

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

"My Heart Maketh a Noise in Me"

The Prophet Sees Visions of War That Stir His Soul — What a Minister Saw in Europe When the War Storm Broke — The Literal Fulfilment of the Prophetic Word in Present Conditions



AN ancient prophet, while viewing scenes of war and strife, uttered the vividly expressive words: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4: 19.

This quotation is from the Revised Version. In the King James Version the prophet says, "My heart maketh a noise in me." This language conveys the most intense agitation of mind. The prophet is viewing scenes which cause his heart to palpitate so violently that it makes "a noise" in him. It is "disquieted."

SAW IT TWENTY-FIVE HUNDRED YEARS AGO

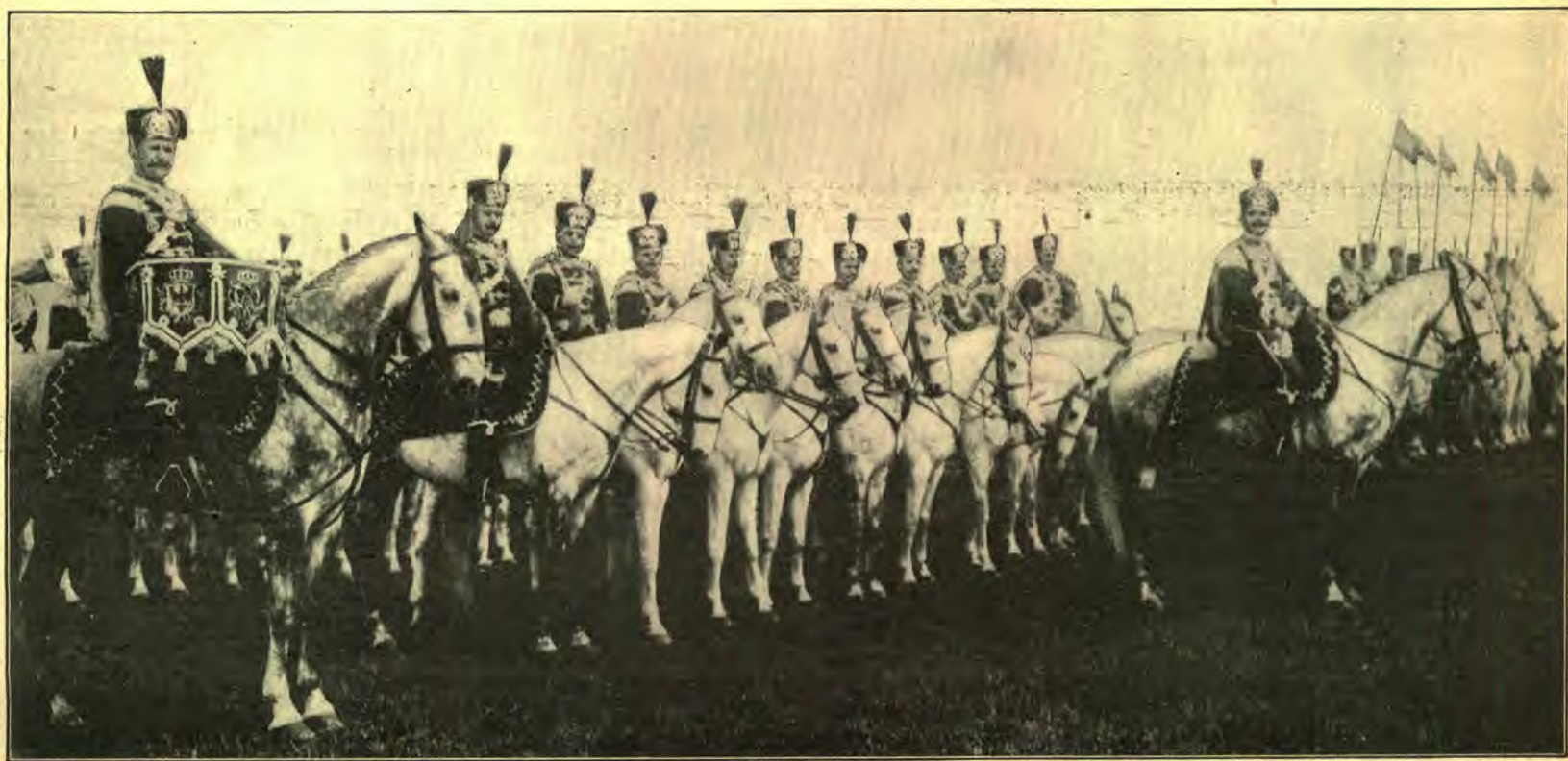
Can it be possible that the prophet Jeremiah, some two thousand five hundred years ago, was viewing the very scenes of carnage that are now devastating such a fair portion of Europe? Without question, humanity in general regards this war as something so unusual and so unlooked for, that it is really awe-inspiring. For instance, the *Springfield Republican*, shortly after the breaking out of the war, said: "Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and give some hint as to its destiny, will have an attentive and even anxious hear-

ing." Truly, as suggested by this influential journal, the world is "stupefied," and this war has a "fearful portent."

AN EYE-WITNESS OF THE WAR FURIES

When the war broke out, the Rev. Dr. Frederick Lynch was in Europe to attend the first general meeting of the Church Peace Foundation, recently established by Andrew Carnegie. In a recent issue of the *New York Christian Work and Evangelist*, he tells of the shock that came to him, along with the other fifty or so ministerial delegates that were with him, when the awful carnage began. A few of the striking utterances from his article are the following:

"In a moment, almost without premonition, millions of men on the continent have become frenzied, and with wild eyes, with bestial thirst for blood, and with savage yells, are rushing to rip their brothers' bowels out. Women are rushing from besieged and burning cities with little babies in their arms, and little, cold, hungry, tired boys and girls, hardly old enough to walk, trying to keep up. Poverty stares millions in the face — poverty not only during this war, but during long years to come. Thousands of women are to be widowed, millions of little children are to be left fatherless. Natural affections are already blotted out, and their place being taken by strange, cruel lusts and passions. The virtue of women will be a free commodity for all soldiers. Drunkenness has already



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The famous Death's-Head Hussars, the favorite regiment of Emperor William and all his family. The regiment is so named from the death's-head worn on the front of their hats. The mottoes of the regiment are, "Neither give nor accept quarter," and "Fight to the death."



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PRINCE GEORGE OF SERBIA, HEIR TO THE THRONE

spread throughout these lands in a mad orgy. All industry will be ruined. Thousands of farms and villages will be laid waste. Thousands of schools and churches will be blown up. Hatreds will be engendered which will keep Europe irritated fifty years after the peace of exhaustion shall come. The commerce of the world will be all upset. The general morality of Europe will be lowered to a point where the churches will have to begin all over again and work a hundred years to restore it. Already thousands of atheists have been made. Almost every other man we have met in Europe this last week has shook his head with sadness and said, 'What's the good of Christianity if it can not stop this sort of thing?' It is as if the devil and all his angels have taken complete possession of Europe."

"Another thing which we think every American of the fifty who got this first sight of war has come to feel is that our religion has broken down in its psychology, that our gospel has been addressed to a man who does not exist, that our sermons have been preached to an imaginary man. We have been preaching to men as highly respectable, on the whole good, some of them saintly, while as a matter of fact this has been only seeming. They have seemed this because great temptations have not roused them from their sleep. No one who came across Europe within the last month can ever hold this easy faith again. Men are beasts; cruel, lustful, revengeful, ravening, just as the gospel represents them. There are exceptions, but in most of us the beast lies just below the surface, and nothing but a regeneration which shall sweep through men's souls as a wind from heaven can make them clean."

This minister has been aroused by actual conditions as they really exist in this time. But we ought to know these things from the word of God itself. What he says of the thirst for blood, and of the helpless women who are rushing from the scenes of war with their little children, shows something of the awful conditions that will be produced by modern wars.

THEY MOBILIZE AND STRIKE QUICKLY

It used to take the better part of a year to mobilize an army and get it into action, and then it was composed comparatively of only a few thousand men. Some of the

largest armies that Napoleon ever mustered were below 300,000. Only in a very few instances in previous times have armies reached up into the millions. And even in these cases, there is some doubt thrown upon the size of these armies by the records of the historians.

But if we will stop to realize it, this war has been in progress only about two months, and millions of men have been fighting savagely for more than half of that time. And with modern machine methods — using machinery to kill men, instead of doing it by any kind of ordinary hand process — they are strewing dead bodies of men and animals all over their battle-fields, and are spreading desolation and ruin everywhere.

POVERTY AND SUFFERING FOR MILLIONS

No wonder Dr. Lynch says that "poverty stares millions in the face." But observe that one of the utterances of the doctor is, "Natural affections are already blotted out." Paul told Timothy, nearly two thousand years ago, that in the last days perilous times would come, because men would be "without natural affection." Not only did he say that they would be without natural affection, but they would be "fierce"; and the ferocity of this war shows that one of the greatest perils confronting us is the fierceness of human-kind.

Please read carefully all of the third chapter of 2 Timothy, which gives most clearly many other specifications of conditions that would exist "in the last days."

THE DEVIL AND HIS ANGELS AT WORK

The doctor also says of this war, that "it is as if the devil and all his angels have taken complete possession of Europe." Here again a scripture that we have often quoted comes in for a literal fulfilment; for of the gathering to Armageddon's war it says:

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." See Rev. 16: 13-16.

The doctor is very emphatic in his recognition of the fact that our boasted Christianity in this time is only nominal. All ought to see that the world, instead of getting better and better, is doing just what Paul, in this third chapter of 2 Timothy, said it would do. It is "waxing worse and worse," and men are not only "deceiving" but "being deceived." Our boasted civilization is deceptive, and can not be trusted.

The doctor strikes the truth forcefully when he says, "In most of us the beast lies just below the surface, and nothing but a regeneration which will sweep through men's souls as a wind from heaven can make them clean."

THEY ARE "CHRISTIAN NATIONS"

All these nations that have gone to war are called "Christian nations." But in the suffering and the carnage that are spreading over Europe, there is no semblance to Christianity. Here we have again a striking fulfilment of Paul's words that those who would be "without natural affection" and "fierce," would also have a form of godliness without the power. To quote the Twentieth Century Version of the text, "While they re-



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LORD HIGH ADMIRAL VON KOESTER, OF THE GERMAN NAVY

tain the outward form of religion, they will not allow it to influence them." 2 Tim. 3: 5. And again he says — quoting from this same version: "For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and in their itching for novelty, procure themselves a crowd of teachers. They will turn a deaf ear to the truth and give their attention to legends instead." 2 Tim. 4: 3, 4.

That is just what the people of this time are doing. They have the outward form of religion, but they do not allow it to influence them. And many doctors of divinity are studying and teaching legends in place of the word of God.

WILL BECOME WORSE AND WORSE

Dr. Lynch has been aroused to see this; and his strong, clear message should be rung in the ears of the people everywhere. A regeneration that gives the Bible its proper place in the hearts and lives of men is the only thing that can save men from conditions such as now exist in Europe.

