force of the will. This is the governing power in the nature of man,—the power of decision, of choice.

Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to every one who will unite his weak, wavering human will to the omnipotent, unwavering will of God.

## FOUNDATION OF THE LIQUOR HABIT

Those who are struggling against the power of appetite should be instructed in the principles of healthful living. They should be shown that violation of the laws of health, by creating diseased conditions and unnatural cravings, lays the foundation of the liquor habit. Only by living in obedience to the principles of health can they hope to be freed from the craving for unnatural stimulants. While they depend upon divine strength to break the bonds of appetite, they are to cooperate with God by obedience to His laws, both moral and physical.

## ENCOURAGE THEM TO SERVE OTHERS

All who give evidence of true conversion should be encouraged to work for others. Let none turn away a soul who leaves the service of Satan for the service of Christ. When one gives evidence that the Spirit of God is striving with him, present every encouragement for entering the Lord's service.

He who has been tempted and tried, whose hope was well-nigh gone, but who was saved by hearing a message of love, can understand the science of soul saving. He whose heart is filled with love for Christ because he himself has been sought for by the Saviour and brought back to the fold, knows how to seek the lost. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in weakness was held out for help has been grasped. By the ministry of such ones, many prodigals will be brought to the Father.

## THE ONE HOPE OF THE TEMPTED

For every soul struggling to rise from a life of sin to a life of purity, the great ele-



ment of power abides in the only "name under heaven given among men, whereby we must be saved." Acts 4:12.

The good resolutions made in one's own strength avail nothing. Not all the pledges in the world will break the power of evil habit. Never will men practise temperance in all things until their hearts are renewed by divine grace. We can not keep ourselves from sin for one moment. Every moment we are dependent upon God.

Bid the tempted one look not to circumstances, to the weakness of self, or to the power of temptation, but to the power of God's word. All its strength is ours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."

Many who have been overcome by temptation are humiliated by their failures, and they feel that it is in vain for them to approach unto God; but this thought is of the enemy's suggestion. When they have sinned, and feel that they can not pray, tell them that it is then the time to pray. Ashamed they may be, and deeply humbled; but as they confess their sins, He who is faithful and just will forgive their sins, and cleanse them from all unrighteousness.

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest human being may live in contact with the living Christ, and He will hold him by a hand that will never let go.

than six days in seven, except as provided for in this act, but the day of rest may fall upon parts of two calendar days. And provided, further, that the above subsections numbered 3 and 4 do not apply to any person who is a member of a religious society which observes some other day than Sunday as its day of worship, and who actually keeps his place of business or occupation closed and does not work for gain or wages upon said day of worship.

SECTION 3.—Any person, firm, association, or corporation, or any officer or employee of the state of California, or of any political subdivision thereof, that violates any provision of this act, is guilty of a misdemeanor, and upon conviction thereof, said offender shall be fined not less than ten dollars nor more than two hundred dollars, or be imprisoned in the county jail not to exceed thirty days, and upon each subsequent conviction, both said fine and imprisonment shall be imposed; except, however, in case of corporations, the imprisonment, when imposed, shall be imposed upon all officers or agents thereof in this state committing such offense or causing the same to be committed.

SECTION 4.—The commissioner of the Bureau of Labor Statistics and his deputies are hereby authorized, empowered, and directed to enforce the provisions of this act. And it is also hereby declared to be the special duty of each magistrate, district attorney, and peace officer in this state to inform against and diligently prosecute any and all persons guilty of the violation of any provision of this act, either upon credible information as to any such violation, or upon reasonable cause to believe that there has been any such violation.

SECTION 5.—Nothing in this act shall be construed to repeal or limit an act entitled "An Act Limiting the Hours of Labor of Females," etc., approved March 22, 1911; or to limit the powers of municipal or county governments, not in conflict herewith.

This is a new use to be made of the initiative. Heretofore the enactment of Sunday laws has been confined to legislatures, but in this instance the issue is before the people themselves. The people as a whole in the great state of California will have to consider this subject and act upon it.

A leading writer has said: "God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."

This measure in California means that the people themselves, and not merely their legislators, must study this Sabbath question. And what is now under way here will soon be an issue all over the world; for does not the prophecy to which we have been pointing for more than fifty years, plainly state that this nation will say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live"? Rev. 13:14.

The people themselves, they "that dwell on the earth," are to decide this matter, and to speak. They "that dwell on the earth" are to be brought face to face with the Sabbath question that is involved in this Sunday law issue. Each one must face the fact that Sunday is purely a human institution, resting on no higher authority than man-made laws of the church. And this rest day of human origin is set up as a rival to supplant the Sabbath of Jehovah, which is so plainly enjoined in the Bible.

The question is much broader than the mere making of a law that the people must rest on Sunday. The issue is that of loyalty to God, and obedience to His plainly revealed word, on the one hand, or bowing

## The People to Vote on a Sunday Law

### California to Vote on Such a Measure A New Use of the Initiative

CALIFORNIA is one of the states that has the "initiative, referendum, and recall"; and under this provision, a Sunday law has been "initiated," and the people will vote on it at the election this fall. Knowing that many of our readers will be interested in this matter, and that they will desire to see the proposed law, we present it herewith as follows:

#### AN ACT TO PROVIDE FOR ONE DAY IN SEVEN AS A DAY OF REST

The people of the state of California do enact as follows:

SECTION 1.—DEFINITION AND CONSTRUCTION.—In this act, unless the context otherwise requires:

a. The word "day" means twenty-four consecutive hours, the word "Sunday" means the period of time which begins at 12 o'clock P. M. on Saturday night and ends at 12 o'clock P. M. on the following night, and other words and terms used have the same meaning as defined in the codes of California.

b. A contract to perform a lawful act, though made on Sunday, is valid, but a contract rendered void by unlawful action on Sunday can not be made valid by subsequent action.

SECTION 2.—It is unlawful for any person, firm, association, or corporation in this state, or for any officer or employee of the state of California, or of any political subdivision thereof, to violate any of the following provisions:

1. To hire, employ, or require any employee, apprentice, servant, or other person or persons to work at or engage in any trade, business, profession, or occupation for more than six days in any calendar week of seven days.

2. To work at or to engage in any said trade, business, profession, or occupation for wages for more than six days in any calendar week of seven days.

3. To keep open on Sunday for the purpose of transacting any business or labor, any store, office, shop, building, or place of business where goods, wares, merchandise, or property is sold or offered for sale; or to sell or offer for sale any goods, wares, merchandise, or property on said day.

4. To keep open or operate on Sunday for profit any mill, mine, factory, bakehouse, barber shop, workshop, studio, or any such or similar place of business or occupation which is managed by or employs either skilled or unskilled labor, or both; provided, however, that the above provisions of this section do not apply to unavoidable work in caring for live animals, or to cases of urgent emergency. Immediate danger to life, property, public safety, or public health only shall be considered cases of urgent emergency within the meaning of this act. And, provided, that the

above subsections numbered 1 and 2 do not apply to any person whose total hours of labor during seven consecutive days do not exceed forty-eight hours; and, provided further, that the above subsections numbered 3 and 4 do not apply to works of daily necessity. It is hereby declared that said works of necessity within the meaning of this act include the following, but not so as to restrict the ordinary meaning of the expression "works of necessity":

a. Work essential to the relief of sickness and suffering, including the sale of drugs, medicines, or surgical appliances by retail for strictly medicinal purposes;

b. Furnishing lodging or meals at hotels, boarding-houses, restaurants, lunch stands, cafes, and work incidental thereto;

c. Ice-cream parlors;

d. Parks, bath houses, libraries, museums, or art galleries;

e. Sports, theaters, and amusements;

f. Setting sponges in bakeries;

g. The sale and delivery of daily newspapers and magazines, or the necessary work in the preparation of the Sunday or Monday morning edition of a daily newspaper;

