

Signs of the Times

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"Has Christianity Broken Down?"

Does the War in Europe Show Christianity a Failure?—Do We in Reality Have Christian Nations?—The Bible Foretells Just Such Wars as This—The Word That Predicts So Accurately Has Not Failed

By E. E. ANDROSS

IN the *Literary Digest* of August 29, 1914, under the heading, "Has Christianity Broken Down?" appears the following from the pen of the Rev. G. Monroe Royce, taken from the *New York Evening Post*:

"The actual conduct and character of the Christian nations of the world at this moment, as revealed by the state of things in Europe, strip the churches and their ministers of all spiritual significance. To put it in plain language, it seems that they are not doing what they profess to do, and what they are paid for doing, and hence there is a vast waste of money and energy. . . .

"One has a right to expect that, after nineteen hundred years of civilization calling itself Christian, the church and her ministers should have influence enough, power—downright moral and spiritual power—enough to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people composing the nations of Europe. This much we have a right to insist upon; and if the combined influence of all organized Christianity can not bring about such a result, then it is, I think, perfectly fair to conclude that the church machinery has broken down, that it does not do what it professes to do, and is not worthy the support it is receiving. Of course, I am acting upon the assumption that people who support the Christian church do so with the expectation that it will not only teach the prin-

ciples of Christianity as beautiful sentiments, but will insist that at least the fundamental principles of Christianity must be regarded as controlling forces by organized society, such as states."

If it were true that the professedly Christian nations of Europe actually represented the Author of Christianity, then it might be

truly said, "Christianity has broken down." But every one who has any knowledge of the Sacred Writings, knows that the Saviour's teachings were just the opposite of what we now see revealed in Europe.

PROCLAMATION OF PEACE

The song of the heavenly choir at the announcement of the Saviour's birth to the shepherds on the plains of Judea was characteristic of His teaching throughout His public ministry. It was as follows: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.

His work was, as was that of His forerunner, John, "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1: 79. One of the names by which Jesus was to be known was, "the Prince of peace." Isa. 9: 6.

But since the very nations that are called "Christian," and hence are supposed to represent the teachings of the Master, are now engaged in the most sanguinary struggle that has ever been recorded in the annals covered by the pages of history, how can their



Photo by Boston Photo News Company

The British flag-ship Iron Duke, King George in the upper left-hand corner, and Admiral Sir George Callaghan, commander-in-chief of the British navy, in the upper right-hand corner. The Iron Duke is the latest type of super-Dreadnought. The big fore and aft turrets are so arranged that the guns can be fired over each other dead ahead or astern. Her displacement is 26,400 tons, and her speed twenty-one knots. She has ten 13.5-inch guns, all of which can be fired on either broadside.

course be harmonized with the teachings of the Saviour? It would seem that if ever nations could be expected to represent the Saviour's teachings, it would be those now involved in this conflict.

HAVE BEEN PREPARING FOR JUST SUCH A WAR

Have not the people composing all the nations of Europe had every opportunity to receive the gospel of peace? Surely no one could say they have not. Yet for more than half a century, these very nations, with all other Christian and non-Christian nations of the world, have been putting forth almost superhuman efforts to prepare for just such a war as this. The gospel of Christ is not popular to-day, any more than it was when the Saviour Himself was here upon earth. The true way to life is yet straight and narrow, and "few there be that find it." Matt. 7:

13, 14. The principles of the gospel are not in harmony with the inclinations of the natural heart, and but few are willing to deny themselves, take up the cross, and follow Christ. Yet to the few who do follow Him, Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

WHAT CAN IT MEAN?

It means simply this: *Nations as such are not Christian.* They may be influenced more or less by Christian principles. Christian men may occupy positions of responsibility in their councils, and thus the nations may at times be led to take a righteous course. They may, in fact, be founded upon great Christian principles, as we believe our own nation was when it undertook to guarantee to all its citizens "life, liberty, and the pursuit of happiness"; and further, when the equality of man was recognized, and when liberty of conscience was guaranteed by the fundamental law of the land.

The second paragraph of the Declaration of Independence declares that "we hold these truths to be self-evident, that all men are created equal." The first amendment to the United States constitution protects American citizens by providing that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Any or all of these things, however, do not make a nation Christian.

A TRUE CHRISTIAN

A Christian is one who, having heard the call of the Saviour, in penitence and contrition of heart turns away from his former life of sin to a life of righteousness and holiness. His past sins are all forgiven, and he is cleansed from all unrighteousness. The heart of stone is taken away, and a new heart of flesh is given, upon which is written, by the Spirit of God, Jehovah's ten holy precepts.

Having been baptized after the example of his Saviour, as a token of his death to sin and resurrection to the new life of righteousness, he now enters into covenant relationship with God, and becomes a member of the "church of the First-born, which are written in heaven." Matt. 11:28-30; 2 Cor. 7:9-11; Col. 3:8-10, 12-15; 1 John 1:9; Eze. 36:26, 27; Heb. 8:10; 2 Cor. 3:3; Heb. 12:23.

If he becomes a worthy exponent of true

than 2,700 years ago, the Lord revealed to the prophet Joel the very conditions among the nations that have made this awful carnage possible. He said: "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, American Revised Version.



Pontoon bridge built by British engineers. The planking in a section in the center has broken down, letting two horses fall in, and the men are trying to rescue them. These pontoons are carried with the army, so that a temporary bridge can be immediately built across a stream.

Photo by Boston Photo News Company

Christianity, he must daily feed upon the word of God, and live in constant communion with his heavenly Father through his only Intercessor and Advocate, Jesus our Lord. This will lead him to labor earnestly to advance the cause of his Master in the salvation of the lost, among all people, without regard to their nationality or condition in life. Matt. 4:4; Luke 18:1; Eph. 6:18; Heb. 7:25; Acts 4:12; Matt. 28:19, 20; Col. 3:11.

WILL NOT STRIVE FOR AN EARTHLY KINGDOM

He will not strive primarily to build up any earthly kingdom, though his life will exert a powerful influence to that end wherever he may be, and in all that is good and true. He will live in obedience to the laws of whatever government he may be in, unless in some way its laws interfere with his obedience to the law of God, in which case he must obey God first. In short, he will walk as Jesus walked. Acts 4:18-20; 5:27-29; 1 John 2:6.

No government, as such, can fulfil these requirements; therefore no government can be Christian. The salvation which Jesus came to earth to bring was for man and not for governments. His people are in this world, but are not of it. John 17:11, 16. His kingdom is neither in this world, nor of it, for He says in John 18:36: "My kingdom is not of this world: if My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence."

PROOF OF CHRISTIANITY'S TRIUMPH

This very condition, existing among the nations of earth, and especially the present conflict in Europe, instead of being a sign of the failure of Christianity, is one of the strongest proofs of its final triumph. More

To the prophet Jeremiah, 2,500 years ago, the results of such a preparation for war were revealed, as follows: "I am pained at my very heart; my heart maketh a noise 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 spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" Jer. 4:19-21.

Again, more than 1,800 years ago, the revelator saw the universality of the final struggle among the nations, to which the present conflict is perhaps but the prelude. He also saw, back of all the profession of Christianity by the rulers of the nations, the true source of their inspiration. He says: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon. And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done." Rev. 16:13-17, American Revised Version.