But we know that the world will not be saved from them, because it will not heed the teachings of the Christ of God. Instead of this, it will go on just as these scriptures have said, becoming worse and worse, until in a little time from now the climax is reached by depths of iniquity that can be tolerated no longer, and the Lord Jesus Christ will fulfil His promise to come in person.

THE PROPHET'S VIEW AND HIS ANGUISH OF SOUL

Please read further from the prophet Jeremiah, beginning with the verse quoted at the beginning of this article:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people are

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The Spirit of War and the Hoarding of Millions

What Is the Significance of These Unprecedented Conditions? — Clear Scriptures Plainly Foretell the Story

By H. C. HARTWELL

THIS article reached us just before the great war of Europe broke out. The importance of the many prophecies that tell the meaning of the war spirit of this time, and also of those other prophecies that tell the meaning of concentrating wealth, can not be overestimated. They need to be repeated and emphasized again and again. Their import is clear and obvious. They should be urged upon the minds and consciences of the people.

EDITOR.



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HOTEL DE VILLE (CITY HALL), BRUSSELS, BELGIUM

EARTH'S civilized (?) governments spending thousands of millions annually on war."

"Millions of men are taken from useful work and kept ready to be used as fighting-machines."

"Hundreds of millions are spent for fighting-ships absolutely worthless to the world, except as checks on possible attacks."

"Nations live like armed bandits of olden days, with their minds on bloodshed and battle, and their millions spent for murder or preparing for murder."

PREDICTIONS IN THE LIGHT OF EVENTS

The above quotations from the *Boston Sunday American*, January 4, 1914, merely bear out the statements of Bible prophecy given centuries ago with reference to this very time of the world. "Proclaim ye this among the nations; prepare war; stir 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." Joel 3:9, 10. "And I saw three unclean spirits . . . the spirits of devils . . . which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

Armed to the teeth, and bending every energy to take advantage of the very latest inventions for killing and maiming human beings and destroying property, the nations of earth are under an awful burden in the endeavors to keep up in the race with their powerful neighbors. The more horrible and deadly the newest discovery may be, the more eagerly it is sought as an acquisition for greater effectiveness in some terrible conflict in the future.

Many are talking eloquently of disarmament and universal peace in the near future;

but it is written, "They have seduced My people, saying, Peace; and there was no peace." Eze. 13:10. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3. "And the nations were angry." Rev. 11:18. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16.

THE OVERTHROW OF TURKEY

The battle of Armageddon will be introduced by the overthrow of Turkey. This fact is generally recognized. Lord Salisbury, of Great Britain, in his Mansion House speech, November 9, 1895, said: "Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. . . . The danger if the Ottoman Empire should fall, . . . would be that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest."

Kossuth said, "In Turkey will be decided the fate of the world."

SICK MAN OF THE EAST AND DANIEL THE PROPHET

Inspiration speaks plainly of the overthrow of this "sick man of the East," in the eleventh chapter of Daniel's prophecy, when

for it is written that "at that time . . . there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

THE COMING CRASH THROUGH CONCENTRATED WEALTH

President Lincoln said, "A time is coming which alarms and unnerves me, when all the wealth will be in the hands of a few."

What do we find to-day?

A few multi-millionaires whose fabulous fortunes make it possible for them to control the wheels of industry throughout the country. Gigantic combinations, forcing out of business the independent man with his family to support. Great corporations placing their own price upon the necessities of life, and grinding down the wages of the producer.

United States statistics show that as long ago as 1890, two per cent of our population owned seventy per cent of our entire wealth.

This unequal distribution is comparatively a new thing. In 1890 the *Boston Globe* said, "Men now living can remember when there were not half a dozen millionaires in the land." To-day there are thousands of millionaires, and to be accounted a person of great wealth one must be a multi-millionaire.

It took only forty or fifty years for one man to climb from a poor lad, walking the streets looking for a job, to the top of the ladder, as the richest man in the world, with a fortune, it is said, of \$1,000,000,000 — more than Adam would have been worth if he had lived to the present time, and had saved \$150,000 annually.

A SIGN OF THESE DAYS

Two thousand years ago this accumulating of colossal fortunes on the part of a few wealthy men was foretold in the following striking words: "Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" — the armies of heaven.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you." James 5:1-4.

Seventeen years ago, in the *September Arena* of 1897, Mr. Tawheneck declared: "We are standing on the threshold of a great

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JAPANESE BATTLE-SHIP CRUISER AKI, ONE OF THE VESSELS NOW ENGAGED AT KIAU-CHAU BAY

"he shall come to his end, and none shall help him." Dan. 11:45. The rapidity with which Turkey has been deprived of its territory and power during recent months is an indication that the great powers of Europe have about abandoned it to its fate, and that ere long it will be driven from Europe.

The most terrible and solemn scenes of earth's history are connected with this event;

Healing in Answer to Prayer

Prayer and Faith as Effective Now as in the Days of Christ — How to Secure Answers to Prayer — When Prayer Is Not Answered, This May Be a Manifestation of God's Goodness — Remedial Agencies to Be Used

By MRS. E. G. WHITE

"The prayer of faith shall save the sick." James 5:15.

THE Scripture says that "men ought always to pray, and not to faint" (Luke 18:1); and if ever there is a time when they feel their need of prayer, it is when strength fails, and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health.

RECOVERIES WILL FOLLOW

Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, "They shall lay hands on the sick, and they shall recover" (Mark 16:18), is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces.

THE CHANNEL OF HEALING

Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the great Healer. The promises He has given will be fulfilled to us. We are undeserving of His mercy; but as we give ourselves to Him, He receives us. He will work for and through those who follow Him.

CONDITIONS OF ANSWERED PRAYER

But only as we live in obedience to His word can we claim the fulfilment of His promises. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. If we render to Him only a partial, half-hearted obedience, His promises will not be fulfilled to us.

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.

BRING DISEASE ON THEMSELVES

Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits

of eating and drinking, dressing, or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practises and to indulge perverted appetite without restraint. If God were to work a

may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings."

God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, "Nevertheless not my will, but Thine, be done." Luke 22:42. Jesus added these words of submission to the wisdom and will of God when in the garden of Gethsemane He pleaded, "O My Father, if it be possible, let this cup pass from Me." Matt. 26:39. And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!

TOO GOOD AND WISE TO GIVE ALL WE ASK

We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether, depending on circumstances, it is uncertain and changeable.

Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion.

Often there is danger of error here. Believing that they will be healed in answer to prayer, some fear to do anything that might seem to indicate a lack of faith. But they should not neglect to set their affairs in order as they would desire to do if they expected to be removed by death. Nor should they fear to utter words of encouragement or counsel which at the parting hour they wish to speak to their loved ones.

REMEDIAL AGENCIES; BIBLE EXAMPLES

Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to cooperate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws

Triumphant Through the Cross

By WORTHIE HARRIS HOLDEN

Soul, enter thou within the judgment-hall
Of Him who rules high heaven,
And prostrate bow before the Lord of all,
To hear thy sentence given.
Bared 'neath His awful gaze, what canst thou plead
Of righteousness thine own?
What honor rendered or what valiant deed
Claims mercy at His throne?
His piercing eye detects each secret sin,
Each faltering step astray:
He knows the leprosy that dwells within,
Well hidden from the day.
Before that scrutiny, thou now would'st die
In ignominy there.
But list! I hear the radiant Saviour nigh
Prevail for thee in prayer,—
The Sinless One who urges that His life
May substitute thine own,
That Calvary's divine yet mortal strife
May for thy death atone,—
And *thou art freed!* Saved to proclaim the love
That Heaven holds for thee!
Saved that the character of God above
Be praised eternally!
Rise to the fulness of redeeming grace,
Extol the might of Heaven,
That thou, a sinner saved, shalt see His face,
And prove His mercy given.

miracle in restoring these persons to health, He would be encouraging sin.

It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practises. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well.

SUBMISSION TO GOD'S WILL

In prayer for the sick, it should be remembered that "we know not what we should pray for as we ought." Rom. 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they

of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of cooperating with Him, and asking His blessing on the means which He Himself has provided.

HOLD ON BY FAITH

When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God. If we are called upon to meet bereavement, let us accept the bitter cup, remembering that a Father's hand holds it to our lips. But should health be restored, it should not be forgotten that the recipient of healing mercy is placed under renewed obligation to the Creator.

When the ten lepers were cleansed, only one returned to find Jesus, and give Him glory. Let none of us be like the unthinking nine, whose hearts were untouched by the mercy of God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

The Law and the Prophets until John

Moses and the Prophets Wrote of and Taught Christ—
Beautiful Gospel Expressions of Forgiveness
of Sin in the Old Testament

By F. M. 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. By "the law and the prophets" are meant the Old Testament Scriptures. "The law" refers to the first five books, written by Moses, and known as the Pentateuch; while "the prophets" include the remainder of the Old Testament. This is conceded by all Bible scholars, and needs no discussion. The Jews so designated the writings which to them were the Holy Scriptures, and in which they thought they had eternal life.

THEY TESTIFY OF ME

Jesus said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. At the time He spoke these words, the New Testament had not been written. His reference was to "the law and the prophets." Paul had in mind the same writings when he said, "All Scripture is given by inspiration of God, and is profitable." 2 Tim. 3:16.

These Scriptures testify of Jesus,—of the One who forgives sins. Salvation through the One who saves His people from their sins is the theme of all these inspired writers. Note the words of Christ Himself in referring to the writings of Moses: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47.

MOSES WROTE OF HIM

As stated in these words of Christ, Moses wrote of Him. Jesus and His salvation was the subject of the books written by Moses, the servant of God. So important a part did Moses act in connection with God's great plan to save men, that when the work is finally consummated, and the redeemed of all nations stand on the beautiful shore, they will sing the "song of Moses the servant of God, and the song of the Lamb." Rev. 15:3.

Through Moses God built the earthly sanctuary. In connection with this tabernacle, a system of ceremonies and rituals was carried forward that set forth in type the great work of our High Priest in heaven, who offers His own blood before the Father for the remission of sins. Through Moses the law which serves so important a purpose in working out man's salvation was given to men. "By the law is the knowledge of sin." Rom. 3:20. By means of the law the sinner is led to see the "exceeding sinfulness of sin"; and so, "where sin abounded, grace did much more abound." By being led to see himself a sinner, the subject of grace appreciates the redemption price that was paid for him; and so full of gratitude is he that he constantly feels unable to give it adequate expression, and he longs for the eternal years to come, that he may through all generations tell the riches of God's grace in His kindness toward him through Jesus Christ. Eph. 2:7.

ALL THE PROPHETS TOLD OF HIM

So did all the prophets tell of Christ and of the salvation offered through His sacrifice. Hear Isaiah's message: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Again he says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

Could pardon be thus offered to sinners save through the merits of the sacrifice of Christ? How could Micah the prophet give the assurance he did that God would forgive sins, except through the redemption price that was paid when God gave His beloved Son to die? Hear his comforting words: "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." Micah 7:19, 20.

OUR DANGER THE SAME AS THEIRS

So we might continue quoting from Moses and all the prophets, showing the things concerning Him, even as He did on the occasion of the memorable walk to Emmaus. Luke 24:25-27. Let us not be so slow as were those disciples to believe all that the prophets have spoken of Him. How sad it is to see men so blinded, that when they read Moses and the rest of the Old Testament, they fail to see Christ there! Paul, in writing to the Corinthians, spoke of just such a condition. 2 Cor. 3:14, 15.