h. The sale and delivery of milk or cream, and unavoidable work in making cheese or butter, and in any manufacturing plant or industry, or industrial process of such a continuous nature that it can not be stopped without serious injury to said plant, industry, or its product or property used in such process;

i. Unavoidable work essential to the protection of mines, property, or perishable products in imminent danger of destruction or serious injury, and to utilizing water-power necessary to prevent serious injury or loss in hydraulic mining or other industries where the water supply is not continuous throughout the year;

j. Any work which is necessary to the continuous supply of electric current, light, heat, air, water, gas, or motive power; to operating vessels, vehicles, livery stables, garages, railroads, or any other transportation lines in this state; to telegraph and telephone service; and to any such public utility which the public welfare requires should be kept in daily operation;

k. Any work which the railroad commission of this state, having due regard to the object of this act, to provide one day of rest in seven, deems necessary to permit in connection with the traffic or conduct of any railroad or of any other public utility within the jurisdiction of said railroad commission, including the permitting of two days of rest to fall at any time within a period of fourteen consecutive days; provided, however, that said employee, apprentice, servant, or other person engaged in works of necessity as above provided for in subsections lettered a to k inclusive, shall not be hired, employed, or required to work more



before the church institution of a Sunday sabbath on the other.

Each one in the great state of California must now decide for himself where he will stand in this crisis. In the language of an apostle, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye: For we can not but speak the things which we have seen and heard." Acts 4:19, 20.

## Shall Christ Be King?

The Great Rebellion—The Triumph at the Close of the Struggle—Scenes of Glory and Victory

By FRANCIS MONROE BURG

"THE law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16. From the time that Lucifer set up his rebellion in heaven, one question, taking precedence of all others, has demanded the attention of every intelligent creature in the universe; and that is, Who shall be recognized as the rightful king?

### THE REBELLION OF LUCIFER

He who was with the Father from the beginning, the eternal Son, was set upon the holy hill of Zion, to reign with Jehovah upon His holy mountain, "in the sides of the north." But Lucifer, through envy and selfish ambition, set himself up in opposition to the everlasting Father, the eternal King. He said within himself, "I will sit [reign] also upon the mount of the congregation, in the sides of the north." Isa. 14:13.

There was then begun a propaganda of rebellion, under the leadership and inspiration of the great adversary, that has never ceased, nor will it cease until its final and eternal suppression, when the devil is destroyed. Christ "in His times . . . shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." 1 Tim. 6:15.

### TO REDEEM AND SAVE

The plan of redemption was instituted to redeem and bring back to harmony with God again those who had become disaffected through the influence of the great arch-rebel; but primarily, and paramount to all else, to vindicate the character of the everlasting King, and to settle finally all question as to His right to reign.

And when at last this great plan is consummated, the inhabitants of all Jehovah's worlds will be assembled to behold the grandest scene ever to be witnessed in all the eternal years,—the coronation of the Son of God. As He sits upon His throne of burnished gold, high above the walls of the beautiful city, there will be assembled about Him that vast number who have been redeemed by His blood out of every nation, kindred, tongue, and people.

### SCENES OF TRIUMPH

One of our versatile current writers has pictured the scene in this soul-stirring language:

"Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His

kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the eternal Father is enshrouding His Son. The brightness of His presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance.

"Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the 'great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' Rev. 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

### SONGS OF VICTORY GREET THE UNIVERSE

"The redeemed raise a song of praise that echoes and reechoes through the vaults of heaven, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the key-note of every anthem, is, 'Salvation to our God, and unto the Lamb.'

### THE CORONATION OF THE KING OF KINGS

"In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government, and executes justice upon those who have transgressed His law and oppressed His people."

When the great plan of redemption has accomplished its work, then, at the name of Jesus every knee will bow, and every tongue shall "confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10, 11.

## Our Father

THAT we can call the Creator of heaven and earth our Father, is indeed a great privilege to every child of God.

We read that Enoch walked with God three hundred years. Some may question, "How was it done?"—By carrying everything to God in prayer, just as freely as a little child who goes to its earthly parents, committing all its joys and sorrows to them, never entertaining the least shadow of a doubt, but with full confidence that whatever father and mother say is all right.

Let no one say, "I am not good enough to talk with God concerning the common things of life." There is no other way to become good. To rely merely on human effort is of no avail. It is of the utmost importance to depend upon the Master's guidance every step of the way as we journey on to Canaan's fair land.

If any think no plea should be made to the Majesty on high, except in relation to spiritual matters, they entertain a mistaken idea. The Infinite, with His heart full of love and sympathy, is as truly interested in our temporal necessities as in those that are purely spiritual. All are essential to success in the Christian warfare. His ear is ever open to the cries of His children, and He is never weary of hearing their earnest pleas.

MRS. H. E. SAWYER-HOPKINS.

## The Late Pope and His Anxiety for Peace

(Continued from page 4)

they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5:3.

### HER PLAGUES AND DESTRUCTION COME

We have the same thought expressed right in connection with the triumphant song of the antitypical Babylon herself, for when she declares, "I sit a queen, and am no widow, and shall in no wise see mourning," then "in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:7, 8.

It is with no human desire that we write upon these great prophecies. We would prefer, from selfish standpoints, to say nothing, and let the world drift on; but loyalty to God, loyalty to His word, loyalty to our love for those who do not know, even under the great papal system, will demand that we should set forth what God has said in His word. That system which changes God's law at will, that system which exalts man to the place of God, that system which claims to forgive sins and to release men from divine penalties, that system which confessedly has put to death many thousands for daring to assert their right of individual belief, is an enemy of liberty.

### INFALLIBLE ALL THE TIME

She is the enemy of liberty of her own children. As she was during the Dark Ages, so she is now confessedly. She not only makes no pretension of being different from what she was then, but she declares that she has been infallible all the way through; and some of her children who are bold and honest, declare that if she had power now as she had then, she would do now as she did then regarding those whom she adjudged to be heretics.

But many in the Protestant world, having lost their love for the Bible, lost faith in the Bible, lost regard for the great prophecies of God's word, are blinded by the overwhelming power and magnificence of Rome, and are yielding to her blandishments and allurements. We plead with all within that church and without to turn from all human systems, and find help and solace and comfort and strength in the Word and in the Word alone.



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## THE GREATEST GIFT TO MAN

The One in Whom Every Good Thing Dwells—This Person Is Seeking to Impart These Blessings to Man

**B**LESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ." Eph. 1:3, margin.

God has blessed us with all spiritual blessings. These blessings come through Christ. They can be received and enjoyed in their fulness only by receiving Him. Jesus Christ, then, is *what* men need, and *all* they need. Having Him, we have all. This is a saving truth to those who receive it.

### ALL DWELLS IN HIM

What Christ is in the great universe of God, and what He may be to every soul in this world, is clearly set forth in the Scriptures of truth. Of Christ we read, "For it pleased the Father that in Him should all fulness dwell." Col. 1:19. The fulness that dwells in Christ is the fulness of God the Father. "For in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

It is thus that the Father reveals Himself to men. Said Philip to Christ, "Show us the Father, and it sufficeth us." Christ replied: "He that hath seen Me hath seen the Father. . . . The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." John 14:8-10. Christ is not the Father; but He is "the brightness of His glory, and the express image of His person." Heb. 1:3. He is "the power of God, and the wisdom of God." 1 Cor. 1:24. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

### WE HAVE ACCESS THROUGH HIM

These expressions help us to understand the declaration: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. Jehovah has never revealed Himself personally to the world. He dwells in light unapproachable by man. We have access to Him through His only-begotten Son, who is His image, and power, and wisdom. We see the Father in the Son, for in Christ "dwelleth all the fulness of the Godhead bodily."