THE DEVIL IS RESPONSIBLE

Instead of Christianity being responsible for the conditions now existing in Europe, this responsibility must be laid at the door of its enemy, the devil.

Who but God could have foretold, hundreds of years before it took place, all that we now see among the nations of earth? We who now live in the twentieth century of the Christian era see the fulfilment of all but the war of the great day of God, which will reach its climax in the battle of Armageddon.

To the prophet John the Lord revealed that under the sounding of the seventh or last trumpet, and just before the wrath of God would be poured out upon the ungodly, the nations would be "angry." John's record reads: "And the seventh angel sounded; and there were great voices in heaven, saying, The

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Stimulants and Narcotics as Related to Temperance

Tea, Coffee, and Tobacco, and Their Effects — Important Work for the Home
in Promoting Health and Temperance

By MRS. E. G. WHITE

"Touch not, taste not, handle not."

UNDER the head of stimulants and narcotics is classed a great variety of articles that, although used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay.

MAKE THE BLOOD FEVERISH AND IMPURE

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating.

TEA AND COFFEE

Tea acts as a stimulant, and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain; and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.

Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility.

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces.

THE TOBACCO HABIT

Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink, and in many cases lays the foundation for the liquor habit.

OFTEN intemperance begins in the home. By the use of rich, unhealthful food, the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison; and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind, will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness.

A CAUSE OF PHYSICAL DEGENERACY

Among children and youth, the use of tobacco is working untold harm. The unhealthful practises of past generations affect the children and youth of to-day. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practises, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm.

But what can be done to teach children and youth the evils of a practise of which parents, teachers, and ministers set them the example? Little boys, hardly emerged from babyhood, may be seen smoking their cigarettes. If one speaks to them about it, they say, "My father uses tobacco." They point to the minister or the Sunday-school superintendent, and say, "Such a man smokes; what harm for me to do as he does?" Many workers in the temperance cause are addicted to the use of tobacco. What power can such persons have to stay the progress of intemperance?

No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity — souls for whom Christ died, and over whom angels weep — are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.

Persons who have inherited an appetite for unnatural stimulants should by no means have wine, beer, or cider in their sight, or within

their reach; for this keeps the temptation constantly before them. Regarding sweet cider as harmless, many have no scruples in purchasing it freely. But it remains sweet for a short time only; then fermentation begins. The sharp taste which it then acquires makes it all the more acceptable to many palates, and the user is loath to admit that it has become hard, or fermented.

Intoxication is just as really produced by wine, beer, and cider, as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger.

INTEMPERANCE BEGINNING IN THE HOME

Often intemperance begins in the home. By the use of rich, unhealthful food, the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison; and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind, will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness.

There would soon be little necessity for temperance crusades, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. Let parents begin a crusade against intemperance at their own firesides, in the principles they teach their children to follow from infancy, and they may hope for success.

TEACH CHILDREN TO ABHOR STIMULANTS

There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants. Bring your children up to have moral stamina to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to strong influences, but to influence others for good.

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.

NATURE WILL RALLY

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.

to drink it. You loose the ox from the place where he is bound, and lead him away to quench his thirst; but your unreasonable tradition calls for wrath to fall upon Me because this suffering woman has been loosed from her bound condition under Satan on the Sabbath day."

MAN'S NEEDS OF FIRST IMPORTANCE

Christ's answer to the Pharisees who criticized His disciples for plucking and eating wheat on the Sabbath day was, that "the Sabbath was made for man, and not man for the Sabbath." In this answer, Christ was saying to the Pharisees: "Man's needs are to be considered of first importance. One does not desecrate the Sabbath day by ministering to the comforts of a hungry man. Better pluck some heads of wheat and eat the kernels on the Sabbath day than to suffer of hunger. Better heal the afflicted on the Sabbath day than to let them suffer of pain. It is better to be consistent, and to deal in tenderness with man, than to give out the impression that God requires an unreasonable service."

Men can not love God if they are made to believe He is dealing in an arbitrary manner with them. It is better to know that God is full of mercy and tenderness than to think His people should do penance to gain His favor.

ASSOCIATED AS CREATOR

In saying that "the Son of man is Lord also of the Sabbath" (Mark 2:28), or as stated by Matthew, "The Son of man is Lord even of the Sabbath day" (Matt. 12:8), the significance is that Christ was associated with the Father in the creation of the heavens and the earth, and that the Sabbath was made by Him for man. Since it is true that all things were made by Him and for Him, and that He is before all things, and that "by Him all things consist" (Col. 1:16, 17), it is only stating the same truth in other words to say that Christ was co-Creator with the Father in making the heavens and the earth, and that His blessing was associated with the blessing of the Father when the Sabbath was made at creation and given to man.

In saying these things, we are only reiterating the glorious truth of Christ's divinity as taught by Paul where he speaks of "God, who created all things by Jesus Christ" (Eph. 3:9), or by John where he said of Christ: "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "He was in the world, and the world was made by Him, and the world knew Him not." John 1:3, 4, 10.

NO RIVALRY BETWEEN THEM

The statement that He is "Lord of the Sabbath" is a mild and dignified way of saying He is divine. And since He is divine, and one with the Father (John 10:30), there can be no division in Their work, nor lack of agreement between Them. There is no rivalry with reference to the Sabbath; for the Father and the Son in counsel said, "Let Us make man in Our image, after Our likeness." Gen. 1:26. So the work of the one was the work of the other, and the rest and the blessing were mutual. Therefore the Sabbath of the Father was the Sabbath of the Son.

It was this truth that Christ was affirming when He said, "The Son of man is Lord also of the Sabbath." And as Christ made all things, He made the Sabbath, and therefore

Christ's Example in Sabbath Observance

Was Lord of the Day — Therefore Was Authority on How to Observe It — Bigoted Actions of Church Rulers — The Master Exposed the Narrow Wickedness of Their Traditions

By WILLIAM COVERT

PAUL, in speaking of the greatness of Christ our Saviour, discusses the eternity of His work, the divinity of His nature, and the omnipotence of His power. Col. 1:13-20. And in verses 16 and 17 he says, "By Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist."

It was in view of what Christ is to all things, that He said, "The Son of man is Lord also of the Sabbath." Mark 2:28. By studying the context of this verse from Mark, it will be seen that the Pharisees were accusing His disciples of Sabbath-breaking because they plucked and ate grain while they were passing through a field on the Sabbath day.

THEIR EXACTING TRADITIONS

The Hebrews had changed from a loose disregard for the Sabbath to a traditional exactness which made it a burden to be dreaded. God intended that the Sabbath should be a day of delight, and of refreshing rest; but the Jews were binding it about with restrictions which made it a hindrance to real joy.

In "Sabbath Manual of American Tract Society," pages 214 and 215, is set forth a bit of Jewish traditions regarding the Sabbath. They enumerated about forty things which should not be done on the Sabbath day. Among the things forbidden was threshing; and the disciples of Christ were transgressing the law as viewed by the Pharisees, because they were threshing out the grain when they took the heads of wheat in their hands and rubbed out the kernels. The Hebrew tradition said one might minister to the sick to relieve a pain on the Sabbath day, but that one must not heal the disease. So when Christ, by the power of His word, made a suffering man every whit whole on the Sabbath, the Pharisees advised that He be put to death. See Matt. 12:13, 14.