Attention is called again to the text in Luke, "The law and the prophets were until John." Until John's work began, the gos-

pel of salvation through Christ was preached from the standpoint of the law and the prophets,—the same plan of redemption that is preached in the gospel to-day. Since then, the "kingdom of God" is preached. This will be the theme of an article next week.

Dialogue Between Two Ministers

Reported by M. A. HOLLISTER

First Minister.—I understand that you have said you could "knock out" that law and Sabbath proposition in a hurry.

Second Minister.—Yes, sir; that's right. I'm just the one that can do it any time you want to tackle the subject.

First Minister.—I don't want a debate, but I do want to ask you a question or two that may help settle this matter.

Second Minister.—All right. Go ahead.

First Minister.—Will you please tell me the Bible definition of sin?

Second Minister.—Transgression of the law, moral law.

First Minister.—Commonly called the Ten Commandments?

Second Minister.—Yes, sir; that's right.

First Minister.—Now one more question: Where in that law, or in the entire Bible, for that matter, are we told it is sin to work on Sunday, the first day of the week? It says we should not work on the seventh day, the Sabbath, and doing so would be sin; but where is Sunday labor called sin?

Second Minister.—It doesn't say anything about it in the law or the Bible; but any time you want to tackle the subject, I am ready.

First Minister.—I don't want to enter into any controversy; but if you will give me one text to show that Sunday labor is sin, I will admit I am defeated.

No answer.

True Honor

WHO knows the meaning of honor?—Not necessarily the monarch whose will is the law of his kingdom. Not necessarily the queen in her royal palace, nor the general who never lost a battle, nor the rich man in his lofty mansion, nor the decorated daughter of fashion. None of these may be enrolled on the list of true honor.

They may be laid away to rest under the eulogy of the world's greatest orators. The highest tribute of national honor may be expressed in the costly monument that marks the place where they repose in dreamless slumber. Yet if in life their only ambition was to acquire position, wealth, and earthly glory, they may rest in less abiding honor than the pauper that begged at their door.

The world may praise, promise, and allure; but its charms are like the morning mists that disappear in the first rays of the rising sun. If, then, true honor is not always found in the royal palace, or wrapped in imperial robes; if it does not invariably abide in the mansions of the wealthy, or is not enclosed in the warrior's martial cloak,—where shall we seek for it?

True honor must come from a sinless realm, from the royal dominion untainted by evil. "For," says the Lord, "them that honor Me I will honor, and they that despise Me shall be lightly esteemed." 1 Sam. 2:30.

Outside of the great, glorious plan of redemption, there is no abiding honor. But through the plan of salvation, the vilest of men may attain to honor that will abide the ages. The Lord has promised to take the penitent beggar and place him among heavenly princes in the realms of bliss. He will make the penitent poor eternally rich, and they shall inherit the throne of His glory. 1 Sam. 2:8.

The Lord sometimes reduces the rich to poverty in order to bring them to repentance. He humbles the proud in the dust, that they may cast their helpless souls on Him, and learn the unsatisfying and transitory nature of earthly things. The poverty-stricken one who delves in the dust in almost abject despair, through the Crucified One

can be lifted to the heights of heavenly glory. Let the humble poor who are struggling under adverse circumstances be of good cheer. Let them, in the fear of God, clothed in heavenly armor, battle against the powers of darkness, then at last receive the heavenly riches that waste not away nor tarnish with time.

The exalted of the earth who know not God, may revel in luxury and worldly honor; but eventually their monuments will crumble, their wealth disappear, and their names will rot. Prov. 10:7. But the humble soul that seeks for glory, heavenly honor, and immortality, be he rich or poor, high or low, will be eternally exalted. "Before honor is humility."

E. HILLIARD.

Socialism and Christianity

The Two Systems Not Compatible, as Shown by Socialist Leaders—A Conflict and a Revolution Instead of the Ideals of Socialism—The Coming of Christ Must Be That Climax

By W. L. SIMS

THIS is the second of two articles by Elder Sims on the subject of socialism and Christianity. Last week he showed from the Bible that the teaching of Christ and the doctrines of socialism are out of harmony. This week he quotes from socialist leaders who regard the Bible and socialism as more or less antagonistic. The matter he presents is worthy the consideration of those who believe that socialism and Christianity should be blended into one great reform movement.

EDITOR.

NOT only do the teachings of Jesus and the Scriptures prove that socialism and Christianity will not mix, but the testimony of many prominent socialist leaders furnishes overwhelming evidence that the socialistic movement is positively hostile to Christianity. Here is the proof: Joseph Dietzgen, the most philosophical writer on socialism, and associate of Karl Mark, the apostle of socialism, says:

DIFFER AS THE DAY AND THE NIGHT

"Yet socialism and Christianity differ from each other as the day does from the night. . . . Indeed, all religion is servile, but Christianity is the most servile of the servile."—"Philosophical Essays," page 122.

Again, Professor Rauschenbush, in speaking of American conditions, declares "that men who draw their democracy and moral order from Jesus have difficulty in cooperating with party socialism. In socialist meetings they find an almost universal attitude of suspicion and distrust against the church, which often rises to downright hate and bitterness, and expands to general antagonism against religious belief. . . . The party platform declares religion to be a private matter, but that declaration of neutrality does not exclude persistent attacks on religion by official exponents of the party." ("Christianizing the Social Order," pages 397, 398.)

James Leathan, a well-known English socialist, writes: "At the present moment I can not recall a single instance of a person who is at one and the same time a really earnest and an intelligent socialist and an orthodox Christian. . . . Marx, Lassalle, and Engel among the earlier socialists, Morris, Bax, Hyndman, Guesde, and Bebel

among the present-day socialists, are all more or less avowed atheists; and what is true of the most noble men of the party is almost equally true of the rank and file the world over." ("Socialism and Character," pages 2, 3.)

SUCH CONTRADICTORY FORCES CAN NOT COMBINE

Thousands of men who have been drawn into the socialist movement by its economic proposals, sooner or later have found that their faith in the word of God was incompatible with the theories of socialism. The more one imbibes of the teaching of socialism, the less faith, interest, and confidence he has in God, the Bible, or the work of the gospel of Jesus Christ. How can such a movement, with such an attitude toward Christianity, be otherwise than antichristian? Who then is justified in believing that if Christ were on earth to-day, He would identify Himself with a movement that is antagonistic to Him and His teachings?

In speaking of the last days of our world's history in sin, the word of God declares: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 2, 13.

A BOLD STATEMENT

To the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus replied, "As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:3, 37. Of the days of Noah we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:5, 11. And this violent element is fast driving the whole world to reap what was reaped in a more limited way in the French Revolution. This is a bold statement, but it is not mere

speculation. It is made on the authority of the prophecies of the word of God.

In the fifth chapter of James is recorded a prophecy dealing with the industrial and financial troubles of the last days—the days just preceding the second coming of Christ.

THE CONFLICT OF THE RICH

This prophecy reads as follows: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

INCREASING WHAT IS NOT HIS

This prophecy points out that there are days of misery in store for the rich. Verse 1. What that misery is, may be known beforehand by reading and believing the prophecy of Hab. 2:1-8. The poor are described as saying, "Wo to him that increaseth that which is not his!" Verse 6. The outcome of this struggle is thus given by the prophet: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? . . . because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Hab. 2:7, 8.

FINALLY DRIVEN TO DESPERATION

This prophecy clearly indicates that the oppressed will finally be driven to desperation, and turn with awful violence to wreak vengeance upon their opponents; that what they can not get by the ballot, they will try to obtain by the bullet. When they finally fail to win by an appeal to reason, they will appeal to arms. And looking at the situation from a worldly or human point of view, the only outcome will be a deadly and universal conflict.

Perhaps my socialist reader is ready to exclaim, "It is unfortunate that the writer's study of the Bible leads him to see such scenes of war and bloodshed." In reply we would say, Not only does our study of the prophecies of the Bible lead us to see this outcome of socialism, but the *Appeal to Reason* is also responsible for so "unfortunate" a conclusion. There was published in that journal in March, 1905, an article from Eugene V. Debs on the Moyer-Haywood indictments. The *Spokesman-Review* of March 14 contained many quotations from this article. Here are a few samples:

REVOLUTIONISTS THREATENED

"If they attempt to murder Moyer-Haywood and their brothers, a million revolutionists at least will meet them with guns."

"Let them dare to execute their devilish plot, and every state in the Union will resound with the tramp of revolution." Mr. Debs justifies the Haymarket rioters in the following language: "Nearly twenty years ago the capitalist tyrants put some men to death for standing up for labor; and if an attempt is made to repeat it, there will be a revolution, and I will do all in my power to precipitate it."

These quotations are from a man who three times has held the nomination of the Socialist Party for president of the United States. Hence according to the characteristic utterances of some of the socialist leaders, all that would be required to precipitate a revolution, war, and bloodshed on the part of a "million socialists" would be the termination of some trial of a conspicuous character adverse to their ideas.

Such revolutionary utterances as the above would not come from the practical disciples of the Prince of peace. And the reader can rest assured that there will be no practical disciples of the Prince of peace identified with the socialist movement in that day. "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:9-13.

THE TRULY WISE TO SHINE

Text: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. True wisdom will lead one to give his first and greatest attention to things of the greatest importance. There is no work of greater consequence than the work of winning souls for Christ and eternity, from the paths of sin to the ways of righteousness. One soul won for Christ, and eternally saved in the kingdom of God, is worth more than all the world. Luke 9:25. The science of salvation is therefore the greatest science of all sciences in the universe, and is as much above the social and economic teachings of "scientific socialism" as God's thoughts are above man's thoughts.

Christianity is a divine philosophy. Socialism is only a human philosophy. One fits the believer for a life that will run parallel with the life of God. The other, if it had its own way, would benefit no one longer than this temporal life. Therefore whosoever will give his first and greatest attention to the work of promulgating the doctrines of socialism, makes a serious and grievous mistake.

THE ONE STAR OF HOPE

We intend no offense in this plain message. It is given in love; for truth on any subject comes from above, from the source of all goodness combined. All heaven is interested in the welfare of each one in both temporal and eternal things. Christ Jesus our Lord loves every one, and longs to save each, and to give each a part in that "blessed hope" that is big with immortality and full of glory. Titus 2:13. The only remedy, the only star of hope, is the one revealed in the Scriptures; namely, the second coming of Christ to put an end to sin and injustice.

When Jesus comes, the present order of things will be destroyed. Then the rule of competition in every branch of human industry will be brought to an end. Then the kingdoms and various governments of earth will be destroyed. Dan. 2:44. Then in the glorified new earth the redeemed of all ages will be governed by the true principles of association—principles of cooperation; for a King will then reign in righteousness from pole to pole. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Sabbath-Breaking and Israel's Captivity

The Chosen People Were Asked to Be the Light of the World—Their Failure and Overthrow—The Cause of Their Downfall

By WILLIAM COVERT

GOD separated Israel from other people because all other families of the earth had adopted some form of idolatry, and Heaven wanted a better state of conduct maintained among men. So after they were brought out of Egypt, He said: "I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:4-6.