And so it is absolutely true that Christ is "the Chiefest among ten thousand," and "altogether lovely." S. of S. 5:10, 16. He is the "light of the world." He is the "way, the truth, and the life." John 14:6. In Him "are hid all the treasures of wisdom and knowledge." Col. 2:3.

### HE LONGS TO BE ALL FOR US

Now the blessedness of all this is that what Christ is in Himself, He longs to be to every soul in the universe. He tells us of the fulness of His wisdom, and power, and light, that we may be drawn to Him. He holds up these priceless treasures, that we may open our hearts and take them in. He wants every man to possess them. He has this fulness for all who are willing to receive it. John says, "Of His fulness have all we received, and grace for grace." John 1:16. He "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Paul prayed that all men "might be filled with all the fulness of God." Eph. 3:19. He also prayed that "Christ may dwell in your hearts by faith." Eph. 3:17.

Christ can not be separated from His light, His wisdom and power. He is light, and life, and power, and truth. Wherever He is, these are also. Hence when we take Him into our hearts

by faith, we take in His fulness. "This then is the message which we have heard of Him, and declare unto you, that *God is light, and in Him is no darkness at all*. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." 1 John 1:5, 6.

### WHITE RAIMENT AND TRIED GOLD

By nature man is "wretched, and miserable, and poor, and blind, and naked." Christ counsels us to buy of Him gold, that we may be rich; and white raiment, that we may be clothed, so that the shame of our nakedness shall not appear; and to anoint our eyes with eye-salve, that we may see. And then, to show us how to obtain these blessings we so greatly need, He says: "*Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.*" Rev. 3:17-20.

Christ loves fallen, sinful men. He yearns to impart to them His life, His righteousness, His power, and His peace. This He can do only by personal contact. He must abide within. And so He says, "Behold, I stand at the door, and knock: if *any man* hear My voice, and open the door, I will come in."

O that all would throw wide open the door of the heart, and enthrone Him, and thus receive from Him the fulness of blessing He offers to all!

A. G. D.

## A PRIZE ESSAY FOR SUNDAY KEEPING

A Learned Writer Makes Fatal Admissions—His Own Arguments Disclose the Weakness of His Position

**T**HE Lord's Day Observance Committee of the Wesleyan Methodist Conference in England some years ago offered three prizes for the three best essays on "The Church's and the Ministers' Duty in Relation to the Sabbath." The first prize was awarded to the Rev. William Spiers, M. A., F. G. S., F. R. M. S., and is published in a book, entitled "The Sabbath for Man."

The writer of this prize essay is, of course, an observer of Sunday, and is supposed to be setting forth reasons why the first day of the week should be observed. He refers to Sunday as the "Lord's day," which shows he regards it as sacred, and he puts forth the usual arguments for its sanctity. He claims that "the apostles, after the example of the Lord, honored the day of the resurrection."

### HIS ADMISSIONS ARE FATAL

It is interesting to note, however, in this prize essay, the admissions that are made, which upset entirely his claim for the sanctity of Sunday, and establish beyond doubt the binding obligation of the seventh-day Sabbath, which our Lord blessed in Eden, and gave to man as a memorial of His creative power. And surely if a scholarly writer, who has "examined most of the literature, ancient and modern, bearing upon the many questions involved," while endeavoring to uphold Sunday, instead of proving the sanctity of the first day of the week, puts forth arguments and makes admissions that establish the sanctity and binding obligations of another day, it must be evident that there is no Scriptural warrant for Sunday keeping, but that another day is the Sabbath.

### NOT SET APART BY CHRIST

Among the statements in this prize essay, which was written to urge the better observance of the first day of the week, we read: "It is not categorically asserted in the New Testament that the Lord's day was specially set apart by Christ and ordained by



Him to be the memorial of creation and redemption." (Page 52.) By the "Lord's day" the author of this essay means Sunday. He therefore admits that the Bible does not give any command for Sunday keeping. In this he is correct. The most diligent and critical search of the Scriptures fails to reveal any authority, by either the precept or the example of Christ or of any of the apostles, for the observance of the first day of the week.

Then why should we keep it, or how does anybody know it should be kept? The Bible is the only rule of faith for Protestants. If it is silent on this question, there can be no warrant for keeping the day.

#### DATES FROM THE DAWN OF EXISTENCE

Further words from the prize essay declare: "It will be our endeavor to show, in the following pages, that the Sabbath dates from the very dawn of man's existence on the earth, and was an important feature in the Edenic dispensation." (Page 4.)

The author of this prize essay then proceeds to put up quite a clear argument to show that the Sabbath was in Eden. But the Sabbath that was established in the "Edenic dispensation" was the *seventh day*. Sunday therefore can not be the day of rest set apart by the Lord. And in proving that the Sabbath antedates sin, the author of this prize essay overturns completely the claim that the first day of the week is the Sabbath. God's Sabbath is the day given to man in Eden. He nowhere commands us to keep any other.

#### MUST SHOW A SPECIFIC DAY

Our prize essayist also says: "Now, if the Sabbath is necessary at all, it is essential that the specific day of its observance should be authoritatively fixed." (Page 11.)

This is indeed true; and because the Lord has "authoritatively fixed" the seventh day as His Sabbath, man has only to recognize this fact, and observe the day God has made holy. And the fact that the Lord has "authoritatively fixed" the seventh day, completely excludes the claims of Sunday as a holy day of rest. God has but one Sabbath; and the author of this prize essay, while endeavoring to show how Sunday should be kept, puts forth an argument which completely destroys its sanctity.

#### AMONG THINGS UNCHANGEABLE

He says, "The Sabbath takes rank amongst the immutable rectitudes which no local or changing circumstances can effect." (Page 65.)

Quite true; and the Sabbath being among the "immutable" things of God, the seventh-day Sabbath must therefore remain unchanged. And the essay makes this point still stronger, as follows: "The universality and permanency of the Sabbath law, as contained in the Decalogue, are evidenced by the terms in which the fourth commandment is expressed, and also by the reasons for its promulgation, which are inferred from the language in which it is framed." (Page 68.)

There is indeed a "permanency" to the "Sabbath law." The author of this prize essay admits that there is no command for Sunday keeping in the Bible. The only divine law in existence states that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. This law being *universal* and *permanent*, the seventh-day Sabbath is therefore, according to the author of this essay, *universal* and *permanent*, and binding on all men for all time. There is no escape from this conclusion.

#### HAS NEVER BEEN REPEALED

But how could he say the following and still contend for Sunday? "The Sabbath law of the Decalogue has never been repealed. All through the later developments of Jewish history it retained its vitality; notwithstanding the abrogation of the ceremonial law, the Decalogue in general, and the Sabbath in particular, were adopted and sanctioned by Jesus Christ." (Page 85.)

It should be remembered that the above is written in an essay intended to show why we should keep the first day of the week holy. But we know of no stronger argument that could be put forth to establish the binding obligation of the seventh day as the Sabbath of Jehovah.

#### CANDOR COMPELS HIM

The Sabbath law which the author of this essay claims has "never been repealed," says the *seventh day* is the Sabbath. Once this law enjoined the observance of the seventh day; and if not

repealed, it must make obligatory the claims of the same day as when handed down from the top of smoking, trembling Sinai.

Thus candor compels one, though writing to set forth the claims of another day, to make admissions which not only destroy the claims of Sunday as a day of rest, but establish in its stead the Sabbath which the Lord blessed at the close of creation's week — the seventh day.

G. B. T.

## THEY FAILED TO COMPREHEND CHRIST

He Taught Their Own Scriptures, but They Did Not Recognize Them — We May Make the Same Mistake That the Jews Made

WHEN one notes the difference between the teachings of Christ and the limited discernment of the Jewish nation, he is not greatly surprised at the treatment the world's Saviour received at their hands. A study of this contrast helps one to perceive the meaning of the apostolic teaching about the "spirit of slumber," even to blindness, which overtook Israel (Rom. 11:7-10, 25), to mold their religion into a mere national policy.