On another Sabbath, He healed a woman who had been bowed down with an infirmity

for eighteen years. And when the miracle was performed, "the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day." Luke 13:14.

Jesus rebuked the folly of this elder, and spoke of the inconsistency of their traditions. In substance He said: "You think it wrong to carry water to a thirsty ox on the Sabbath day; but you will carry and pour water into a trough, and then lead the ox to the trough

Home at Last

By L. D. SANTEE

SAFE at home in the harbor of heaven,
Where storms come no more,
All the tempests of earth have but driven
Our bark nearer shore.
Roaring loud in their angry commotion,
The billows did foam;
But all the wild waves of the ocean
But wafted us home.

While the low vault of heaven held thunder,
Full stored in the dark,
There were tempests above, and just under,
A tempest-tossed bark,
No sight of the land in the distance,
Of flower or tree,
But ever, with cruel insistence,
The shout of the sea.

The billows were foam-capped and hoary,
And doubts would o'erwhelm;
But now, 'tis a voyage of glory,
With Christ at the helm.
He spoke to the ocean's mad riot,
The winds heard His will,
The seas ceased to roar, and were quiet,
The tempests were still.

My heart doth rejoice in its lightness,
For yonder I see
The great pearly gates in their whiteness
Stand open for me,
And white robes and palms will be given.
Life's dangers are past,
And softly we drift in the haven,
Thank God, home at last.

He was perfect judge of its design and its proper observance. He had a broad and impartial grasp of the whole problem of the Sabbath question for time and for eternity. In saying that it was made for man, He spoke for all time and for all men. Every man who has come upon the stage of action because of the Creator's work, is entitled to the Sabbath, and should observe it according to the design which the Maker has in it.

HOW CHRIST OBSERVED THE DAY

When Christ came from His conflict with Satan in the wilderness, it is said He "returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 14-16. It was because of His regard for the Sabbath day that He went to the meeting on that day to engage in worship. The Scripture says it was His "custom" to attend the synagogue on the Sabbath day. It had previously been His custom, during His early years at Nazareth, to attend the Sabbath services, and to read from the Scriptures; and He continued this kind of service after He entered upon His ministry.

At Nazareth He had been a carpenter (Mark 6: 3), and had doubtless labored at His trade upon the six working-days (Eze. 46: 1), but on the Sabbath day He did not work, but went to the synagogue to worship. When His testimony was rejected at Nazareth, it is said He "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4: 31.

AGAINST THEIR SABBATH LAW

It is not claimed that His teaching was confined to the Sabbath; but conditions were such that no small share of it came upon that day, and many of His noted miracles of healing were performed upon that day. Because of His healing on the Sabbath, He incurred the greatest displeasure from the Pharisees. Their claim was that it was against the law to heal on the Sabbath, and that there were six other days in which such work could be done, and that the people who wanted healing done should come upon one of the six working-days. See Luke 13: 14. "And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him." Matt. 12: 10.

THE MASSES OF THE PEOPLE WAITED

The Jews appeared not to be averse to His healing, but they said that to heal on the Sabbath days was wicked. In proof of this proposition, read the account of how all the sick at Capernaum were brought to Him to be healed "at even, when the sun did set." Mark 1: 32. He had healed Simon's wife's mother of a fever on the Sabbath day, but the mass of the people waited till the close of the Sabbath, at the setting of the sun, and then "they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door [of Simon's house]. And He healed many that were sick of divers diseases, and cast out many devils." Mark 1: 32-34.

Christ labored to correct false theories and

false practises. As the Jews had imbibed serious errors regarding the manner of keeping the Sabbath, He labored with a view to putting the Sabbath upon its proper basis. He was not teaching a disregard for the Sabbath, but on the other hand He wanted them to regard the Sabbath with delight, and to call it the holy of the Lord, and honorable. He was showing them and us what is lawful and right to do on the Sabbath day.

Not to Destroy, but to Fulfil

He Fulfilled the Law and the Prophets—Is
Developing a People—The Heathen
for a Possession

By FRANCIS MONROE BURG

"THE law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. Jesus states plainly that He came to fulfil the law. In every sense this is true. He came in fulfilment of and to fulfil what Moses in all his writing had said of Him.

The sacrifices in connection with the sanctuary service foretold His coming as the Lamb of God, to take away the sin of the world. He shed His blood; and through His sacrifice and through His blood, we have remission of sins. By virtue of His suffering, He is now interceding in heaven for us,—the High Priest in the sanctuary which God pitched and not man. Heb. 8: 1, 2. He has now appeared in the presence of God to put away sin by the sacrifice of Himself. Heb. 9: 25, 26. All that Moses in the law wrote concerning His priesthood is being fulfilled; and when His intercession is finished, He will complete the atonement by the final blotting out of sins, the antitype of the work of atonement described by Moses in Leviticus 16.

HE FULFILLED IT BY HIS LIFE

He came also to fulfil the law that God gave to men through Moses on Mount Sinai. This He did by living its precepts before the world, and by teaching and applying its precepts to every-day life. The prophet Isaiah said of His mission, "He will magnify the law, and make it honorable." Isa. 42: 21. The spiritual conceptions of men had become so narrowed that they did not see the exceeding breadth of the commandments. See Ps. 119: 96. They had even made the commandments of God of no effect by their traditions. Matt. 15: 6.

Jesus cleared away all this rubbish, and plainly set before them the true meaning of the law, and its application to every-day living. He Himself kept the law as man's example. "I have kept My Father's commandments, and abide in His love." John 15: 10.

HE IS DEVELOPING A PEOPLE

Now He is developing a people in whose lives will be seen in living characters the beauties of the commandments of God, and a church will be prepared and ready to meet the King at His coming. Rev. 14: 12; 22: 11-14.

He came to fulfil the prophets. These seers of old had foretold His first advent. In fulfilment of these predictions, He came and lived among men. They also foretold

His second coming as King of kings. His ministry will soon be finished in heaven, and the kingdoms of this world will "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11: 15.

THE HEATHEN FOR A POSSESSION

Then will be fulfilled Ps. 2: 7-9: "I will declare the decree: . . . Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." And the prophecy of Daniel concerning His eternal kingdom will have its fulfilment: "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. Micah said, looking forward to that glorious day, "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

Scriptures without number from the prophets, referring to His first advent, and also to His second coming, might be cited. What a unity and how consistent are the Scriptures when we read them from the right angle and with our minds unclouded by unsound and speculative theology!

May we have our vision made more and more clear, till we see Jesus on every page of the blessed Book!

Worshiping the Devil

WHAT a power the devil has over the poor deluded people of this world! In some countries, he hides himself under an outward garb of civilization; but nevertheless his power to lead people away from God and to deceive is fearful. Here in China, where he is worshiped to appease his wrath, he works more openly and frightfully.

There is a terrible form of torture manifested in fits of anger, the victims of which come to our dispensary nearly every day. In these instances, it seems that the grace of God, which everywhere restrains the devil, has hardly any chance to manifest its protecting power, and the devil eggs them on to fearful conditions. They ruin their voices for life, their bodies swell up and remain so, and this slowly gives rise to other diseases. How dreadful it will be when the grace of God is withdrawn from the unbelievers all over this wicked world! The whole world is under great obligation to God for the restraining influence of the Holy Spirit. O that men everywhere would thank the Lord for His goodness!