In making this proposition, God was not expressing an arbitrary desire to favor one people more than another, but was trying to develop a people in righteousness, that through them He might bring all the earth into allegiance to Himself.

DESIGNED FOR MODELS OF OBEDIENCE

In that land of promise they were to be a model of obedience, that other people might learn how to obey God. He had but one plan and one way of obedience for all the world, and He wanted all to adopt that plan. At a later time, Peter stated this truth when he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

In delivering Israel from Egyptian bondage, God was giving them a chance to develop in wisdom and righteousness, so they could become missionaries to help other people out of the darkness of heathenism into the way of eternal life.

They were to be placed in the land that had been promised to their fathers, and the law that God proclaimed for them upon Mount Sinai was committed to them in trust for all the world. The covenant made with Abraham contained terms of blessing for all the families of the earth. See Gen. 12:2, 3; 22:18; 26:4, 5.

OPPRESSED BY THEIR CAPTORS

The Egyptians were cruel, not only as taskmasters and slave-drivers, but they also interfered with Israel in matters of religion, so that Egyptian idolatry was encouraged and the worship of God was restrained.

But Israel having been delivered from all oppression, they were to obey God. In their own land, what history did they make? Let us see the record: "And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." Judges 2:6, 7.

Joshua died at the age of one hundred and ten years. When his faithful contemporaries had passed away, and a new generation occupied the places where Israel saw their early victories, the history which this new generation made in matters of religion was to quite an extent a relation of apostasies and defeat.

DEGENERACY OF THEIR RACE

Indeed, the generation that bore arms with Joshua lacked the courage necessary to vanquish fully the heathen foe, consisting of the Canaanites, the Hittites, the Amorites, and pagan affinities. Therefore, the chronicle says, "The children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods." Judges 3:5, 6.

The association of the Hebrew young people with the young among the pagans who were left to inhabit the land soon wrought a sad change in the religious affairs of the nation. The intermingling of these classes early led to intermarriages, and the blending of family ties hastily produced an amalgamated religion. And when the religion was amalgamated, it was no longer the pure truth that God had given to His people.

THE SABBATH AS A BARRIER

The Sabbath was designed to serve as a barrier against all forms of idolatry; and if all had constantly remembered it as they were commanded, none would have gone away from God to worship with the pagans.

The Lord, when speaking to Israel about their reverses in matters of righteousness after they went into the promised land, said: "When I had brought them into the land, for the which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savor, and poured out there their drink-offerings." Eze. 20:28.

THE SABBATH A SIGN OF LOYALTY

The keeping of the Sabbath was to be a sign to that people, constantly pointing them to the Creator of all things, and the Upholder of all things. And as long as they kept it, their obedience was to serve as an eloquent appeal to the nations, inviting them to do likewise. Moses faithfully set before Israel what their deliverance meant, both to them and to the nations who were to be helped by the lesson and by their example, if they should prove to be obedient. He said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations,

which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4: 5-8.

Moses referred especially, in this rehearsal, to the proclamation of the Ten Commandments from Sinai. His citation in verses 10-13 specifically mentions the Ten Commandments, which God wrote upon two tables of stone; and he placed special emphasis upon this document, which if observed would make them a noted and wise people, superior to all others upon the earth. "Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire. And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." Deut. 4: 36-40.

PERMANENT IF OBEDIENT

It is plain to see that Israel would never be driven from the land where they had been placed as long as they were obedient to the commandments of God. Now, while the conditions stated in the foregoing scriptures applied to all the Ten Commandments alike, obedience to the Sabbath commandment was at a later time set forth as a special test of loyalty, and their dwelling in the land was made to depend upon it.

The following message was sent to Israel through the prophet Jeremiah: "Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. . . . And it shall come to pass, if ye diligently harken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; . . . this city shall remain forever." Jer. 17: 19-25.

But verse twenty-three says, "They obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction."

There is a long and sad history of apostasies and of adversities connected with the

downfall of this people. Captivity by Babylon came as a punishment for their transgression. Yet the Lord through His messengers labored most earnestly for them before the crises came. "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." Then came the Chaldees upon them. "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years." 2 Chron. 36: 16-21.

God, who had made the world, requested His people to keep the Sabbath in memory of His creative works. When they utterly refused to keep the Sabbath and rest from their works on the Sabbath day, the Lord allowed them to be removed from the land; and when they were removed, the land rested from their tillage on the Sabbath day.

The time is coming, on account of man's wickedness, when the earth will rest from its tillage for a period of a thousand years. Then the sinners will be destroyed out of it; and after that period of rest, there will be no more Sabbath-breaking.

"My Heart Maketh a Noise in Me"

(Continued from page 2)

foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger. For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. Every city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein. And thou, when thou art made desolate, what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou enlarge thine eyes with paint, in vain dost thou make thyself fair; thy lovers despise thee, they seek thy life. For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Wo is me now! for my soul fainteth before the murderers." Jer. 4: 19-31.

DESTRUCTION AND DESOLATION.

The prophet's emotions are stirred by the war that he sees raging. "Destruction upon destruction is cried." He sees the whole land become a desolation; sees the fruitful field turned into a wilderness; and finally all the

cities are broken down at the presence of Jehovah, and before His fierce anger. Not a man is left. And in connection with this graphic scene, he hears a voice as of a woman in travail. In her anguish, she is gasping for breath, and crying, "Wo is me now! for my soul fainteth before the murderers."

In an incidental way, and as a sort of type, this scripture met a partial fulfilment in the siege and destruction of Jerusalem; but this graphic language can not possibly be made to apply but incidentally and partially to that time. The words of the apostle Paul are to the point: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

When this prophecy of Jeremiah is studied in connection with the other prophecies, it gives unmistakable evidence of its direct application to the times through which this world is now passing.

NOT THE LAST WAR

This war in Europe is not the last great war. In all probability it will soon come to an end as abruptly as it began; although just how long it may continue, no one can forecast. But as has been stated in previous issues of this paper, God is restraining these winds of strife, and He will not permit them to continue. Possibly He has allowed this war to break out in order to destroy the delusion in the minds of men that we had a civilization and a quality of Christianity in this time that would save us from wars.

DANGER OF DELUSIVE PEACE

Our next danger will be, when peace is again restored, that the delusion that we will have permanent tranquillity will become stronger than ever. But the Bible continues to say that "evil men and seducers shall wax worse and worse"; and therefore we know that wars as they break out will be more and more violent, and more and more barbarous, as the "last days" are continually made more "perilous" by the "fierceness" of men who are "without natural affection." And finally it will be in a time when a deluded world is congratulating itself with established and permanent peace, that the climax will come; for the apostle Paul says:

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 2-4.

These words of the divine Book are plain. They specifically and clearly describe present-day conditions, and this last quoted text shows that those whom Paul would recognize as brethren were not to be overtaken as a thief. They were not to be surprised by the great outbreaks of war in these last days; and they would not be among those who would be saying "Peace and safety," when their senses ought to teach them that the whole world is a tinder-box of revolution and war. They will not be among that class that go down in the "sudden destruction" which engulfs the wickedness of this world forever, destroying it in the great day of the Lord that is ushered in by the second coming of Christ.

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Signs of the Times

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

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

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"PREPARE TO MEET THY GOD"

Must Meet Him — We Have No Choice in That Matter — Will We Be Prepared? — The Awe-Inspiring Judgment Hour Is Imminent

"THEREFORE thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:12. When the ancient seer penned these words, he undoubtedly beheld God's people of to-day. To a degree, the prediction was fulfilled in his time; but soon all the world is to meet the great God around the Judgment throne. To-day the message, "The hour of His Judgment is come," is due, and the words of the prophet Amos should be heard in all the earth.

NO MATTER OF MERE CHOICE

It is not a question of choice as to whether we shall meet God or not. You, dear reader, must meet Him, and so must I. In His great love, the Lord now calls upon us to *prepare* to meet Him. All that is necessary to enable us to stand before the King, without shame, has been done for us, and now we are invited to put on the royal robes.

First, we must meet God in the Judgment, where our life record will be opened, and the final decision rendered. Nothing will escape that awful tribunal. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. "The Judgment was set, and the books were opened." Dan. 7:10. "The dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

EVERY WORK BROUGHT TO JUDGMENT

Inspiration has emphasized the fact that God will take cognizance of every act human beings have ever done, and of every thought their minds have conceived. Ponder well the words of the wise man: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Again, the admonition is given: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into Judgment." Eccl. 11:9.

Many yield to the impulse of the natural heart, and in doing this become slaves to inclination. "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 7:5; 8:13. There is an infinitely higher law than the desires of the flesh, and it must be obeyed.

NO APPEAL FROM THE DECISION

Think of it, dear reader. You have a case to-day pending at the bar of eternal justice. The decision rendered in your case will be irrevocable. From it there can be no appeal. When the sentence is pronounced, it will stand for eternity. Every one of us must stand before that tribunal, and hear the unalterable fiat of the Omnipotent One. O, how solemn, how awful the thought! Whether we are ready or not makes no difference as to the fact.

"Solemn are the scenes connected with the closing work of the

atonement. Momentous are the interests involved therein. The Judgment is now passing in the sanctuary above. . . . In the awful presence of God our lives are to come up in review. At this time, above all others, it behooves every soul to heed the Saviour's admonition, 'Watch and pray; for ye know not when the time is.' Mark 13:33, 35, 36." "Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgences, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'"

TAKE TIME NOW

Think of it, you who are engrossed with the cares of this life, and can not find time to read your Bible or to pray. Think of it, you who are so absorbed in the pursuit of gain that you have but little or no time for the services of the house of God. Think of it, fathers and mothers who are rearing your children upon the ruins of the family altar, now almost if not quite forgotten because you are too busy for family worship. Think of it, I beseech you, you who are too busy to prepare to meet your God. O, some day, and that soon, you will have time—possibly when it is too late. Some day, I repeat, you will have time. Take it now.

The fatal hour may strike while the pleasure-lover is seeking indulgence. Do you have time for the theater, for the ballroom, for the moving picture show, for the many forms of worldly pleasure that paralyze the spiritual senses, and unfit one to approach God? Think for a moment of the pleasures that await the righteous—pleasures that will endure to all eternity. "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11. O, think of the case you have pending at the bar of justice, and of the eternal consequences involved therein!

TRACING ETERNAL DOOM

While the devotee of fashion is arranging her adornment, it may be that the angel of mercy will take its flight, never to return—that the hand will appear upon the wall, slowly but surely tracing her eternal doom. How sad it is to see those who profess to be preparing to meet their God, bowing to the goddess of fashion, and placing their necks under her galling yoke! How much better would it be for all such to return to simplicity of attire, and with godly demeanor reveal the holiness of life that all must possess who see the face of our glorious Redeemer and stand with Him upon Mount Zion!

Weighed in the balance and found wanting! O, the unspeakable terror of those words! Then will come forth from the lips of the lost the agonizing cry, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Thank God, the sun of salvation's day still lingers in the western heavens, though it is now rapidly approaching the horizon, and must soon sink forever from our sight. The sweet voice of mercy is still heard, tenderly pleading with us, entreating us to cast ourselves unreservedly into the arms of infinite love, and that without further delay.