One looks through the Old Testament almost in vain for some record of confiding prayer among the Israelites, such as marked the life of our Lord. He does find, however, that their religious service was almost wholly confined to sacrificial offerings, definitely prescribed by law, and that these were made obsolete by the Saviour's rules for holy living. Matt. 5:27-44.

Passing again to the older records, one finds little more than veiled reference to a future life; and these would not attract much attention from the ordinary reader, except for the inspiring truths drawn from them by the Saviour's own comments.

#### YET CHRIST FOUND IT IN THE WORD

Concerning the doctrine of the resurrection taught by Jesus, the Sadducees sought to confound Him by raising the question of the possession of a woman in the hereafter, who had lived with seven husbands in this life. The Saviour's reply was that they did not understand their own Scriptures. To prove His statement, He quoted the saying, "I am the God of Abraham," etc., and then added, "God is not the God of the dead, but of the living." Matt. 22:24-32.

This was said to establish what He had before taught, that one who believed in Him, though he might die, would yet live again. John 11:25. But this did not entirely satisfy the stubborn Jews; for long afterward, the apostle Paul was arrested, by that people, and accused before King Agrippa, for preaching the resurrection of the dead. Acts 26:1-8.

It was the same regarding nearly every doctrine which the New Testament sets forth. What then was the principal belief of the Jews? — They clung tenaciously to the one great promise of God to Abraham, that his seed should inherit the earth. Gen. 13:14-17. But in holding to this, they saw nothing beyond prosperity in political things, so gave themselves up to ambition for earthly influence and treasure.

#### NOT ACCORDING TO THEIR DOCTRINE, HENCE REJECTED

To this day, that people seem to be animated by the same faith and motive. Although they viewed the miracles performed by Christ, they would not accept Him as Abraham's promised seed, because He did not harmonize with their doctrines and customs. He told them that by faith the patriarch saw in Him the fulfillment of God's promise, and rejoiced at the sight. John 8:56.

So strongly, indeed, was the promise to Abraham riveted in the minds of that generation as a mere temporal engagement, that even the immediate disciples of our Lord seemed somewhat in a maze regarding the question up to a late date in their experience; for it will be remembered that after the Master's resurrection, they asked Him, with much apparent concern, whether at that time He would restore the lost kingdom of Israel. Acts 1:6.

An added support was given the Jewish doctrines in their strongly organized society. So rigid were its rules, that no dissenter from their tenets could abide in their fellowship. Moreover, for some forms of dissent, death was the penalty. It was this rigid discipline that demanded the immolation of Christ, and brought Him to the ignominious cross of Calvary.



## DEVOTION THAT STIFLED RELIGION

In all this, their rites of devotion were very well calculated to stifle true religion, under the pretext of preserving it. Yet Christ did not acquiesce in Jewish regulations by acting the part of priest or rabbi, in the establishment of a limited fraternity. On the other hand, He taught all to love their enemies, do good to those who would despitely use them, and thus become the real children of their Father in heaven. Matt. 5:43-45.

This was the placing of an eternal rock for the corner-stone of a true universal religion, which was then so greatly needed by humanity at large. To the people of that day, the founding of worship upon purity of heart, with an earnest love for the welfare of others, was an almost absolutely new idea, and was far above the common trend of thought.

## MAKING THE SAME MISTAKE TO-DAY

This should not appear strange when one considers that even the professed Christian church of to-day has, in some instances, so far betrayed the Saviour's intentions in this respect as to substitute form for faith, and theory for practise, until few seem to comprehend the true spirit of Christianity. The only apparent remedy for the present manifest defect, as in the case of the Jews in the days of Christ's earthly sojourn, is to renounce some familiar ideas, which have worn away small minds with their constant discussion, and thus be rid of that which has obtruded itself between the gospel and its design for humanity, so that the quality of piety demonstrated by the world's Redeemer might be properly understood.

## ONE WHO CAUGHT THE SPIRIT OF IT

While the rigidity of the Jewish forms of religion naturally deprived that people of tender emotions, and disposed them to hardness of heart in dealing with one another, there was one in those ancient days who seemed to have some perception of heavenly grace; for in one of his songs of praise he exclaimed, "Thy gentleness hath made me great." Ps. 18:35. The secret of this expressed sentiment lay in the well-attested fact that truth becomes of value to no one except it pass to the condition of feeling, when its preciousness can be realized as an unmistakable reality. Good maxims may be written by those of indifferent morals, and men of ordinary virtue may live without impressing their integrity upon a succeeding generation. Triumph belongs only to those who have regarded truth as worth the price of self-sacrifice in behalf of others.

This, indeed, was the example set by the Lord Jesus. Had He not entered into such a plan of self-surrender, His sojourn among men would not have made so much thrilling history as now remains. As the matter stood with Him then, and yet stands, that which He said of the latter end of His earthly service has proved literally and emphatically true. By His being "lifted up" (John 12:32), the eyes of the entire world have turned toward Him, and the adverse arguments of unbelief have fallen harmless before His holy life, even though He was doomed to the death of a malefactor. Moreover, His name will not only continue to live here among humanity, but it will be the gathering word for pæans of praise throughout endless ages in the world to come.

J. O. C.

## Question Corner

Conducted by MILTON C. WILCOX  
Professor of Biblical Exegesis of the Faculty of the College of Medical Evangelists  
Loma Linda, California

**NOTE.**—This department is for the purpose of helping Bible students. Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. Such questions only will be answered as seem to the editors to minister to the mission of the paper. Questions of the same import can not be answered repeatedly in the same volume. Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. It is well always to enclose stamp, not stamped envelope, unless answer is desired by letter alone.

## 12—THE WORD "REST" IN EX. 5:5

There is one translation of the Bible that uses the word "Sabbatize" instead of "rest" in Ex. 5:5. Can you tell me the name of this translation? Is it in English?

H. A. H.

We know of no translation which so renders. We have half a dozen or more at hand, but all of them give the English word "rest" or "cease." The Hebrew word, however, is *Shabbath*, the root from which "Sabbath" comes; and the thought of the word seems clearly to be, to Sabbatize, or observe the Sabbath. It is rendered "rested" in Gen. 2:2, 3; Ex. 16:30; 31:17; and "rest" in Ex. 23:12; 34:21; and in Lev. 26:34, 35. It is rendered "Sabbath" in 2 Chron. 36:21. The teaching of Moses brought the minds of Israel back to the Sabbath. Of this Pharaoh complained.

## 13—THE EVENING OF WHAT DAY, JOHN 20:19?

Does this scripture refer to the evening of the first day—that is, our present Sunday evening—or the first part of the second day, counting Biblically?

The day mentioned is the evening after the first day of the week, our Sunday evening. The Jews reckoned the evening of the days as beginning just as soon as the sun began to decline. Consequently we have in Ex. 12:6, margin, "between the two evenings." The true evening, however, began when the sun was set.

We know this was the first day of the week, because the chapter opens with an account of the first day of the week. The disciples had come down to the close of that day—to the evening. They had gathered together for that evening, doubtless in the closing hours of the first day. But when Jesus appeared to them, it was dark. There certainly is no claim for Sunday observance in it at all, because that whole first day had been spent in all kinds of work by the disciples. Two of them had gone to Emmaus, where Jesus made Himself known to them when the day was "far spent." They had walked back about seven miles

to Jerusalem after that; and that night, while they were there with the disciples, Jesus appeared to them.

It is not reasonable to suppose that if Jesus were going to hallow that first day, He would have waited until the day was over before He met with His disciples. He did, however, wait until the day was over, showing that the day was not to be blessed at all. But He could there reveal Himself to them all. There is naught to indicate that our Lord must have risen Sabbath morning. Mark tells us very plainly that "Jesus was risen early the first day of the week." Mark 16:9. The Syriac version of this verse reads, "And in the morning of the first day of the week He arose." Rotherham renders, "And arising early on the first day of the week, He was manifested unto Mary, the Magdalene." The Baptist version, "Having risen early on the first day of the week He appeared first to Mary, the Magdalene."