THE MARKED CHANGE AT CONVERSION

No one in this country can doubt the existence of the devil. At the same time, the power of God to save is plainly manifested. The change at conversion is more marked here than in many places. The faith of the people is more childlike, their prayers are more earnest, and they expect and get victory over the devil and the flesh. We see many clear evidences of answer to prayer.

Only yesterday a colporteur told me how

God continually protected him and his family and the brethren, while others around them constantly suffered from robbers. One day he passed through a thousand of the White Wolf bandits, and to his joy they did not molest him. At another time, he was approaching a very dangerous place, infested by fearful robbers; but he and the man who wheeled his papers, books, etc., knelt on the road and prayed earnestly for the Lord's protection, and then went forward in faith, and passed through without being harmed.

We have had many such instances these two years. The more dangers there are

around, the more genuine is the faith; and where there is faith in God, He is able to show His power and love. Our brethren are scattered all over Honan, but not one of them has lost property or life these two awful years.

We daily praise God for His protecting care. Our one desire is to get nearer to Him and become more like Him. The more we become like Him, the more peace, joy, and blessing we have in our lives. Praise the dear Lord for His love and for His goodness to the children of men.

JOHN L. WESTRUP.

A Dangerous Law Proposed for California

Seeking to Drag Us Back to the Days of Intolerance and Persecution
Sunday Laws the First Step—Then Laws Compelling Church Attendance

By EUGENE W. FARNSWORTH

WHILE no one doubts the good intentions of the church people and others who have, by petition, placed upon the ballot for the coming November election the Sunday bill known as "An Act to Provide for One Day in Seven as a Day of Rest," yet much more is involved in this question of Sunday laws than appears on the surface.

IT IS NOT THE SABBATH

In the first place, Sunday is not the Sabbath; for the commandment says, "The seventh day is the Sabbath of the Lord thy God," and the seventh day of the week is Saturday. The observance of Sunday is nowhere commanded in the Bible. It is through the decrees of church councils and the customs of religious people that Sunday has come to be observed as it is to-day. It is an establishment of religion.

THE OFFICER COMPELLED CHURCH ATTENDANCE

In early colonial days, strict church attendance was required by law on pain of whipping, sitting in the stocks, or death on the gallows. It was the duty of the tithing man to report all who "lye at home," and all the "sons of Belial strutting about, setting on fences, and otherwise desecrating the day."

Likewise, in Massachusetts blasphemy was punished by imprisonment, whipping, the pillory, boring the tongue with a red-hot iron, or sitting upon the gallows with a rope about the neck.

The colonists came to America to escape the religious persecution of the Old World; but they so far forgot the rights of their fellow beings to the same exercise of a free conscience—a right which they themselves demanded—that they consigned Roger Williams, who disagreed with them in religious opinions, to banishment and the tender mercies of the Indians in the dead of winter.

PROVIDED AGAINST SUCH BIGOTRY

A few years later, our forefathers having learned that Puritan blue laws made men hypocrites without changing their wicked hearts, if wicked they were, wisely placed in our national constitution the provision that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." A provision of the

same import is contained in all the state constitutions. As Sunday is an establishment of religion, its compulsory observance by law is thus condemned.

Further than this, the declaration of our independence from Great Britain, the chief foundation stone of our government, declares that all men are created equal, and "are endowed by their Creator with certain inalienable rights," among which are "life, liberty,

VOTE NO

and the pursuit of happiness." It is manifestly subversive of this principle to compel our citizens to refrain from doing on one day of the week what it is proper and right for them to do upon other days.

It was that all might have full freedom in religious matters that the first amendment to the national constitution was drawn. If it is proper to violate its provisions in the passage of a Sunday law, it is also proper to violate it in the passage of laws taxing our citizens for the support of the church, or obliging all to partake of the mass or to be baptized. If baptism becomes compulsory, who shall say whether it shall be by sprinkling, pouring, or immersion?

A RESULT OF SUCH LAWS

Of course, the real object of these laws is to compel a better church attendance. Ministers who have forsaken the word of God to make a lecture platform of the pulpit, or who have indulged in picking the Bible to shreds until only the covers are left, have found that their hearers prefer the ball game or the exciting show to listening to their platitudes. What is needed is not a law to bolster up the observance of the day, but a ministry charged with love for souls, and a return to the old-time faith in the Bible.

Is it unchristian to stand against Sunday laws? Was it unchristian for Christ to say, "As ye would that men should do to you, do ye also to them"? And would those who are laboring devotedly for the passage of Sunday laws, consent to the enactment of a Moham-

medan Friday law in America? Or would they wish the observers of Saturday to secure the passage of a Saturday law, compelling all to rest on that day?—No! Such laws would be unjust. Neither these nor a Sunday law can make our citizens one whit better; for if they do not hold Sunday sacred, and yet are compelled, by the strong arm of the state, to observe it, they become hypocrites; while if they do hold the day sacred, they will properly observe it without the compulsion.

HOW SUCH LAWS HAVE PERSECUTED MEN

"But," says one, "these laws are harmless, and can not result in persecution in these modern days of enlightenment and civilization." We answer, Such laws did result in persecution in colonial days, and have so resulted in modern times, since Sunday laws have been passed by the states. In eleven years, from 1885 to 1896, fines and costs aggregating \$2,269.69, imprisonment for a total of 1,438 days, and 455 days in the chain-gang, were meted out to more than one hundred conscientious, God-fearing Seventh-day Adventists in this country, and about thirty in foreign countries. Such prosecutions have taken place in at least fifteen states in this country. Yet these are laws similar to that proposed for California.

EXEMPTIONS ARE NO PROTECTION

Exemptions placed in Sunday laws do not make them less harmful. They are un-American religious laws just the same. The exemptions make of them class legislation. The object of such exemptions is to silence opposition to the enactment and enforcement of the laws. After such a law is enacted, it is comparatively easy to secure a revocation of the exemption clause. Liberty of conscience is a right to be respected, not a grant to be tolerated.

WHY CLOSE IT ON SUNDAY?

There has been talk of closing the Panama-Pacific Exposition on Sundays. But why? Will our citizens receive harm from viewing upon Sunday what they may look upon with no ill effects on other days of the week?

The attitude of Sunday law advocates regarding the Chicago exposition in 1892-1893, in boycotting the fair because the gates were not closed on Sundays, and in calling upon President Cleveland to guard the gates Sundays with troops, shows a spirit other than that of brotherly love. In fact, the whole Sunday law propaganda is based not upon the principle of Christ that men render to Caesar the things of Caesar, and to God the things of God, but upon the antichristian principle of a state guided and dominated by the church for her own aggrandizement,—a principle which in years ago bathed its sword in the blood of millions who dissented from the established church.

THERE are two great focal points of prophecy; first, the event of our Lord's first coming; and second, the appearing of "this same Jesus," "and all the holy angels with Him." The first of these events occurred in "the fulness of time" in Jehovah's great plan of redemption, and the fulness of time for Christ's second advent is almost at hand. Cheer up, wayworn pilgrim! The time of deliverance draws on apace. G. W. R.