PLACING THE MARK OF DELIVERANCE

The angel spoken of in the ninth chapter of Ezekiel, with the writer's inkhorn by his side, is passing through the land, placing the mark of deliverance upon the foreheads of all who have made their peace with God and are victorious over every sinful

thought and passion of the heart. If he should come to you, dear reader, would you be ready? This very hour surrender all to Jesus, accept forgiveness and cleansing at His hand, and commit the keeping of your soul to Him as to a faithful Creator. "Prepare to meet thy God."

E. E. A.

THE REINDEER HERDS OF ALASKA

AN interesting report of the results of an effort to provide a life-sustaining industry in one of the mission fields was made some time ago by Ex-Governor Brady, of Alaska, at a missionary conference. He referred to the late Dr. Sheldon Jackson's endeavor to plant the reindeer in northern Alaska, where the Eskimos were suffering privation owing to lack of game and lack of food. Many will remember the discussion in the newspapers when Dr. Jackson visited north Sweden in his efforts to gather up reindeer herds for Alaska. The results are summarized in the following report from *Record of Christian Work*:

"Years ago, this devoted home missionary was traveling in a revenue service cutter on the far northern coast. When the vessel dropped anchor at Cape Prince of Wales, the natives rushed onto the ship and made for the swill casks to try to get remnants of the crew's food. Dr. Jackson conceived the plan then and there of importing reindeer to supply the Eskimos with means of livelihood. Some Christian friends gave him \$5,000 for this purpose. After many difficulties and much disparaging comment from those who 'knew it could not be done,' he finally was able to place seven hundred reindeer among the Alaskans. This was in 1902. The last report announces the existence of fifty-four different herds, with nearly forty thousand reindeer. The Eskimos own about sixty-three per cent of these, and earned with them, last year, some forty-five thousand dollars. The creatures live on moss, and provide milk, meat, skin clothing, and motive power. We have, affirms Ex-Governor Brady, a possibility of raising millions of reindeer and supplying our markets with delicious meat. The Eskimos' ambition has been aroused by this new venture, and the younger ones are seeking education."

W. A. S.

IS SATURDAY THE ORIGINAL SEVENTH DAY?

IF God has instituted a day to be kept holy, surely He must preserve the identity of that day, else no one would know what day to observe.

Genesis is a record of events, not of laws; and that argument is an absurd one which maintains that because the record of creation does not declare that the fourth commandment of the Decalogue was promulgated in Eden as it was from Sinai, therefore we are at liberty to reject the Sabbath.

On the same basis, we would be justified in refusal to honor our parents; for where is there any statement to the effect that in Eden children were commanded to honor their father and mother? We might reason likewise in reference to other of the commandments.

As to the records of time, there is no question but that Adam knew the definite day, for God started the weekly cycle with him. Twenty-five hundred years later, the world were disregarding the Sabbath. The Israelites had been in slavery in Egypt, and had not been permitted to observe the Sabbath. When God led them out of Egypt toward the promised land, He rained manna from heaven for them six days in the week, but on the Sabbath none fell. They were commanded to gather twice as much the day before, hence they knew when the Sabbath was coming. And when the Sabbath *did* come, they could not fail to see it, in the fact that there was no manna that day. So long as the Jews were a nation, they did not lose the record of the Sabbath.

Coming to the time of Christ, we find, in Luke 23:54, that Christ was laid in the tomb on the preparation day, "and the Sabbath drew on." In the fifty-sixth verse, we read that on the Sabbath the women rested "according to the commandment"; and Matt. 28:1 tells us that the next day was the first day of the week. Here is a definite statement that the Sabbath according to the commandment lies between the preparation day and the first day of the week. There is no other Sabbath according to the commandment given in the Bible.

NO LOSS OF TIME SINCE

This is a matter in which there is no occasion for any controversy. The Jews in all parts of the world have exactly the same records; and there is no nation of modern times, whether it keeps Old Style or New Style, that has had any confusion with any other nation over this question of the weekly cycle.

To-day the great mass of Christians call the day that corresponds to Christ's crucifixion day "Good Friday," and they call the Sunday that corresponds to His resurrection "Easter"; and the Sabbath lies between these two days just exactly the same now as it did in the days when Christ lay in the tomb. The conclusion is irresistible that if we want to rest on the Sabbath according to the commandment, we will have to do it on the same day that those devout women did who were personally associated with Christ when He was upon earth.

L. A. R.

IMPORTANCE OF GOD'S WORD

Magnified above His Name — Is God Particular about His Word?

THE voice of inspiration tells that God has magnified His word above all His name. Ps. 138:2. To magnify a thing is to enlarge it. As used in this connection, the expression means *to lift above*. That is to say, the words God has spoken for man's benefit He has elevated in greatness above His fulness of name. True, one can hardly comprehend such a comparison, because he knows so little about the completeness of the name of the great I AM. A few expressions, however, relating to this greatest of subjects, may not be out of place.

First of all, God's name is said to be both "holy" and "reverend." Ps. 111:9. These are strong words, representing the elevation of that name to be above every other name, thus placing it where every creature should render it supreme honor. A name of this character could be nothing less than of eternal endurance. Recognizing this, the psalmist proclaimed aloud that it endures forever, and the memorial of its distinction to all generations. Ps. 135:13.

STRONG TOWER OF DEFENSE

To be covered with the mantle of such a name, one must not only be eminent in a righteous sense, but he also must have the abiding life of the lofty title taken to himself. This condition is admirably expressed in the illustrative picture of inspiration which says that the name of the Lord is a "strong tower" into which the righteous run, and are there rendered safe from any and every devastating foe. Prov. 18:10.

But with all these unequivocal statements, the human mind fails to grasp the greatness of the subject, because it is beyond the sweep of ordinary thought. However, one can reach enough of it to realize something of the sacredness of that name which stands for everything substantial in the universe. This being so, let application be made accordingly of that statement that God has magnified His word — that is, made it great — above all His name. Then, however great and holy one may estimate the name of God to be, let him be assured that the word of God stands even higher, because it is the *expression of His mind*, which is the beginning of all things.

WRETCHED MOCKERY

To refuse obedience to such a word is no less than to spurn the direction of God's mind, by which the inanimate universe is sustained and regulated in all its functions. It must therefore be wretched mockery of Jehovah to affirm that although He may have spoken regarding man's duty, it makes no difference whether one obeys or not the exact direction of His word, since He is not particular.

How do such people know that God is not particular? Do they not know that He is to bring "every work into judgment, with every secret thing"? Then why do these very ones, many of them, become so particular to have their personal decisions of duty regarded, that they seek civil enactments by which to demand obedience to the very letter of their conclusions, notwithstanding these are well known to contravene the plain requirements of God's word?

Take, for instance, the weekly rest-day problem. The word of God emphatically declares that the *seventh* day is the Sabbath, and requires world toilers everywhere to rest on that day. Ex.

20:8-11. Moreover, there is not the least evidence that Scripture has made void that requirement. Everybody well understands that the day called Saturday is the veritable seventh day of the week originally enjoined as God's appointed day of rest. Yet in the face of this, men have substituted the first day of the week, commonly called Sunday, as a weekly religious rest. Not satisfied with honoring by themselves this rival rest day, many are striving by civil enactment to enforce its regular observance upon every one, whether Jew, agnostic, or out-and-out infidel.

This is but to place their own decision of duty above the requirements of God's word, and really to antagonize Jehovah Himself. Yet astonishing as it may seem, the promoters of this program profess to be followers of Him who never changes, who is the same yesterday, to-day, and forever (Heb. 13:8), and even talk much about honoring Him.

To all such the following scripture is recommended for candid inspection: "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

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.

21—EVOLUTION OF MAN

In the theory of the evolutionist, how does he account for the non-extinction of the particular protoplasm that man is supposed to have evolved from? Does he state why we do not continue to evolve, as do the frog, the mosquito, the moth, etc.?
READER.

The theory of the evolutionist is that after a while, these various species which evolved from the lower orders became fixed. Of course that must be his theory, because he finds no such variations or transmutations now. He finds no link between the fish and the bird. He has not found the link between man and the monkey. We do not know that he would hold that that particular protoplasm exists now. In fact it is impossible for us to tell just what all the theories of the evolutionist are. It is a great deal simpler and a great deal more reasonable for us to believe the simple record God has given us in Genesis than to attempt to believe the changing, shifting theory of evolution. Certainly within the knowledge of man, we find that God's law "after his kind" remains unbroken. The evolutions of the frog, the mosquito, the moth, etc., are developments. They are not the changing of one species into another.

22—TEMPTED WITH DOUBTS

Are there any statements in the Bible from which it can be gathered that Christ was doubtful about the consummation, efficiency, or success of the plan of salvation?

There are passages which would seem to indicate that His human heart and human feelings trembled in the balance; that He questioned not God, but whether He Himself was sufficient for the work. One can read Psalm 22 in this light with interest. That is a psalm that is prophetic of Christ in His humanity. In John 12:27 we read, in the prayer of Jesus: "Now is My soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name." A. R. V., margin. In other words, Jesus came to that place where seemingly His human limitations shut from Him the knowledge of His triumph, and all He could do was to leave His case in the hand of God. The prayer in Gethsemane indicates some of the same intense feeling He had. And His words upon the cross, "My God, My God, why hast Thou forsaken Me?" show that He Himself was suffering the very agony of the lost. Heb. 5:7, 8 reads: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered." And again Heb. 2:17, 18: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." But in all the temptations and all the doubts that harassed Him, there was no sin, no distrust of God.

23—INDULGENCE IN MEATS, 1 COR. 6:13

Please explain this verse. When will that time be that God will bring to naught "both it and them"?

Read the verse in connection with verse 12. The apostle declares that all things are lawful for him, but all things are not expedient. He declares this also,—that he will not be brought under the power of any. There are some who are under the power of appetite. Eating is the principal thing with them. As stated in Phil. 3:19, "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Those who give themselves to such a life will meet its sure end. Sowing to themselves corruption, they shall reap corruption at last. The bringing to naught will simply be the wages of sin, which is death. See Gal. 6:7, 8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

24—THE SPIRIT BE SAVED, 1 COR. 5:5

How can the spirit be saved in the day of the Lord Jesus, if the person is delivered to Satan for the destruction of the flesh?
A. K.

We gather, from the epistle itself, that there were those in the Corinthian church who were doing wrong, very wrong—some things that were disgraceful even for the heathen. But the church allowed these persons to go on in their wickedness without any discipline whatever. The sinner was still in good standing in the church. The apostle's teaching is that such ones should be disciplined, set outside of the church, so to speak.

It certainly is true that within the church of God, if that church is standing where it ought, is a sacred place, a safe place, a blessed place; but this person seems to have forfeited all right to this, and the Lord would take away this encompassing wall about him, and let him know what it meant to stand out and wrestle with Satan alone. This was to be done in order to bring the man to repentance, that he might be saved—not saved in his lustful flesh, but saved in his spiritual life. From the second epistle, it seems clear that the man repented, and Paul then asks the church to receive such a man, lest he be overwhelmed with too much sorrow. 2 Cor. 2:6-11.