This seems clearly to settle the matter as to when He arose. See "Questions and Answers," pages 28-34.

## 14—BELIEVING AND UNBELIEVING, 1 COR. 7:15

Will you please explain the fifteenth verse of the seventh chapter of 1 Corinthians? Does it mean if they were married before she accepted Christ, and then he depart, or does it mean if both were in Christ? Would she in the first case be an adulteress?

G. A. M. D.

The verse reads: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace."

By reading the context, we learn this from verse 11,—that a wife, if she can not live in peace with her husband, and separates, should remain unmarried or else be reconciled to the husband. The next verse tells us that if a brother has a wife who does not believe, and she is pleased to dwell with him, he is not to put her away or leave her. In verse 13, similar instruction is given regarding the wife. Then verse 15 says,

"If the unbelieving depart"—does not want to stay with the believer—let him go. A brother or a sister is not under bondage in such cases. If the unbelieving departs, the believer has no right to marry again without a legal separation, and Scripturally he would have no ground for a legal separation in a mere matter of belief or unbelief.

## 15—HAVING WIVES AS THOUGH THEY HAD NONE

What is the meaning in 1 Cor. 7:29, which says that those who have wives will be as those who have none? A. K.

The context indicates that as the church of God neared the time of the Lord's coming, temptations, trials, and conflicts would be so great that men would forget the ordinary relationships of life in their earnestness and agony in seeking to be right with God. Comparing the text with Jer. 30:6, 7 may help.



## SYSTEMATIC BIBLE STUDY

MANY people who are members of the church, and are classed as Christians, yet seldom read their Bibles. The Bible is the Christian's guide-book; and every member of the church of Christ should carry through life the resolute determination to read in it systematically and constantly. In this way only can we acquaint ourselves with the great promises, the prophecies, and all that goes to make it the incomparable revelation of the Most High.

## SCHEDULE FOR WEEK ENDING SEPTEMBER 12

2 Samuel 18 to 1 Kings 1  
Jeremiah 33-39  
Job 15-22

Read three chapters each week-day, and five on the Sabbath.



# In War-Stricken Europe

Word from Men in the War Zone When the Clash Came — Conditions That Demand Both Sympathy and Help

Word from Our Board,  
Washington, D. C.



Photo by Paul Thompson

*THE following statement and presentation of conditions in Europe at the outbreak of the war has just reached us from our Board, Takoma Park, Washington, D. C. In view of its importance, we present it entire to our readers. —* EDITOR.

**Y**OU will be anxious for the first news from Europe. Therefore this Friday morning's mail is passed on to you. First came the following letter from Elder N. Z. Town, who was attending the British Union Conference in London, which opened July 31. He writes:

"Battersea Town Hall,  
London, August 2.

"Dear Brother Spicer:

"These are anxious hours on this side of the water. As you have seen, Germany declared war on Russia last evening. Elder Conradi wired Hamburg two days ago to draw most of their money from the bank. This evening Brother Conradi left for Hamburg. He may have difficulty in getting through. He felt he ought not to stay here during the remaining two days of the meeting.

"There are about 2,000 of our workers and members who will have to respond to the call to arms. Nearly every ordained minister in Germany will have to march to the front. As I bade Brother Conradi good-by, he made a special request that we remember the work over here in prayer.

"I still hope to sail the sixth on the Celtic from Liverpool. We had about 1,000 of our people here on Sabbath. Raised \$1,525 for missions. N. Z. Town."

By the same mail, the following letter came to the treasury department, from Elder L. R. Conradi:

"En Route England to Flushing,  
Holland, August 2.

"Dear Brother Knox:

"Quick as a flash of lightning, the continent has been involved in the most terrible struggle the world probably has ever witnessed. The outcome no one can foresee. We left Hamburg last Tuesday to attend the British Union Conference in London. Then there were no definite signs. Elders Raft and Tieche and I attended. We have had good meetings up to to-day; but as the war

has definitely broken out, we had to take our chances in getting home. Only Holland is open; and should England be involved, we shall be about entirely cut off. We shall have an experience that we have never really had since our denominational existence, directly involving some 25,000 of our people, and within a few days probably 2,000 of our brethren will be under arms.

"I hope to get back to Hamburg by to-night or to-morrow, and we shall have to organize our European Division work as best we can. Conference presidents, ministers, employees, etc., will be taken within a day or two, and our canvassing, etc., will probably be entirely stopped. Russia is already cut off from us, and will have to finance itself, and we shall be cut off from our colonies and work in Africa. We have supplied those mission fields with funds the last moment, and we shall send you statements; but if the war lasts two or six months, you will have to furnish money for the time being, until normal conditions return.

"All these countries ought to be notified to cut down all possible expenses to the mere outlay of living until this is over. If England keeps out, she can look after some colonies; if not, you will have to help us sustain the missions there. We sent \$1,000 due you ere matters became too serious. The parties you will have to look after will be probably Brother B. B. Aldrich, in the Canary Islands; R. S. Greaves, and the workers in Sierra Leone; Elder D. C. Babcock, in Nigeria. M. W. Lewis and family, of the Gold Coast, are now on furlough in the Canary Islands, and he can delay his trip to the coast if England becomes involved. Then there will be A. A. Carscallen and the workers in British East Africa; B. Ohme, and the workers in German Victoria Nyanza; also E. Kotz, and all the workers in the Pare Mission, German East Africa.

"It may be that if Italy keeps out, the routes to East Africa will remain open; but we must prepare for the worst. Skodsborg, Denmark, has sufficient money for their new sanitarium buildings. In Gland, Switzerland, we have not commenced to build the addition. We shall let everything rest, and

cut our expenses down to the mere living. We call off all our meetings, and shall do our best to keep our members alive and doing their duty. We surely need the prayers of God's people, and wisdom to know how to arrange matters best in these trying times. Brother N. Z. Town will bring you the latest news, and I hope he can cross safely.

"Under present conditions, there is little hope of my going to the United States for the October council, or of the Division Conference meeting next July in Europe. Plans for visits to the fields from your side may have to be changed, unless war can be limited to a few European powers, and to a short time. Our boat is so packed we have to sit up. Germans and Austrians had to leave France within a few hours' notice, and leave all behind but what they could carry. Many never got away, and are held up. The United States ambassadors and consuls look after the respective foreigners, Germans in France, and French in Germany, etc. Our hope is in God, who guides the destinies of the world, and who will protect His own, and who will not allow His cause to suffer too terribly in the crucible of affliction. We know that our brethren in America will stand by our missions and brethren who are cut off from our division treasury. Remember us at the throne of grace.

"With kindest regards, your brother in Christ,  
L. R. Conradi."

During the last few days, the probability of having to stand by the European work in a very material way had been considered. It would seem likely that help would have to be given from this side for the work in Spain and Portugal, and in Egypt and Turkey, as well as to the far African missions. Therefore it was felt that special effort should be made to urge our people to liberal contributions in this emergency. All will go into the Twenty-cent-a-week Fund.

It was further voted that word be sent to all the mission stations depending on the General Conference, to husband their resources, to defer plans for new extensions involving extra expenditure, and to defer all building operations not already practically completed, until it is seen how this European war affects other parts of the world. At the same time, our present appropriations provide for very little new work, and all the receipts counted upon normally will be needed even for this restricted program. And if the far East should become involved, living expenses would tremendously increase for all the workers in Asia.

The way in which countries commercially dependent upon Europe are affected, may possibly be suggested by the receipt this morning of a cable message from Elder Pohle, of La Paz, Bolivia, reading: "Distressed. Cable \$500." Doubtless it means that expected steamship connections are interrupted, or banking connections cut with the union treasury in Buenos Aires, from which Bolivia should receive its funds.