Christian Science

In Denying the Atonement, It Shows Itself
Non-Christian

By W. C. THOMPSON

THERE is something about the terms "Christian" and "science" that at once commands respectful attention. Both terms have long been associated with all that has tended to better humanity and advance society. This is especially true of the former term. The word "Christian" is derived from the worthy name of Him of whom it is said, "Thou art the Christ, the Son of the living God."

Of Christ it is written, "Thou shalt call His name Jesus: for He shall save His people from their sins." The name "Jesus," above every other, has endeared itself to the world. Of Him it is also written, He "went about doing good" and "healing all manner of sickness." As the greatest of physicians, He combined the gospel of health with the gospel of salvation. All this is comprehended in the word "Christian."

Regarding the term "science," Christ is the author of all true science. There is no conflict between true science and the Bible. God is the author of them both. So about these terms, "Christian" and "science," there is something more than an air of respectability. They stand for clearly defined principles in perfect harmony with each other.

NOT ALL IS CHRISTIAN THAT BEARS THE
NAME

But though these terms represent so much that is good and true, we must also admit that, too often, they have been degraded, and made to subserve the interests of those who pervert the truth and deceive the unwary. "Too often the cloak of Christianity has been used to conceal the hideous and repellent form of error. Experience has long ago taught us that not all that parades in vestments of righteousness is worthy of the name.

That there is grave danger of being deceived, we have been forewarned by Christ. He says, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

And of special pertinency to this subject is the fact that the Bible warns against a "science falsely so called" (1 Tim. 6: 20, 21), and also against false philosophy. The following is the language of Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

A HEALER AS DECEIVER

As the world is burdened with a load of disease, a favorite role of Satan's agents is that of healer. These healers are legion, and diverse one from another. All make great claims, and all appear to enjoy a certain amount of success. They all claim to be true, and many of them claim to base their authority on the Bible.

Some of these physicians so ill conceal their antagonism to Christianity as to repel all who cherish respect for Bible doctrine; but others, more subtle, that they may bid for disciples among the church of Christ, don garments of

apparent righteousness, and make a free but ingenious use of the Bible. It is this latter class that constitutes the more dangerous enemy of truth.

But forgetting, for the moment, that the world has too often suffered for its credulity, let us, in all fairness, examine "Christian Science." This philosophy comes as a physician; the world is racked with pain and disease. It also comes as a religion; the world is perishing for truth. "Christian Science" professes to be the truth, and backs up this claim with commendable zeal and apparent good works.

"BELIEVE NOT EVERY SPIRIT"

In view of these claims, the question naturally forces itself upon us, "Why not accept this faith, as it seems to supply a long felt want?" To this we make answer, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1.

How are the spirits to be tried? The following verses answer: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

As a fundamental tenet of that faith is the doctrine that "all is mind," and that the idea of flesh is only an illusion of mortal mind, have we, by quoting the above verses, convicted Christian Scientists, thus early in the trial, of antichristian teachings? But we do not wish to appear too hasty. We will look for further evidence before renouncing the cult.

"TO THE LAW AND TO THE TESTIMONY"

The method we shall pursue in this investigation will be the Bible rule, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. If the philosophy under review can not stand this test, we can not escape the alternative, that it is neither Christian nor science.

Let us introduce into this study the book "Science and Health," by Mrs. Eddy, "the discoverer and founder of Christian Science." Though it is claimed that that faith is founded on the Bible, the book "Science and Health" is considered indispensable. Only through its interpretations is the Bible supposed to be understood.

The doctrine of the atonement is a recognized fundamental in the Christian faith. The following quotation is from "Science and Health," page 25:

DENIES THE ATONING BLOOD

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was flowing through his veins as He went daily about His Father's business."

Compare this with the following from the Bible: "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Col. 1: 20.

Read another quotation on this point from "Science and Health": "One sacrifice, however great, is insufficient to pay the debt of sin."

In contrast with this, note what the Bible teaches: "BY ONE OFFERING He hath perfected forever them that are sanctified." Heb. 10: 14.

UNCOMPROMISING HOSTILITY

"Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 3: 24-26; 5: 9.

It is evident, from the citations here made, that the philosophy set forth in "Science and Health" is uncompromisingly hostile to the Christian doctrine of the atonement through the shed blood of Christ. The "theme of the blood" is essentially offensive to Christian Scientists, who in the first place deny the reality of sin, and in the second place teach self-immolation as a means of salvation.

Thus we see that upon one point, at least, and that a vital one, the teaching of Christian Science is diametrically opposed to the teaching of the Christian Bible. And we believe that before a Christian jury, we could rest our case with confidence that we have proved that faith to be opposed to historic Christianity. However, in a succeeding article, we will pursue the subject further, taking up other fundamental tenets, and comparing them with the "word of God, which liveth and abideth forever."

Evolution Too Hard to Accept

IT requires a vast stretch of credulity to accept the conflicting theories of evolutionists as to the origin of the earth. It is far easier to receive by simple faith the story of the word of God. "Through faith we understand that the worlds were framed by the word of God." Heb. 11: 3. Here is mind and purpose behind the word of God. The evolution theory has no intelligence, no mind, no purpose, no plan, only the thing evolved itself. God's word always speaks the same thing. We never know what new theory is to be sprung upon us by evolutionists.

ALLEN MOON.

Your After Self—What Shall It Be?

THE present self has much to do with the after self. As the tint of the morning shows the coming day, so budding childhood shows the coming man. Then each boy and girl has a large duty in life toward the after self—the man or the woman he or she ought to be.

Adown the vista the after self is waiting his turn. His soul, mind, body, and strength are now in the vital grasp of boyish hands. He is helpless, for he can only take for his inheritance what is given to him by your present self. Will it be a brain deranged by lust and dissipation, or a mind well trained to think like flashes of lightning, a nervous system ever controllable as the rudder by the pilot wheel? Or will you throw away his inheritance in a feverish frenzy of youthful

tangoing with sin, wantonness, and decay, before he has had the experienced joy of touching it?

Will you turn over to him a brain distorted, a heart riddled by disease of intemperance, a "spinal cord grown through and through with devil grass of that vile harvest we call wild oats," soaked and bloated with that "social glass" of a "good time" which breaks no records, because the record breaks him?

Will you let your after self take his place as a man among men, hallowed by your protective present self, and fortified against the tempest of temptation? Or will you shatter his hopes, and fling to the wild winds, decreeing, abandon-like, that the man or the woman you might have been, shall never be?

"One ship drives east, and one drives west,
By the very same wind that blows.
'Tis the set of the sails, and not the gales,
That tells which way she goes."

The habit-forming period carries with it tremendous responsibilities, for habit-forming is far easier than habit-breaking.

So every youth should soliloquize, and as Solomon says, "ponder the path of thy feet, and let all thy ways be established." "For the ways of man are before the eyes of the Lord, and He pondereth all his goings."

I. C. COLCORD.

Futility of Future Faith

FAITH must act *now*, or it is not faith. We do not have faith until we use faith. Faith that is limited to the future is not faith, but distrust. Suppose we should say to a friend who asked us to trust him, "I will trust you implicitly to-morrow." "But will you not trust me now?" "I promise you that I will trust you absolutely to-morrow." How much would we be trusting that friend to-day?