25—THE DEATH OF JESUS

Where was Jesus during the three days His body, or soul, lay in the tomb? Was His entire being there in the tomb, as totally unconscious as one of us, or did He exist with His Father in some form? The Greek of Matt. 27:50 reads, "Jesus resigned His breath"; and our Bible, "yielded up His spirit."
W. H. P.

To refer to the last part of the question first, the spirit, or the breath, simply stood for the life, the vitalizing power of God which He gives to all His children. It is not an entity of itself. There is nothing in the Scripture that indicates this. It may be translated "breath," and in such case is

identical with the "breath of life," Gen. 2:7. But it is not a being of itself, or an entity of itself capable of existing consciously apart from the body to which it belongs.

When Jesus yielded up His breath, or His life, He died as the Christian must die. "For ye are dead, and your life is hid with Christ in God." Col. 3:3. The fundamental fact concerning the death of our Lord is this: "Christ died for our sins according to the Scriptures." 1 Cor. 15:3. The same record tells us that He who died was buried, and that He who was buried was raised on the third day. Verse 4. The same chapter tells us that if there is no resurrection of the dead, then Christ has not been raised (verse 13), and therefore does not live; and this is the logical conclusion of verse 14: "And if Christ hath not been raised, then is our preaching vain, your faith also is vain." The same thing is repeated for emphasis in verse 17: "And if Christ hath not been raised, your faith is vain; ye are yet in your sins."

Now, the simplest logic would teach us that if our Lord did not die—if He were just as much alive as though He had been raised from the dead—faith would not be vain. The triumphant conclusion of the apostle is, "But now hath Christ been raised from the dead, the first-fruits of them that are asleep." And the first-fruits is the man Christ Jesus, who is triumphant over death and the grave; and the fruits that are with Him are of the same character. Therefore Christ died as do those for whom He died.

This also is taught in the words of the glorified Christ Himself. He does not say, "I am He whose body slept in the grave, but whose real being did not die"; but to John, before whom lay a life of persecution, He said: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18.

From these and many other passages, we must conclude that He "poured out His soul unto death" (Isa. 53:12), was unconscious in the grave until He was called again by His Father; and therein is the great sacrifice which Heaven itself made for man.



SYSTEMATIC BIBLE STUDY

SPECIAL thought should be given, in our reading this week, to the concluding chapters of the book of Job. God is answering the sophistries of the friends of Job, and at the same time presenting great facts that lead Job to the place where, as he gets a clearer view of the divine Father, he exclaims, "I abhor myself, and repent in dust and ashes." Job was brought to a deeper and fuller sense of what it means to be connected with the Infinite, and of how great is the contrast between finite man and the infinite God.

SCHEDULE FOR THE WEEK ENDING OCTOBER 3

1 Kings 18 to 2 Kings 3
Lamentations 2-5
Ezekiel 1-3
Job 39-42
Proverbs 1-4

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

Fighting to Save Souls

A Warfare That Saves in Germany — Successful Soul-Winning Labors of an Earnest Worker

By W. A. SPICER

HERE is a picture of the waging of the warfare for souls — such a conflict as good soldiers of the cross have been carrying on all over Europe. One can hardly suppose that much of this work can be done now, with all the greatest countries of that continent under military law, and armies hastening to and fro and striking at one another. What a sudden change of scene for the quiet villages and the busy cities and the pretty countrysides! While the press despatches bring the sad news of battles in which thousands of souls are launched into eternity, read this story of a week-end campaign for the saving of souls, reported from Germany just before the alarm of war was sounded.

OVER A THOUSAND BAPTISMS A QUARTER

When we have read — in time of peace — of over a thousand baptisms every quarter in our European Division, with its vast and varied population and the meager staff of gospel laborers in the conferences and mission fields of that country, we have known that there must have been earnest seeking for souls. This graphic account of hand-to-hand conflict in soul-winning is afforded by the report of one of the laborers in northern Germany, who writes to the little local workers' organ, telling his story without reserve.

Such a picture would hardly be given us in a formal report for one of our general papers. This adds to its interest for those who are rejoicing in the progress of our work in other lands, and who like to see just how the Lord uses human agencies in bringing true hearts into the light of the last message.

URGENTLY CALLED BACK

The worker reports from a region apparently on the river Oder. He had labored for a little time in one of the towns, leaving some believers and others interested. Passing on to another place, he soon received a message, "Come back by the next fast train to the little flock you left." Back he went the next week for a few days of further work for the "little flock."

TWO OF THEM WAVERED

Of these busy days he writes:

"During the week, labor was devoted to some who were interested. By Friday, three souls had declared themselves for baptism; but at the close of the Bible study Friday evening, unexpected circumstances caused two of these to feel that they could not go forward at this time, so they said they would not be at the baptism in the morning. What was I to do? I labored with them, and endeavored to encourage them, and accompanied them to their home.

WRESTLING WITH GOD FOR SOULS

"That evening in my room I felt to wrestle with the Lord for those three souls. 'I will not let Thee go except Thou bless them,' was the burden of my heart. I pleaded with

the Lord His promise, 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.' There came to me the story of King Joash, as he came to the prophet Elisha to ask counsel and protection against the Syrians. Elisha commanded him to strike the earth with his arrows in order to prove the strength of his faith.

"And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice.' 2 Kings 13: 18, 19.

PLEADED IN FAITH FOR FIVE

"I remembered still two other souls who had confessed the truth, but up to now had always said No in response to appeals to yield obedience. I smote yet twice more for these souls. In the night I arose and pleaded for five. In the morning I rose and again felt to pray, 'Lord, give me five.'

"I felt sure it must be five now who would go forward in the truth. Early Sabbath morning I went to one who was not present at the Friday evening meeting.

"Will you not come to the baptism?' I said.

"No,' was the answer.

"Why not?"

"I must be at home to prepare my husband's dinner, and to look after him."

"We will begin our meeting at nine o'clock, then you can be back at twelve."

"No,' she said; 'I am not ready; and my husband must have his dinner punctually.'

"We prayed. Then I said adieu."

"I went alone to the meeting. 'How many will it be to-day?' I thought. 'Lord, surely Thou wilt not bring my faith to confusion.'

COME ALONE IF NEED BE

"At nine o'clock we began the meeting. Alas! Only one candidate for baptism was there. Those two who had decided Friday evening not to go forward had surely remained away. Quickly I went to their home. The hindrance truly seemed not to be so great. We prayed. Now one is ready to go forward; the other not. 'Well,' I said to the former, 'you come alone. Remember Lot's wife, and save your own soul.'

"I hastened on, and began the preaching service. The door opened, and — not the one only, but both women came, daughter and mother.

"She would not let me come alone," said the daughter. 'I am afraid she is depending upon me, and that is not good.'

"Well,' I thought, 'here we have three souls. Now where are the other two?' I looked about. 'Now, Bertha,' I said to the daughter of the house where we were holding our meeting, 'you have received all the instruction in readiness for baptism, are you not ready now?'

"O,' said the mother, 'I am sure she is ready.'

"So here were four. We had prayer, and

the questioning of the candidates, and four were prepared to go on for baptism.

"It was a quarter of an hour's walk down to the water. We walked slowly on account of the seventy-year-old feeble mother, who leaned upon her daughter as we went, but who resolutely strode forward.

"I am resolved to go forward, cost what it may,' said the mother. She was the first to be baptized. The others followed, the service going forward before a group of spectators. But where is the fifth soul that I had asked the Lord for to-day?

THE FIVE ARE SECURED AT LAST

"At three o'clock came the hour for the Sabbath-school. Just before the beginning of the school, I heard that the woman who had been held back through her carefulness about being with her husband at the dinner time had been to visit one of the newly baptized ones, who was her stepdaughter.

"Are you coming to Sabbath-school?' I said. Without hesitation she came. The sixth chapter of Romans was the lesson, and we went through the whole chapter. After prayer I asked her, 'Are you now ready for baptism?'

"Yes,' she said.

"So at five o'clock we made our last journey to the waterside, and the fifth soul was baptized that day. It was a beautiful evening. A boatful of onlookers came close up to the place of baptism. Our hearts rejoiced.

"Let the floods clap their hands: let the hills be joyful together.' 'O sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory.' Ps. 98: 8, 1.

"This experience was a blessed one to me.

"O Thou that hearest prayer, unto Thee shall all flesh come.' Ps. 65: 2."

It is a good report and a good warfare, brother of north Germany; and it might be duplicated in general terms, no doubt, by many another brother evangelist in France, or Russia, or Austria — in times of peace. In war time, now, in those lands, how changed the scene! Yet how great the need of the gospel of the love of God!

The Spirit of War and the Hoarding of Millions

(Continued from page 3)

conflict, — a conflict between concentrated wealth on one side and the organized wealth producers on the other. The longer this issue is kept in the background, the harder will be the struggle when it does come; for come it must. Great questions, like heavy trains, move slowly; but when they do move, the opposing forces meet with the clash of colliding worlds."

Unions, strikes, riots, and all attempts to meet this situation with the power of force, will produce no permanent relief. In the midst of the turmoil and uncertainty, the words of the prophet ring out in the following encouraging language: "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8. This glorious event will usher in God's everlasting kingdom of peace, and "with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Isa. 11: 4.

BOOK NOTICES

"TEACHING SEX HYGIENE IN THE PUBLIC SCHOOLS," by Dr. E. B. Lowry. Forbes & Company, Chicago. 94 pages. Price 50 cents.

This little volume is a contribution toward helping to a correct view of "the wave of awakening to social evils," the need of which view was suggested in the recent International Congress on School Hygiene. The author thinks that parents should give instruction to their children in sex matters, but that in view of the failure of parents in these matters, it may be the duty of public schools to take up the subject. She offers words of caution, however, in regard to the promiscuous teaching of this subject to boys and girls in classes. She recommends strongly the cooperation of the church, the school, and the home, in order that the blindness of parents to the conditions of these times may be removed.

"BREAKERS! METHODISM ADRIFT," by the Rev. L. W. Munhall, M. A., D. D. New York, Charles C. Cook. Crown octavo, 215 pages, price \$1.00 net.

This book, as its title would indicate, expresses the belief of the author that Methodism is adrift, and that breakers are ahead of that great and strongly evangelistic body.

Dr. Munhall has a well-known record as an evangelist. He is in the afternoon of life, and has had a very successful career. In his "personal foreword," he incidentally mentions the fact that his membership is with the Gethsemane Methodist Church of Philadelphia, and that as an ordained preacher, "More than fifty thousand members," he writes, "have been added to the Methodist Episcopal Church, from meetings I have personally conducted during the forty years I have been doing the work of an evangelist."

After making further mention, in his foreword, of his loyalty to the Methodist Church, he says, "Consequently, when I take notice of the secular, un-Methodistic, and revolutionary influences at work in the church, and conspicuously dominant, I must offer my protest and sound an alarm."

Dr. Munhall believes that the great body of his fellow ministers, and the majority of the church members, believe the Bible to be the word of God. "But," to use his own words, "a coterie of men, mostly in our educational institutions and among General Conference officials, have formulated and are promulgating a propaganda that denies the integrity, infallibility, and authority of the Bible, and thereby nullifies the doctrines of the church."