Now that Europe is at war, we almost forget that at nearer points our workers and brethren are living amidst scenes of war, and looking to us for help. Elder A. F. Prieger, superintendent of our mission in the republic of Haiti, writes from Cape Haitien, under date of July 22:

"We just had a fearful battle here in the cape Sunday night, beginning at 2:30 and lasting until 5:00 A. M. No correct estimate can be gathered as to the dead and wounded;



but some 40,000 rounds of ammunition were shot off, and it was indeed a gruesome sight to see the dead bodies in the streets the next morning. The big American gunboats are in the harbor, but they have done nothing to stop the slaughter."

Under date of July 26, Elder Prieger adds a postscript:

"Could not write more until now. A brother has just come from Grande Reviere, a town in the interior, where we have a church. It is the first time we have been able to get news from that part. The entire city is pillaged, and many homes burned. The Baptist, Catholic, and Seventh-day Adventist church buildings were pillaged, and every piece of furniture demolished and burned for fuel, including benches and doors and windows. The buildings were used as stables for the horses. Our organ was used to entertain the soldiers. We are just wondering what we can do about it, for our brethren are all very poor. None have a bed, nor so much as a mattress to lie on, and all have passed through a terrible siege. Eleven of the officers who put their horses in our church were shot by the opposing party. Twelve leading citizens of the town were shot, along with two officers of the city and some others. None of our people were killed. One of our faithful colporteurs, Brother Tertullien Mercier, was shot in the foot. When a soldier saw him wounded, he wanted to kill him, when another man stepped between and thus saved his life. We thank the Lord for His protection. We have not heard from other places, and only hope and pray that they did not fare as badly."

We must now appeal as never before to our friends in America for financial assistance. All must rally to the help of the Lord in the crisis in which we find ourselves. God still rules in the affairs of the world; and if we are faithful, and do our part, we may rest assured that even this calamity that has visited Europe will be caused by Him in some way to redound to His glory and to the furtherance of His cause.

The General Conference Committee appeals to every one now to come to the help of the Lord's work in liberal offerings, and urges that definite plans be made at once by each one to avail himself of every opportunity, such as the Harvest Ingathering campaign, to gather largely for the cause of God. The members of the committee feel confident that to this appeal there will be a general rally upon the part of all.

This fund will be known as the Emergency Fund, and will be counted as a part of the regular Twenty-cent-a-week Fund, available for Europe and all the world where it is needed most.

Money designed for this fund may be sent to treasurer Pacific Press Publishing Association, Mountain View, California, who will see that it promptly reaches its desired destination.

## Spirits of Demons in the Fields of War

(Continued from page 2)

every one who is following God's word, as it shows the meaning of unfolding events, and who is prepared for the issue of that great day, will enter into the indescribable peace of eternity.

If we look to the conditions on earth,

# What does the Bible say ABOUT IT?



"HAVE WE COME TO ARMAGEDDON?"—A 16-page tract, just from the press. It answers this question in a conclusive way. With an abundance of Scriptural proof, it gives the meaning of Armageddon, refers to conditions that breed strife in the last days, tells of unusual preparations for war, gives credit to those men and women who have made noble but futile efforts for peace, and clearly shows that we are living in the closing days of earth's history. Price, \$1.00 a hundred, post-paid; \$8.50 a thousand, forwarding charges not prepaid. Our depository in your state (see page 15) will fill orders promptly. Pacific Press Publishing Association, Mountain View, California.

## Saloons Must Go!

The untiring efforts of temperance workers is having its effect. The temperance number of the SIGNS OF THE TIMES is educating voters to the economic and moral good to follow the elimination of the saloon. A little more patience, a little more work on the part of all friends of the temperance cause, and victory will follow. Let us put our shoulders to the wheel again for a last supreme effort, and *do it now*, with the temperance SIGNS OF THE TIMES. 5 to 30 copies, 3c each; 40 or more, 2½c each. Order through our depository in your state. See list on page 15.



everything is dark and gloomy. These conditions are not what God has made them; but as shown in the scripture quoted, they are stirred up by the spirits of demons. Let it be emphasized, God does not create these conditions; but being able to read the future with perfect accuracy, He knew that these things would exist, and has foretold them, and has also given His promise that His Son would come to save us from their perils and their terrors. Our hearts may be made sad by the wickedness, the suffering, and the anguish that we see around us; but they will be made to leap with joy as we look forward to that glorious day when the great Prince of peace will come to put an end forever to strife, and to give every one of His waiting children a home with Him amid the indescribable splendors of eternity.

Where are we standing to-day? Where will we stand then? Let us decide to stand with God now, so that we may be made immortal at that splendid time.

## ?? WHAT NEXT ??

Man's confidence in man suffered a shock when the dogs of war were unleashed a few weeks ago. It will suffer further shocks before long, when men will be unable to stay the pestilences, storms, and time of trouble which are so graphically described in the Bible. The editor of the *Signs of the Times Magazine* announces a series of articles on these very signs of the end, to begin next month. Christians and unbelievers too should follow these studies. Start subscription with the October number, just off the press. \$1.00 a year. Five subscriptions from one person will be accepted at 60c each. Order through our depository in your state. See list on page 15.

SIGNS OF THE TIMES MAGAZINE

## THE THREE BEST WAYS BETWEEN California and the East

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# SOUTHERN PACIFIC



THE most remarkable development in the prohibition movement in the last five years is the change of attitude on the part of drinking men themselves toward prohibition. A few years ago, every drinker was so sure of his ability to "take it or leave it alone" that he resented prohibition as an insult to his boasted will-power and an invasion of his "personal liberty." It was next to impossible to get the tippler to view prohibition as an economic measure, on a par with laws prohibiting the general use of opium, cocaine, etc. How could a personal insult enacted into law be an economic measure?

#### FOUR MILLIONAIRES PLEDGE TO VOTE "DRY"

But to-day all this is changed. This altered view can not be better illustrated than by the actions and words of four of Portland's millionaires a few weeks ago. They were standing at the bar of the Hotel Portland, discussing various subjects while they drank their wine or champagne. The question of voting on prohibition this fall came up; and one of them, whose name I could give,—a man known all over the West as a rich club man,—said:

"I don't know what you boys are going to do; but for the sake of the poor devil who can not keep out of the saloon, and for the sake of my own children, who are never safe while the saloon exists, and because I believe it will help business, I am going to help vote old Oregon 'dry' November third."

The other three men, equally well known in the inner business and club circles, said they were going to vote for prohibition. Then the first speaker raised his glass, filled with an expensive liquor, and proposed that they drink a toast to Oregon "dry" 1914, and pledge themselves to vote for it. This was done silently and earnestly. Those men will continue to drink until November, and then they will cast their votes for prohibition.

#### THE RESTAURANT MAN AND PROHIBITION

But the rich drinkers are not the only ones who will vote for a "dry" state. One day I was eating in a small restaurant when a man beside me spoke to the proprietor: "Say, Bill, but you were gloriously drunk in Vancouver last night."

Bill grinned rather sheepishly. "I guess I did paint the town red," he admitted, but without the accent of pride in being notoriously drunk which one often notices in heavy drinkers. Instead, I detected a tone of sadness. That tone impelled me to speak.

"Why don't you vote for prohibition this year?" I asked. I thought to surprise him, but his answer came as a prompt surprise to me.

"I am going to," he said. The snap of his jaws as he said it, told me that if no one else did, he would.

"Why?" I asked. "You are apparently fond of your glass, and to vote for prohibition will deprive you of your personal liberty."