We might shrink from saying to his face that we distrusted him, but our answers would mean nothing else. And this is the way we often treat our Lord Jesus Christ. We ask Him for His own complete victory, power, peace; for the fulness of the Holy Spirit in our life. Then we say to ourselves that we believe that some day He will answer our prayer. And all the time He is asking, "Won't you trust Me now?" To say that we believe that some day our Lord will meet a spiritual need of ours which is a present need, is to say that we do not trust Him to-day. If we do trust Him absolutely to-day, we may well continue to trust Him to-morrow; but if we postpone our trust until to-morrow, we may find ourselves distrusting Him then just as much as to-day.—*Sunday School Times*.

The Treasured Merit of Christ

THE twin systems, heathenism and Romanism, teach that a person can be saved by his own merits, if by those of the saints, or that such merits are instrumental in securing his salvation; but Christianity teaches that salvation is secured through the merits of Christ alone. The truth is beautifully expressed in the following words from the pen of another:

"Christ accepts the surrender of the soul. He has pledged Himself to be our substitute and surety, and He neglects no one. *There*

is an inexhaustible fund of perfect obedience accruing from His obedience. How is it that such an infinite treasure is not appreciated? In heaven, the merits of Christ, His self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of His people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His life of perfect obedience. *Our prayers are made fragrant by this incense.* Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son. Pray, then, without ceasing; an answer is sure to come. But let me speak in warning: 'If any man regard iniquity in his heart, the Lord will not hear him.'"

C. P. BOLLMAN.

"Has Christianity Broken Down?"

(Continued from page 2)

kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 15, 18.

"WAKE UP THE MIGHTY MEN"

To Joel God showed that just before "the day of the Lord" the nations would *prepare for war*. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision," says the prophet. "Proclaim ye this among the Gentiles; *Prepare war*, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3: 14, 9, 10.

To Jeremiah Jehovah made known the *suddenness with which the storm would finally break*. Jer. 4: 19-21. To John the *extent of the conflict* was made known, miracle-working spirits of devils going out to the kings of the whole world, gathering them to battle. Rev. 16: 14.

EXPLOSIVE SUDDENNESS

Witness the rapid succession of events in Europe from the assassination of Archduke Francis Ferdinand, heir to the throne of Austria, June 28, 1914, but more especially from July 23, when Austria sent an ultimatum to Serbia, to August 4, when Great Britain declared war on Germany. In *Current Opinion* for September, 1914, I find the following:

"The eight days from July 28 to August 4 are not unlikely to go down into history as the most fateful since the records of mankind began to be kept. On the first of those dates, war was declared by Austria-Hungary upon Serbia. On the last, war was declared by the British Empire upon Germany. In the brief period that elapsed between those dates, the long-hovering war-cloud had burst, and a cataclysm had begun that may prove second only to that which swept over the world when the Roman Empire was broken up and the long night of the Dark Ages began. On one side, in that brief time, Germany and Austria-Hungary had become arrayed in deadly conflict with Serbia, Montenegro, Russia, France,

Belgium, and Great Britain, with Portugal and Japan likely to be involved in some degree, and with Italy, Switzerland, Denmark, Holland, Turkey, Greece, Rumania, and Bulgaria all mobilizing their troops in fear of being drawn into the conflict."

NONE BUT AN ALL-WISE POWER COULD DO IT

Considering the fact that the predictions of the prophets, uttered hundreds of years ago, are now so accurately fulfilling before our eyes, we must conclude that they have none other than the omniscient God for their author, — the one who sees the end from the beginning.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1: 24, 25.

The word of God is a revelation of the gospel, hence the gospel must stand also, with the Word. Christianity is the result of the manifestation of God's power to save the lost through the gospel, hence Christianity can not fail. That which is looked upon as the evidence of its failure is truly one of the many signs of its ultimate and speedy triumph. It has always triumphed in the heart of every one who has truly believed, and in the resurrection morning millions will bear witness to that triumph.

MAGNIFICENT CELEBRATION AND TRIUMPH

Soon there will be a most magnificent celebration of this complete and eternal triumph, when the King of kings, and Lord of lords, in infinite power and great glory shall descend to earth, shall call forth His sleeping saints, and, accompanied by all the heavenly host, shall ascend to the city of God. No such magnificence and splendor as the universe will then behold, has ever yet been witnessed in this world or in any other. Glory transcendent will emanate from our victorious Lord, and will encircle each one of His children. Crowns of glory that fade not away will be placed upon their heads, and palms of victory in their hands. Then wars shall "cease unto the end of the earth"; for the Lord shall break the bow, and cut the spear in sunder. He will also burn the chariot in the fire. Ps. 46: 9. Then His scattered, torn, and bleeding people, though strangers and pilgrims here, and hated of all men, will hear the words of never-ending blessing pronounced upon them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

"LET the voices of the followers of Christ be so trained that instead of crowding words together in a thick, indistinct way, their utterance may be clear, forcible, and edifying. Do not let the voice fall after each word, but keep it up so that each sentence will be full and complete. Will it not be worth disciplining yourself, if by so doing you are able to add interest to the service of God and to edify His children? The voice of thanksgiving, praise, and rejoicing is heard in heaven. The voices of the angels in heaven unite with the voices of the children of God on earth as they ascribe honor and glory and praise to God and to the Lamb for the great salvation provided."

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SPIRITISM UNDER THE LIGHT OF THE PROPHETS

Its World-Wide Influence a Significant Sign

A WORLD-PREVALENT movement, everywhere evident, is various forms of what is sometimes called "spiritualism," more properly, "spiritism." Spiritism and kindred cults are all founded on that first falsehood of Satan to man, "Ye shall not surely die: . . . ye shall be as God." Out of it has come the baseless hope of self-salvation, and a belief that we can communicate with the spirits of the dead. This movement, which began, so far as this country is concerned, about 1844, and was first manifest in western New York, has spread with marvelous rapidity over the entire world; and it has met among the heathen of the Orient the old demonism of ancient times, until the whole world is affected by it. Men consult it as the oracle of God. Men in all walks of life are its votaries, its devotees.

SCIENTISTS WERE SCOFFERS

Scientists at first scoffed at it, flouted its claims, ridiculed it. With many it was set down as a fraud; and there has been a great deal of fraud connected with it—sleight of hand tricks of various kinds. But under some of the most careful tests that men could possibly make, it has demonstrated that it is of supernatural origin; that is, it is at least superhuman. Wonderful signs have been wrought by it, wonderful tests have been met by it.

Scientists of various fields have banded together in psychic societies for the purpose of investigation, but almost invariably they have come forth from these circles and tests with a belief in its superhuman origin. They have felt that it was not all fraud, that many of the messages which came through mediums were communicated by the bodiless spirits of those who had once lived in humanity. Consequently we have messages that are alleged to be from the great men of the past. Julius Caesar, Napoleon, great judges and warriors, even our Lord Himself, it is claimed, have spoken through the mediums. Just recently one of its most devoted adherents, Mr. Stead, was lost on the steamship Titanic. Since, spirit mediums have received messages purporting to come from him.

SOME SPIRITS SHOW IGNORANCE AND DEPRAVITY

The character of these messages is not flattering to the intelligence of the spirits that are beyond. Sometimes colossal ignorance is shown, sometimes anything but good morals, until the most intelligent spirits are said to declare that there are good and bad spirits; and sometimes the passing away of the individual seems not to improve his morals.