Our church periodicals are, with two and possibly three exceptions, edited by men in sympathy with this propaganda; and though we claim, as a church, to be a very democratic ecclesiastical body, it is entirely impossible to bring to the attention of the church at large the radical and revolutionary character of this propaganda."

His book tells of the "genesis of Methodism," and that its strength rested on the solid foundation of belief in the entire Bible as the inspired word of God. Then he tells of the "present-day Methodism," and shows, by strong proof, that the educational institutions of his denomination, its publishing houses, and its Sunday-school literature, are all under the dominant influence of "higher criticism."

One very striking thing in chapter seven, on "The Book Concern" of the Methodist Church, is some quotations that he takes from books written by doctors of divinity in his church, authoritatively published, and sent out as Christian literature, which are practically identical with the

sayings of Paine and Voltaire. We quote samples of these utterances, from pages 115, 116.

"Paine also said, 'The book of Genesis, instead of being the oldest book in the world, as the bishop called it, has become the last written book in the Bible, and that the cosmogony it contains has been manufactured.' (Reply to the bishop of Llandaff, pages 256, 257.)

"Dr. Mains says, 'It is now indubitably proven that many of the stories which appear in the earlier records of the Old Testament were simply taken over and adopted from older mythical or legendary sources, and that they are not to be taken at face value as sober and measured history.' (Page 98.)

"Paine said, 'Take away from Genesis the belief that Moses was its author, on which only the strange belief that it is the word of God has stood, and there remains nothing in Genesis but an anonymous book of stories, fables, and traditional or invented absurdities, or downright lies.' (Page 86.)

"Voltaire also said, 'Is it not plain that Genesis was taken from the ancient fables of their (the Jewish) neighbors?' (Ex. of Lord Bolingbroke.)

"Dr. Mains says, 'It is clear, say our modern authorities, that he (Moses) could not have been the author of this book (Deuteronomy). For reasons equally convincing it is evident that the book must be the product of a period or periods far later than that of Moses.' (Page 118.)

"The date of its origin is probably not far from the middle of the sixth century B. C.' (Page 120.)"

In the concluding chapters, Dr. Munhall speaks of amusements in the church, and the demoralizing effect they are having. He also speaks of the power of rich men in the church, of how they are in evidence on its leading boards, and of the influence they are having on the forms, institutions, and policies of the church.

On the whole, the book is a strikingly important one, for the reason that it deals in facts that are characteristic of the time. The breakers that he finds confronting the Methodist Church are no different from the breakers in general that are threatening to shatter the faith of men everywhere in the authority of the Bible. He makes perfectly clear the fact that the infidelity of the doctors of divinity is in no sense different from that of Voltaire, Hume, Paine, and all the rest of the noted infidels who had so strong an influence in the generations that immediately preceded ours, the only difference being that Voltaire and his associates openly avowed their infidelity, while the modern infidel doctor of divinity seeks to cover his under a profession of faith in the Lord, whose book he denies.

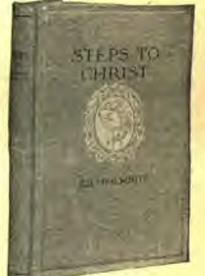
Any minister who really comes to know the valuable matter contained in this volume will surely desire to possess a copy of it.

"MODERN CITIES," by Horatio M. Pollock, Ph. D., Leipzig, and William S. Morgan, Ph. D., Yale. New York and London, Funk & Wagnalls. 418 pages, octavo.

The object of the author of this volume is to offer suggestions in regard to planning and governing the city properly so as to assist in eradicating the social evils that exist there. They do not minimize the fact that there are crying evils in city life everywhere; but if the cities were properly beautified, so as to eliminate the slums, that would greatly help, according to the view of these authors, to lessen the evils. Numerous photographic illustrations are given of scenes in various cities of importance, showing what has been done to beautify some of them with parks, boulevards, buildings, etc.

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Hundreds of persons have found that circulating the *Signs of the Times Magazine* pays. Some have found that it pays four ways.

THAT OMINOUS THIRTEEN

A Story with a Climax of Victory

By GEORGE E. LANGDON



SEVERAL years ago, Joe, a bright young man, finished his academic course with honors at Blank. He was the only son of fond, every-day parents. Their hopes were built high on fitting him for success in the affairs of life.

After leaving school, he secured a promising position as assistant bookkeeper in a large iron foundry, and for a time gave excellent satisfaction. He soon married a sweet young girl of his class, and many envied his happy and prosperous outlook for the future. When two years had passed, a cheery babe blessed their home.

LOSES HIS POSITION

Before leaving school, he had fallen into the delusion of the fatal cup as the "wine went round" for sociability's sake, and he now found himself in the demon's grasp. Little by little he neglects his faithful wife and babes. Later, his employers, instead of promoting him, ask him to seek another position, after repeated default in his work. The drink demon has blighted his life's prospect, driven him from his chosen vocation, robbed him of the sacred love of home, stolen his manhood and self-respect, and he now finds only occasional employment here and there for short periods. His once cherished wife is compelled to seek needlework to keep the "wolf from the door." They have left their comfortable cottage, and have taken rooms in a back lane.

Ten years have passed. All has changed. That once laughing, rosy-cheeked girl is now pale, weary, and hopeless. The frail mother's burdens have increased till four little ones tug at her knee and oftentimes cry for bread. The father's once sparkling eyes are bleared and swollen, that smiling face bestial and bloated, a loving heart hardened and thoughtless. It is the same old story. All know how it ends, unless something marvelous happens.

One evening, on his way to the village tavern with several booze companions, they hear strains of music pealing from the old church on the green. Here they had all once learned of a better way and the life everlasting. While they listen a moment, they observe a notice on the door, "Thrilling Lecture on Booze." Said Joe, "Let's go in and hear the 'sky pilot' jam in the corks till the bottles 'splode.'"

FOR JUST THIRTEEN MONTHS

The callus on his heart was pierced that night when the lecturer asked, "Have you kept the eager promises that you made to the sweet girl you took from a fond parent's tender care?" When the pledge came around, Joe said, "I'll sign for just thirteen months—that ominous number." It was agreed.

He went home that night a sober man. "Wife, I've signed the pledge for your sake and the children's." She could scarcely believe. He saw the doubt as she raised her longing eyes to meet his. He leaned over, putting his arm about her neck, and planted a clean kiss upon her trembling lips. Her streaming tears of joy only can express her reviving hopes and happiness—not for a day, nor for a month, but a twelvemonth!

Then the suspense! That premonitory thirteen! What shall it bring forth! That wife's prayers—to have heard them as they ascended to the Almighty One, a thrill would have pierced your every vein. Moments were becoming hours. She knew only too well how weak was Joe; but the superstitious thirteen is passed in victory, which gives her much relief. Now what decision will he make for the future? He is so restless, he paces the floor, he roams the streets, he gazes into space. His pale face is drawn as with severest pain. Cold perspiration stands like rain upon his agonizing brow. He is struggling between two mighty forces. One is for home, happiness, friends, heaven; the other, misery, ruin, degradation, death. Which shall conquer? His strong frame heaves from the mighty fight within. Satan is seemingly weaving his strong meshes about him at every turn.

HIS ANXIOUS WIFE WATCHES HIS STEPS

Presently he leaves the house. His anxious wife watches his steps, and directly he wends his way to the same old village tavern, his past rendezvous of ruin. Her heart sinks. The old thought of a blasted home and a broken spirit again takes possession of her. Have her hopes and prayers been all in vain? She sank into her chair to await results with bitter anxiety.

Joe enters the old tavern barroom, and is saluted by the old whisky-bloated landlord.

"Afternoon, Joe! Is that you? Haven't seen you for an age. My treat with the best the house affords!"

He sets out two brimming glasses. Joe walks nervously forward, reaches forth his hand to raise the glass, but instantly stops. "What's the matter?" the old mildew-dealer says.

Joe replies, "I have observed a big lump growing in my side, and"—

"Started since you signed that pledge, I'll vouch."

"Yes."

"You'll have another on the other side soon if you keep on following those 'calamity howlers.' Your wife know it?"

"Yes."

"She wouldn't mind if you had a dozen lumps so long as you hang out with those 'bottle stoppers.' Come, have a glass now. It'll soon remove the lump, I'll guarantee. It's a big chance it hadn't put you in your grave 'fore this."

Again he reaches and raises the demon cup, gazes a moment at the misery it en-

twines, pushes it back for the last time, remarking, "I have in the past proved your remedy too true." Whereupon he drew a great roll of greenbacks from his side, saying: "There's the lump your grog will always and surely remove from every besotted dupe."

"Good-by, you old booze-vender, and forever. I bid adieu to your damnable traffic, that blights men's lives in body, mind, and spirit, that blasts homes, and crushes the hearts and hopes of wives and children, that destroys the souls of men and women here and hereafter! Once more, I say, Adieu to you and to all your death-dealing tribe."

What Statesmen Say About Drink

THE HON. FRED N. DOW, OF MAINE: "Neither in Maine or elsewhere has the liquor interest ever respected a popular expression when this was hostile to its trade. It never will. Never in Maine or elsewhere has it obeyed a law or license that interfered with its profits."

THE HON. JAMES G. BLAINE: "Intemperance has steadily decreased in the state since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquors is consumed as among the 650,000 inhabitants of Maine. The people of Maine are industrious and provident, and wise laws have aided them. They are sober, earnest, and thrifty."

THE HON. ELBRIDGE GERRY: "It has been frequently observed that rum is injurious to the morals of the people. If I could have my wish, it would not be to diminish but to annihilate the use of it, both foreign and domestic, within the United States."

JOSEPH CHAMBERLAIN: "If I could destroy to-morrow the desire for strong drink in the people of England, what changes we should see! We should see our jails and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war."

ABRAHAM LINCOLN: "Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three fourths of mankind confess the affirmative with their tongues, and I believe all the rest acknowledge it in their hearts."

THE RIGHT HON. D. LLOYD-GEORGE, CHANCELLOR OF THE EXCHEQUER IN GREAT BRITAIN: "We have discovered that the liquor traffic in this country is a greater handicap to our trade, our commerce, and our industry than all the tariffs in the world put together."

WILLIAM E. GLADSTONE: "I can not permit a question of mere revenue to be considered alongside of morals; but give me a sober population, not wasting their earnings in strong drink, and I will know where to get my revenue."

THE HON. WILLIAM J. BRYAN: "Any unit, however small or large, should be permitted

to rid itself of the saloon or place restrictions upon the sale of liquor within the unit, the larger unit controlling the smaller whenever its influence for evil can no more be confined to the building in which it is conducted than can the odors of a slaughterhouse be confined to the block in which it is located."

Pertinent Questions and Terse Answers

THE Rockford (Illinois) *Star* has these very forceful things to say:

"Where saloons exist, why are they constantly under police surveillance?"

"Why is it that no other line of business is placed under restraint and espionage?"

"Why is it that the saloon must close at a certain hour at night, and this restriction is required of no other business?"