#### "I AM THE SLAVE OF WHISKY"

"Personal liberty!" he said in irony. "Personal liberty is the last thing on earth I have. I am the slave of whisky. All the money I have earned in this restaurant for the last

## DRINKING MEN FOR PROHIBITION

Millionaire Drinking Men Pledging Themselves to Vote for Prohibition — Drunken Restaurant Man Will Vote "Dry" in Self-Defense—Other Drinkers Banding Themselves Together to Help Close the Saloons



twenty years, I have spent in saloons. I spend my money to help a rival business run a free lunch counter. I spend my money to help put myself out of business. I am a Simon-pure fool. And the only thing I can do now that smacks of sense is to do what I can to put the state 'dry,' and you can just count that I mean business." He brought his fist down on the table with an earnestness that boded no good for the liquor traffic.

"Of course," he went on, "I shall continue to get drunk until election; but the more I drink, the more certain I am to vote 'dry.' Look here," he said, as he opened a drawer and showed a list of names opposite which were various amounts. "These men all owe me for meals. It totals nearly \$200, and I need the money. But they are all drinking men. They spend their money first in the saloon. Then if they have any left, they pay me. Usually they spend it all for drinks; and then when they get hungry, they come to me for food, because I have been a 'good fellow' with them. I was fool enough twenty years ago, to think that I had to patronize the saloon to get business. That is how I began to drink.

#### NOT A TEMPERANCE MAN OWED HIM

"But look at these names. Every one of those men is a heavy drinker. Not a temperance man owes me a cent. Then in order to get my \$200, I want to see the state go 'dry'; for then these men, who are well-meaning and honest, only slaves to the habit, the same as I am, will be able to save money and pay me."

"Why not speak to them about it," I ventured, "and get them to vote 'dry'?"

"I have already done so," said he, "and they are to a man pledged to vote 'dry.'"

Before leaving, I got his written pledge to vote "dry," and left similar pledges for his friends to sign. He got them filled all right; and as I visited him from time to time, he introduced me to a number of his drinking friends, some of them half drunk at the time, but they were pitifully in earnest in their determination to vote their liquid enemy out of existence.

#### MUST DESTROY IT IN SELF-PROTECTION

The drinking men are realizing that in self-protection they must help destroy the liquor traffic. They are becoming fiercely in earnest. Many of them have reached the very last stage of desperation in the losing

fight against the liquor habit, and are ready to turn and rend the liquor octopus limb from limb. In the dark cloud that shadows their future, they see in their own voting power a silver lining.

#### SIXTEEN SALOONS QUIT

That many habitual drinkers are preparing for the day when they will have helped to vote the state "dry" is indicated by the fact that in the month of June alone, in Portland, Oregon, sixteen saloons quit business because they could not make expenses. Thus Portland has fewer saloons to-day than at any time for twenty years. Yet twenty years ago, she had less than half the population she has now.

Why this recent sudden decrease in the number of saloons? The reason is not to be found in anything but the attitude of the drinking men themselves. A large number of them have declared deathless vengeance against the whole liquor institution. Whether they quit drinking now or not, they will strike the death blow in November. My labors among this class convince me that time and effort could not be more profitably spent than in seeking the support of the frequenter of the saloon against the saloon.

#### Guarding the Outposts

IN behalf of fruit venders who suffer loss through the handling of their stock by prospective purchasers, a recent newspaper prints a cartoon in which the Italian proprietor of a fruit stall is represented as saying, "If you mus' pincha da fruit, pincha da coconut."

A possession that I value more highly than fruit dealers value their stock in trade, is a group of young people—not really my own, but I am privileged to be brought into close association with them.

I think them all very likable young people; and evidently some other persons think similarly of them, though not, apparently, with the same impartiality. Occasionally I observe manifestation of a preference for some one of the group. This preference sometimes finds expression in the tendency to drop a hand easily on the shoulder of such a one, or in other greater or less acts of familiarity.

Happily, these young people of mine are all well-bred; and while none of the girls is ever heard protesting loudly that a man must keep "hands off" her, yet their bearing is such that any man, young or old, who may venture to treat them otherwise than with unquestioned decorum, is very sure not to repeat the experiment.

Of course some of those men would fain defend their attempted familiarity as being wholly fraternal or paternal, and we need not presume to judge their motives; but there is no consideration that obligates a girl to tolerate such familiarity, or justifies her in doing so, whatever the impulse that prompts it. Incidentally, it is remarkable that these pseudo-relatives manifest little disposition to lavish demonstrations of affection on persons of their own sex. In other words, they are not inclined to "pincha da coconut."



A tiny child, proposing to conduct me through the beautiful grounds of her grandparents' home, cautioned me that I might look at the magnolia blossoms, but I must keep my hands behind me—a precaution that had been found advisable for her.

As handling destroys the delicate bloom that covers the grape, and as even the lightest touch darkens the pure white magnolia blossom, so likewise—but surely you have already finished the comparison, without further words of mine.

It is well to guard the approaches to danger. The argument is often heard, that "there is nothing wrong" in some course which has been condemned. But the fact is significant that evil seldom comes except by way of acts that are declared by inexperienced or insincere persons to be wholly harmless.

HUGH FITZHUGH.

## The Prospect for Peace

(Continued from page 5)

[a seance, where the spirit of Satan counterfeits the work of the Lord]; believe it not." Matt. 24: 24, 26.

### COMING IN PERSON

The coming of Christ in person as He went away, in full view of every eye, will be the culminating event to the Christian's hope. "Looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ." Titus 2: 13. It will also be the introduction of the children of God into the millennial period, which surely will be the sealed assurance of universal peace to follow, when righteousness will fill the earth "as the waters cover the sea."

The separation between the two classes of men—namely, those who accepted Christ as their divine Lord, and those who rejected Him—will have been made forever. The eternal fiat of God will have gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

### NO SECOND PROBATION

There is no possibility of a temporal millennium prior to Christ's coming. And likewise there is no possibility of a second probation for sinners after His coming; for the Lord has said, "Let him be" as that day finds him. Now, and now only, is the time to make one's peace with God. Delay in hope of another probation is eternal loss.

The conditions in the political world to-day are an accurate fulfilment of those predicted by the prophet Joel for the last days, as above quoted.

Never before in the history of nations have there been such vast preparations for war as at the present time—which is just as our heavenly Father said it would be, notwithstanding the call for peace by professors of Christianity and rulers of nations.

Surely, in the present unparalleled preparations for bloodshed, plowshares are beaten into swords, and pruning-hooks into spears, in fulfilment of the word of our God.

### SLEEPING SAINTS ARISE

When Christ shall come, He will call the myriads of sleeping saints to life, and with them immortalize the righteous living, and remove them from earth; and the wicked, who, on account of cherished sins, are not prepared to endure His heavenly glory, will cease to live, and will not live again until the thousand years—the millennium—is ended. The earth will be left desolate. Thus will Christ the Archangel bind Satan. 1 Thess. 4: 16-18; 1 Cor. 15: 51-55; 2 Thess. 2: 8; Isa. 13: 9; Rev. 20: 5.

### SATAN IS BOUND

The events associated with Christ's coming compose the chain with which Christ binds Satan. Christ comes and speaks; the righteous dead arise glorified. He immortalizes the living righteous. He takes them all with Him to heaven. His glory wicked men can not endure. During life, they neglected the all-important thing of acquainting themselves with Christ and obtaining peace. He has all power in heaven and in earth. Matt. 28: 18. He has the keys of life and of death. John 10: 18; Rev. 1: 18. He is the Archangel of 1 Thess. 4: 16. He has

the key of the bottomless pit, and the chain, and will surely bind Satan and seal him in the pit. And there is no other power that can break the seal.

Then universal peace will be forever assured, except for a little season when sin must be accounted for and banished forever. Thenceforth men die no more. Luke 20: 35, 36.

"The Father . . . hath committed all judgment unto the Son." John 5: 22. "Shall not the Judge of all the earth do right?" Gen. 18: 25. "Acquaint now thyself with Him, and be at peace." Job 22: 21.