Yet on the other hand, ignorant mediums bear learned messages. Mediums ignorant of the first principles of music play classic masterpieces. Some of the scientists who have investigated these things, have, because of the fraud and immorality connected with it, really guessed at the Bible truth of the thing; namely, that these alleged spirits of the dead are simply demons come back in this guise.

WORKING WITH POWER AND LYING WONDERS

This is what the Bible itself teaches. We are expressly told that right in connection with the second coming of Christ there will be these wonderful manifestations: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan

with all power and signs and lying wonders, and with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:8-10.

Satan, the devil, is the deceiver of the whole world, to which he was cast down with his angels, the demons. Rev. 12:9. As a deceiver, he "fashioneth himself into an angel of light." 2 Cor. 11:14. He was once Lucifer, an angel of light. Isa. 14:12-14. When he fell, a third of the angels fell with him, and these angels are the demons that have infested the earth since that time. They have known mankind, have been acquainted with those who died, and they come back in the guise of the dead, deceiving those who long to receive some message from the regions beyond. These manifestations will be specially evident when the Lord is about to come, and will perish by the forth-shining of Christ's presence.

Referring to Isaiah 8, we learn that men in these days will seek not to God, even as they look not to God for help, and thus God warns His people: "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19. Again is presented before us the darkness which inevitably follows the seeking of information from such sources.

RESPONSIBILITY FOR WARS

Another prophecy declares that the responsibility for the great wars rests upon these spirits of evil: "I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16:13, 14.

Thus modern spiritism, the most potent of all deceptions, is, in the light of God's prophecy, one of the world-wide witnesses that we are nearing the end.

M. C. W.

EARLY STRUGGLES FOR RELIGIOUS FREEDOM IN OUR COUNTRY

Colonists United Church and State — Banished Dissenters — Is the Danger of Persecution All Past?

THE New England Pilgrims established their government under a charter from the English crown. Remaining in fear of the episcopal system under which they had been so rigorously treated in their native land, they fully determined that in their newly adopted Paradise, no place should be found for such hated measures. Having caught, however, but a veiled glimpse of conscience liberty, they saw its bearings only as related to themselves. Their supposed aim at religious peace was therefore so imperfectly understood that they bound closely together in civil compact the church and the commonwealth, in a centered effort to guard their own special interests; hence an attack on one meant an assault on the other.

HAD TO BELONG TO THE CHURCH TO BE A CITIZEN

The result was that no one could become a freeman of their colony unless he became a member of their church, and church-membership was forfeited by a single breath of doctrinal diversity. The church and the state becoming thus identical, it naturally followed that all legislation and jurisdiction was

planted in the power of those whose religious views were eminently orthodox.

Under this condition of things, a young minister, Roger Williams by name, appeared on the scene. He, like the New England Puritans, was a pronounced Separatist, and for this reason, like themselves, had been obliged to leave England in the hope of securing religious peace.

DETECTED THE FATAL FLAW

His keen perception at once detected the fatal flaw in the instrument of government adopted by the Pilgrims, and he immediately began an attempt to correct it by declaring that civil law had, by right, no jurisdiction over the conscience. His action so aroused the religious instincts of the governing body, that steps were at once taken to silence the voice of criticism, by driving Mr. Williams from the country. It was decided to deport him to England; and upon his being ordered to embark for that country, he fled to the forest in bitter winter weather, where he might have perished but for the kindly assistance rendered by a friendly tribe of Indians, who gave him a residence near them at the place where the city of Providence is now located.

WAS IT PERSECUTION?

The point at issue in this relation, and one over which there has been much dispute, is, Was the action against Roger Williams in the nature of religious persecution, or was it simply a civil process in the interest of civic unity? The contention of the Puritans and their defenders has been that the operation against Mr. Williams was not for his religious belief, but for his attitude toward their charter of commonwealth, which, it was claimed, involved their colony with the English government.

But the fact that the rules of the church controlled the operation of their government charter, and that the pressure brought against him was by the action of the church element, must cause one to draw the conclusion that his religious ideas of church and state separation were the real though unacknowledged reason for his banishment.

THE FEAR OF THE MONARCHS

It was the fear of the English monarchs of that day that freedom of religious opinion would undermine their civil authority, and their hatred was therefore turned toward the Puritans so fiercely as eventually to drive them to America. Yet, as soon as these persecuted ones found themselves in the position of rulers, they in turn took the same view of government, and interpreted their charter accordingly. To them, religious dissent and political sedition were of the same order. Their little commonwealth had been built up under great difficulties, through positive differences of reformed opinions, and they therefore feared that its solidarity would be endangered by too much freedom of thought, especially if openly expressed; hence their conduct toward Roger Williams, and the Antinomians under the leadership of Anne Hutchinson.

SHALL WE GO BACK TO THE "DIVINE RIGHT"?

The lesson to be learned from this history of our government beginnings is, how to prevent its repetition, from any or every standpoint of logic. Should present movements in behalf of a near alliance between religious thought and governmental regulations succeed, conditions similar to those existing in earlier times, but as much worse in effect as they would be more widespread, would be sure to follow. Besides, should America again enter upon such a régime, she would put herself back in the role of government by divine right, thus securing the prerogative of choosing the form of religion her subjects might exercise.

But in taking this position, she would also arrogate to herself the honor of Heaven's vicegerent; for since liberty of religious thought is a direct gift from God and is in no wise dependent on human government grants, any civil power undertaking to regulate any form of religious doctrine or observance not in conflict with the equal rights of others, blasphemously usurps the attributes of the most high God, the Author of life and its prerogatives.

HUMAN RIGHTS IGNORED

On general lines, no one of unbiased intelligence will attempt to contradict this conclusion. But when religious ambition for civil rule steps in, nearly every principle of human rights is ignored, while deep-laid plans are set up by which to realize overweening aspirations. Ostensibly the ground for such move-

ments is that the church may have better facilities for fulfilling its heaven-born mission; in other words, that it may more directly unite the forces of earth in behalf of setting up God's kingdom among men. But it must be clear, to any logical mind, that for the civil power to unite with the church in its heaven-called work, would require that the civil officials who would be set to enforce the regulations for such an enterprise must affiliate themselves with the church to carry out its decrees.

THE FATE OF DISSENTERS

In that case, what would necessarily be the fate of those who could not conscientiously harmonize with the demands of such a church-controlled government, and had the courage to say so? If it were desired to procure an indictment against such, the process would be as easy as in the days of Puritan New England to do so on the plea of resistance to civil law, rather than upon that of religious opinions; for to oppose the religious sentiment of the country would be, as in the history of Roger Williams, to oppose the law upholding it. It is hardly necessary to add that all such would be obliged to flee the country, or suffer persecution for independence of thought.

WILL OUR CIVILIZATION SAVE US?

In reply to this, it may be said that civilization has passed the point of intolerance that would permit it to enter upon such a régime. How is it that people who urge such claims do not learn of the religious trend of the day? Do they not know that the lines are already set for this very work? If not, let them read the published design of Protestant church federation, by which twenty million people are represented as desiring to grasp the reigns of government in behalf of church betterment. Why do they not learn of the work done by National Reformers and Sunday leaguers for government sustention of church forms, especially for Sunday observance?