"Why is it that women and boys are allowed to enter all business places but saloons?"

"Why is a high license exacted of saloons and not of any other kind of business?"

"Why is it that saloons can not be operated within a certain distance of a school or church, though any other business can?"

"The answer is plain. It is because the law looks upon the saloon as an evil that must be controlled, watched, restricted, and policed."

Promotion Denied Drinking Men

THE United Natural Gas Company, at Franklin, Pennsylvania, which is a distributing company for the Standard Oil, has issued the following notice to all employees:

"Everywhere the use of intoxicating liquors is being regarded with increasing disfavor, and many large corporations have recently issued circulars to their employees on the subject. The habit, as we all know, greatly reduces a man's efficiency and makes him unreliable.

"A great many of our men are sober and industrious, and we desire that their influence be exerted to induce the drinking minority to follow their example.

"It has been decided that hereafter promotions will be made only from the ranks of the non-drinkers, and continuance of the drinking habit by employees will be cause for dismissal."

"Riot in the Daytime"

ONE might think that Peter refers, in 2 Peter 2:13, to strikes as we know them. The text reads: "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime." The context shows, however, that he refers to unrighteousness in general, and not to any local body of rioters. An older tongue translates it: "And shall receive the reward of unrighteousness as those who esteem their pleasure in daily luxury." Comparing these two, one can readily see where the English translator found his word "riot," for in present-day language, we could easily alter the last quoted text into, "Who fairly revel [or, "fairly riot"] . . . in their daily luxuries."

J. H. H.

"Time of the End"

If there is any doubt in your mind as to whether or not we are living in the closing days of earth's history, we would advise you to make a selection from the pamphlets and tracts described below, with the idea of studying further into this most important question.



The Sure Word of Prophecy

This pamphlet opens to the student the evidences from history and prophecy that we are in "the time of the end." The book of Daniel is the basis for this study. 96 pages; 10 cents.

Matthew Twenty-Four

To the thousands to-day who are asking, as did the disciples, "What shall be the sign of Thy coming, and of the end of the world?" this pamphlet offers excellent help. 94 pages; 10 cents.



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Manner of Christ's Coming . . . (B.S.L. 124)	.01
We Would See Jesus (B.S.L. 173)	.01
The Gospel Message (B.S.L. 188)	.01
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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 29, 1914

Armageddon and the Press

IT is very interesting, in these days, to observe how many influential papers are discussing the subject of Armageddon. Many of the most prominent publications in the land are referring to it, and some of them quote conspicuously the entire prophecy of the sixteenth chapter of Revelation that refers to that great war. For instance, in a recent issue, the *Wall Street Journal*, a daily paper of New York, which is classed as one of the very highest authorities in all matters of stock exchanges and other themes of finance and business speculation, quoted practically that entire chapter in Revelation which tells exactly what Armageddon is.

There is something significant in the fact that "Armageddon" should come to be one of the commonest words throughout the civilized world; that in these times, men everywhere should be using that expression in reference to the great war that is now raging in Europe. And while this European war, as has been pointed out again and again, can not be the Armageddon of the prophecy, yet it is preliminary to it. And the infinite Father, through His divine Spirit, is impressing people everywhere that this is no common war; that there is something unusual and portentous in it. As suggested by the *Springfield Republican*, the world is "stupefied" by this "fearful portent," not knowing what it means.

When Jesus was here in person, He taught that conditions would arise in the last days that would fill men's hearts with terrors and perplexities, while they were looking after the things that were coming upon the earth. We are in that time; and if you are perplexed or in fear in view of these conditions, it is because you do not know God and His word. If you know that blessed Word, you have a definite knowledge, which is as clear-cut as was ever a mathematical demonstration, that Jesus Christ is about to fulfil His word and return to this earth in person. And if you know Him as your personal Saviour, your mind rises above these distressing, perplexing conditions to the supreme event of all history—the second coming of Christ.

God is not the author of the evil things in the world that are filling men's hearts with fear and perplexity, but as His word points out, the spirits of demons, who are enraged because they know that their time is short, are doing this hellish work. Now is the time when men should study their Bibles as never before, and with the aid and under the illuminating influence of the Spirit of God, stand on the side of truth and righteousness, and be ready to reap the great reward that lies just before those who are truly on the side of God.

The Bursting Forth of the Winds of Strife

WE have frequently called attention, in our columns, to the prophecy of the seventh chapter of Revelation. This chapter speaks of God's commission to the angels, in the great sealing time of the last days, to hold the winds of strife. Four angels are represented as standing upon the four corners of the earth, and they are bidden to hold the winds, that they should not blow. As has often been observed, "winds," used in such a connection in these prophecies, refers to wars, strifes, and turbulent commotions among men. The prophecy, upon the face of it, carries this interpretation.

Since the angels are commissioned to hold the winds of war, we could not expect absolute and perfect peace and quiet; because God, through His prophecies, is seeking to reach the intelligence of men, and we could not be cognizant of the fact that there were any smoldering strifes and wars if they did not occasionally break loose. But since they are held, in the very nature of things, when they do break away, they will be furious and violent.

One thing to be observed in modern wars is the suddenness with which they arise and the furies with which they are prosecuted. For instance, this present war in Europe had its immediate excuse in the assassination of Archduke Francis Ferdinand, which occurred on June 28. On July 23

Austria sent an ultimatum to Serbia over the matter. July 28 war was declared between Austria and Serbia. Then in quick succession Russia, Germany, England, and France hurled themselves onto the battle-field.

At this writing, the war has been in progress a little less than eight weeks; and yet in that brief time, millions of men have been mobilized, and decisive conflicts have been raging day after day, and thousands upon thousands have been killed and wounded. Both the suddenness and the furies of this war are awe-inspiring. It came like the gusts of a hurricane that break away from some restraining power.

This journal, through the forty years of its history, has been pointing to these prophecies. It has steadfastly taught that we would have wars and not peace in these closing days, and that when wars would break forth, they would be characterized by suddenness and ferocity. Those who will take the pains to look for it, can find this teaching scattered through not only the pages of this journal, but our other denominational literature in general, during all these years.

The Bible is very plain upon these subjects; and it is far safer to trust to the teaching of God's word than to be guided by the theories and notions of men. God's word is always right. Human theories and speculations are very likely to be wrong.

Famine and Pestilence as the Result of War

ONE of the common expressions in the war news of the day is, "the sledge-hammer blows" being inflicted by the various armies. Men are driven into the jaws of death by the multiplied thousands. While these millions of fighting men are slaughtering one another, a large part of the crops that were in process of being harvested, are destroyed instead.

The great slaughter of men and horses can hardly fail to bring on pestilence in many localities, although the energetic efforts of the sanitary corps may be able to avert much of this.

One thing, however, is certain: This great destruction of crops and provisions must result in suffering and famine. And our newspapers that are using their columns to point to the great demand the war is creating for our crops, may be called upon a little later to use those same columns to make earnest, plaintive appeals for food supplies to be sent to war-stricken Europe to relieve starvation.

Some may be very hopeful in regard to the outcome of this awful war, but we must not allow them to close our eyes to the fact that conditions of famine and distress can not fail to follow.

Again we wish to emphasize the importance of studying God's own sacred word, to know what these terrible things that are coming in this time actually mean. Some people complain that the facts bring such terrors into their souls that they wish to refrain from contemplating them. They desire that their attention even shall not be called to them. But shutting our eyes to these conditions will not prevent the calamities that are spreading out everywhere.

We may not be able to prevent these distresses, but we may know what they portend, and we may experience the brighter joys of being relieved from the sorrows and sufferings of this time through the second coming of Christ, which can not long be delayed.

War Destroying Valuable Workers

THERE was once a time when the wars did not call all the most useful workers from their labor for the good of humanity. For example, there were Frenchmen who made lasting names for themselves in the history of science, by investigations carried out by them during the wars of the Revolution and of Napoleon.

The present military system has changed this, and we read of men eminent in all fields of learning, in music, art, and literature, being called to go to the front. Now all the history of progress stops, and that history alone is continued which is written in blood, the history of mad heroism and useless death. No consideration of the service men have done for humanity, nor of the service they yet might do, nor of the honor they are to the state, has any weight. The best of the nation, together with the most

bestial yokel that ever disdained to think beyond the minimum demanded by his life, are esteemed "food for cannon" and nothing more.

The true value of the humblest and of the most selfish is infinitely above any such appraisal; but what shall be said of the system that sets like valuation upon the lives of the most aspiring toward worthy honor, upon the most altruistic servants of mankind? Surely if there were any record of a genius of evil more malevolent than Satan, the devising of such a system would rightly be attributed to him.

W. H. S.

The Blame for Europe's War

WE hear considerable discussion concerning who is to blame for this great war in Europe. Each nationality has its peculiar theory, and then there are many other theories that are not strictly the product of any particular nationality, but learned gentlemen are discussing it from their peculiar view-point. But to the student of prophecy, the question of who is to blame for the war, is of no particular consequence. The thought with him is that the Bible teaches plainly that the last days are to be characterized by an intensity of the war spirit; and not only so, but these same prophecies indicate that great peace movements will lead men to think wars are a thing of the past.

The war spirit is very evident; yet the world had been convinced, by eloquent and prominent teachers, that we were not to have any more great wars. But this war has burst like a tornado upon the world, and the feelings of men are almost paralyzed in consequence. They are at a loss to know what it means, and some of them are struggling to place the blame here, and others to place it there. But the student of the prophetic word of God calmly though sadly looks at the scene with no surprise whatever. The study of the prophecies which pertain both to the peace movement and to war in these last days, becomes more and more an intensely interesting one.

It Will Help You

TO you, brother, a slave to the drink habit, who longs to be free, the struggle to break the bondage may be fierce, strong, terrific. Prohibition will help you. If but partially enforced, it will make resistance easier for you. If thoroughly enforced, it will prevent your feeding and nourishing the cursed habit, till your system is free from the poison and no longer demands it. You can then begin to build anew. Vote for prohibition for your own sake. What a blessing it will be to your wife! Vote "dry" for her sake, who has hoped against hope so long. Vote for the boys' sake. Put away the evil thing, so that they will never become acquainted with it, never know its bondage. There will be temptations enough after the liquor traffic has gone. Vote "dry." W.

SOCIALISTS to a man ought to be prohibitionists, and very many of them are. The theory of Marx is that the value of a manufactured commodity is determined by the quantity of average social labor required for its production. Weighed in these scales, the alcoholic business stands so low, both in materials used and in labor employed, that it ought to be prohibited forever. Yet these things are small compared with its other manifest and multitudinous evils.

ELDER M. C. WILCOX left this office on the evening of September 12 to take up his work as Bible teacher in our College of Medical Evangelists at Loma Linda, California. According to present plans, he will be there during this school year, after which he will return to the office. Letters to him should be addressed, until further notice, to Loma Linda, California.

THERE are many men whose names have come down to us not because of any great or good things they did, but because of their relations with some one who was great. Had it not been for Jesus our Lord and Peter His apostle, we should never have heard of Judas Iscariot or Simon the sorcerer.

W.

CALIFORNIA has been doing extensive experimenting in the culture of rice. The value of the crop this year is estimated at two million dollars.