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## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 8, 1914

### God's Providences in War

ONE conspicuous thing in this great war of Europe is the fact that the various rulers are calling upon God to bless their armies.

The Lord Jesus Christ is the Prince of peace. He is not the god of war. And how utterly do so-called Christian peoples belittle the great work of the gospel of Christ, by trying to bring its Author as a partizan into all their selfish and wicked strife!

Without question, God, by His mighty providences, overrules and works in connection with the wars, but not in the way that many people would have us believe. He says in His word, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. 76:10.

In this war that is now raging, God may overrule to change the despotisms of Russia and Austria, so that more freedom will be given for the proclamation of His gospel, and so that the yoke that is resting upon humanity there may not be so intolerably oppressive.

God has a gospel message of peace and salvation to every man, and is seeking avenues through which it may be carried to every part of the world; and when conditions become unbearable, or when the way is absolutely blocked so that His work can not go, He may permit wars, and overrule in them so that His own will may be worked out in the saving and uplifting of men. But the Captain of our salvation, and the Father of our Lord Jesus Christ, will never be placed, by any who know Them, upon the low plane of the gods of war whom heathen nations from the remotest times have carried with them into battle, and implored to give success to their arms.

Our heavenly Father is the One who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish." Hence He is not interested in destroying men, but His work is a work of salvation. And if we study the Bible with the thought in view of finding the actual part that God has ever taken in any battles, we will learn that He has never destroyed nations until they had become so unbearably corrupt that it was the only merciful thing to do.

So, then, we may conclude that while God's providences may overrule in this war, in the interests of greater freedom in the promulgation of His gospel, yet it is futile for the various armies to pray to Him for success.

This war is one that has been brought about by the demons of greed and ambition and by the gods of commercialism. And it is wicked to make the Jehovah of the Bible in any way responsible for it.

### The Golden Age Approaching

FOR long millenniums, men have been disposed to talk about a golden age. Some look backward, thinking to find it in a former period. Others are looking forward, expecting that in some glad day it will come.

But following the history of this world, they see that it is in the main a record of brutal and barbarous wars, with but very brief intervals of absolute peace. So we have nothing in all history, from the study of the past, to warrant our expecting a golden age. Neither our civilization nor our ideals at the present time, so far as the world goes, are essentially different from or materially better than what were seen during the noontime of the highest civilization of Rome. She had her principles of freedom, and her ideas of justice, that were very much in harmony with what the foremost nations of the world hold at the present time. Rome had her decline and her fall, but the golden age was not reached.

But when we turn away from history to the word of God, we find disclosed, through very many prophetic utterances, a great and glorious golden age that will bring us eternal joy, in the embraces of eternal rest and peace.

These prophecies make it clear that that great

age is almost here. The generation in which we are living will see its beginning; and no generation will ever see its close, for it is to last eternally. Its beginning is marked by the second coming of Christ.

Have you considered the evidence which shows that this great event is near? And having considered this evidence, have you learned to know the Christ as your personal friend? Have you experienced the indescribable joy of a heart that is thrilling with every conceivable delight as you look forward to that great and glorious day?

We may be perplexed and saddened by the difficulties and the portents of danger that thicken around us; but this gloom is all dissipated by the supreme joy that continually pervades the soul of him who knows Jesus Christ, and who knows, through His unmistakably clear prophetic word, that His coming is near at hand. Human language is powerless to describe the soul-pervading joys that are in the heart of the individual who knows the definite truth in the Sacred Book upon this great subject.

It must be a personal experience for the individual man, in order for him to know what it means. The great day is at hand, and it is laden with joys for those who are ready for it.

### The Church Peace Conference

THE first conference of the recently organized Church Peace Union was called to convene in Constance, Germany, on August 2. The financing of this Church Peace Union was provided for by the gift of two million dollars from Mr. Andrew Carnegie. But just as they were convening in Germany, this great war broke out, and the delegates had to hasten as fast as they could, to get out of the country. A few subsequent meetings were held in London, in the midst of the war troubles that were tearing England.

The Federal Council of Churches in America sends out a report, one of the first paragraphs of which reads:

"It is significant that this first international conference of the churches for the promotion of friendship and peace between the nations of the world, occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the wide-spread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference. There is a general consciousness that now more than ever, we are called to cooperate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seeing the opportunity which God is giving us to do His will in the world—waiting upon the Lord."

It is certainly significant that this "first international conference of the churches for the promotion of friendship and peace" should have been broken up by the greatest and most destructive war that has ever cursed the earth. The members of the council desired that this consideration should not cloud their vision. The vision of ministers is already clouded when they think that they will be able to establish universal peace on this earth in its present condition. Men who claim to believe the Bible, should read what it says; and reading what it says, they will know that Christ plainly states that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. In other words, few are finding the way of life, while many are going the ways of death. There can be no mistaking the import of these words.

Again the Master says: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Verses 22, 23.

There is no promise nor intimation in the Bible that the world at large will become converted. The Master says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. It is the few who stand in the ways of righteousness. And the minister of the gospel has no right to promise universal peace on this earth. He has no warrant for it whatever. We may seek to promote peace, we may talk in favor of peace. This is our duty, for our Master is the Prince of peace; but we have no right to promise universal peace until the time of His coming. He has said that then He will "destroy them which destroy the earth" (Rev. 11:18), and thus will wars and all their attendant sufferings be brought to an end. But we have no promise of it on any other plan or any other basis.

### Fines Remitted if They Will Go to Church

THE Chicago Examiner of August 11 is authority for the statement that four peddlers were arrested in that city for "breaking the sabbath," but they were discharged by the municipal judge in the Chicago Avenue court on their promise to go to church thereafter on Sunday and cease crying their wares in the city on that day.

On the presumption that the report is reasonably accurate, we may see in this incident the spirit that is back of all Sunday legislation. Sunday laws, no matter what guise they are under, are religious legislation, pure and simple. Sunday is a religious day, and the rival of the Sabbath of the Bible, which was commanded by the great Father in heaven Himself. And when Sunday laws become general, and are generally enforced, as we know they will be before the controversy in this world is ended, we will see more of this thing of remitting fines and penalties on the condition that people will promise to go to church on Sunday.

One of the greatest curses under which this earth has ever suffered is that of religious tyrannies and intolerance; and why is it that men will continue to repeat history by making experiments, over and over again, that have always manifested themselves in the past through persecutions and inquisitorial tortures?

### Grasshoppers and Army-Worms

GRASSHOPPERS appeared in the state of New York in the second week of July, and quickly became a serious menace to the crops. Governor Glynn disposed that \$50,000 should be furnished the agricultural department for fighting the pest.

Soon after came reports of a visitation of army-worms in Michigan, New York, New England, and running south into Maryland. The losses from this invasion totaled several million dollars, in spite of the efforts of thousands of farmers and employees of the state to check it.

The army-worm gets its name from its habit of moving in close formation, in columns from a foot to a few feet in width. It will cover and obliterate a field of growing grain, or a lawn, overnight, and many incidents of the kind occurred during the last incursion. Poison and other means are effective for combating them; but the worms quickly mature, and thus the plague subsides naturally.

W. H. S.

THE altitude record for aeroplanes is 26,246 feet, and was set, this summer by the German aviator Heinrich Oelrich. This far surpasses the mountaineering record of 24,015 feet; but it can hardly be hoped that the balloon record of 37,000 feet will be equaled in this way, until means are devised for maintaining vitality at normal in such altitudes. Man's conquest of that most unruly of elements, the air, seems to be fairly begun when such feats are performed, and when the aeroplane has firmly established itself as a machine of everyday utility in military operations.

In these times of war stress in Europe, the Red Cross Society is taxed to the utmost, in helping the wounded and destitute. This is one of the most worthy organizations. Any one who can render assistance, or who would care to learn regarding the working of this organization, should address the American Red Cross, Washington, D. C.