Let these movements succeed, and nothing will prevent natural bigotry from asserting its power to bring again the conditions that followed the rise to sovereignty of the Pilgrim Fathers. It is well to provide against this repetition of events, by an intelligent resistance of these movements before it is too late to apply the remedy.

J. O. C.

CURRENTS OF UNREST AND DIS-SATISFACTION

MANY of the people of America at the present time are congratulating themselves on the fact that we are at peace. Numerous of these are saying that our isolated position and our peculiar condition in general is such that we will not be plunged into war. But if we would note passing events even superficially, we would see that the land is filled with discontent and the spirit of strife and violence.

It has not been very long since bands of the Industrial Workers of the World were creating riotous disturbances in one city after another throughout this nation. We came near having a civil war in West Virginia only a little time ago over a coal miners' strike. United States troops had to be called in to settle the difficulties in Colorado. Troops have been called into Butte, Montana, to deal with the situation there. Then there was the trouble in Michigan that gave so much perplexity.

In addition to these greater disturbances, there are continually in progress, in one part after another of the nation, local conflicts that are creating a more and more bitter antagonism between the various strata of society. For instance, some little time ago Carl S. Persons killed a man, affirming that he did it in self-defense. The controversy involved the Illinois Central Railroad. Those who are defending Persons are sending out a million documents endeavoring to show that the Illinois Central is seeking to have him convicted in order to get him out of their way. They affirm that if the railroad company is successful, it will be a case of judicial murder at the instance of a greedy corporation. Documents of this kind can not go out without having their effect. And this one in question is only a sample of the many.

Now, we do not presume to know the right or the wrong in this case, or in any of the similar cases that are constantly arising; but we do know that the literature that is circulated, the speeches that are made, are creating sentiments of class hatred that are liable to burst out at any time into a great conflagration

of strife. And those who are familiar with the actual conditions in our nation know that this is not a mere theory. We are calling attention to facts that too abundantly exist on every hand.

Luke says that "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all." Luke 17:26, 27. In presenting the same thing, Matthew says that they "knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:39.

They did not know, and the reason why they did not know was because they failed to heed the warning message of Noah.

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.

32—QUESTION OF BAPTISM

If a person of mature age is converted and baptized in a church where sprinkling is the form of baptism employed, and then lives a life of surrender to God that demonstrates the power of the Spirit to cleanse from the old sins, would such a one, upon being led to a conviction of further truth and of the inadequate symbolism of sprinkling for baptism, be naturally called to go through the ordinance of immersion? In the text, "Except a man be born of water and of the Spirit," can not the water be regarded as symbolic of the cleansing power of Christ's redemption as applied to the past life? s.

First, the question really answers itself. It may be remarked, however, that one who is sprinkled is not baptized. He may believe that he is, and in that belief conscience is satisfied; but the word "baptize," which is the Greek word, means not to sprinkle, but to "dip," to "whelm," to "immerse." It is the only baptism there is; and when one learns that his baptism was "inadequate," and the symbolism was "inadequate," there is but one thing for him to do, and that is to walk in the light.

The life of the Christian, if it be a progressive, faithful life, is one constant revelation of the inadequacy and imperfection of the old things. That Christian life is to be pitied which does not see greater advancement, and does not have a constant reaching out for more light, for greater victories, for clearer vision. This does not mean that the works of the past, even though mistaken, may not have been wrought in God. This wonderful truth is expressed by our Lord in John 3:20, 21: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The man whose moral life has been from wrong motives, does not want to come to the light. He hates it. He fears that his deeds will be re-proved. He does not want to know that which will condemn him in the past or that which will involve a cross in the future. His neighbor, whose life, so far as outward appearance is concerned, seems to be about the same in every respect, works from a different motive. All that he has done has been done with a desire to glorify God and do His will, and therefore in heart he has been doing truth. He always seeks more light. He comes to the light, that all the deeds that he has wrought in the past, mistaken though they may have been, are "made manifest, that they are wrought in God."

And so the one who may have been sprinkled—with conscience satisfied at that time, because he believed he was doing the truth—demonstrates that he was doing the truth, by following in the greater light when it comes to him. That would, of course, lead him to be immersed. Immersion is truly expressive of faith in a crucified, buried, and risen Saviour, while sprinkling has no such symbolism.

The last question: Water and the sprinkling of

water are used as a symbol of cleansing, because the unclean in Levitical times was sprinkled with water; but that was not with the idea that the water itself cleansed. It was simply an accompaniment of the judicial sentence of the priest that pronounced the sinner clean. See Lev. 14:1-7; Ps. 51:7; Eze. 36:25.

33—FOOD ON THE SABBATH DAY

Is it right to cook on the Sabbath? Is it right to warm food on the Sabbath?

F. C. B.

It may be, and it may not be. The fullest instruction that God has given us respecting this, is found in the sixteenth chapter of Exodus. It pertained to that land through which the children of Israel were then passing, the peninsula of Arabia. The weather there was warm. They were told then to boil that which they would boil, and bake that which they would bake, on the sixth day, so that nothing should be done on the seventh day. That general principle is just as true now as it was then; but sometimes people can not follow it. Sometimes the wife has an unbelieving husband, and he demands his food warm. We believe that it is pleasing to God for her to prepare food for her husband on that day, but to make her work just as light as possible. Some people have feeble stomachs. In a cold country, it is better in such instances to warm the food.

God did not make the Sabbath to be a curse, but a blessing. There is danger of our doing as the Jews did, making it a burden. They condemned the disciples because they rubbed out wheat in their hands on the Sabbath day, looking upon it as a species of threshing grain. Our Lord justified the disciples in the work they did. He tells us that the Sabbath was not *against* man, but it was made *for* man, to be a blessing to him.

The great general rule ought to be this,—that the work on the Sabbath be minimized to the utmost, so that there will be more time and more comfort in the observance of the Sabbath than could otherwise be. The one who has it in his heart or her heart to remember the Sabbath day to keep it holy, with love to the great God who gave it, will put forth every effort to minimize secular work, and so secure as much of the time as possible for true worship and missionary effort. These questions of conscience must be decided by the individual himself.

34—THE SUN STANDING STILL, JOSHUA 10:12

Joshua asked the Lord that the sun should stand still; but the astronomers claim that the sun stands still all the time, and the earth moves. How should we understand this?

C. L.

It is easily understood if we will allow the common usage of language to prevail in the Bible as it does elsewhere. We speak of the sun rising and the sun setting. We do not mean that. We all know that the portion of the earth upon which

God has warnings, in His prophetic word, concerning these very times in which we are living. This one quoted from the words of the Saviour is one of them. He tells us that the days of the coming of the Son of man will be as was the time of Noah, and it is stated that in that time "the earth also was corrupt before God, and the earth was filled with violence." Gen. 6:11.

The predictions of the Bible abundantly show that violence, crimes, and wars are among the things that will especially mark the closing days of time. We need to study and understand these prophetic utterances. We must not allow ourselves to be deceived by those who would have us believe that everything is all right, when our senses ought to show us that there is very much indeed that is all wrong.

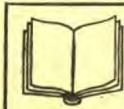
we are has revolved toward the sun; and we know that when the sun sets, that portion has revolved away from the sun. It is easily understood, though we use the language of appearance. So it was in Joshua's day. The sun did not go down. Joshua desired that it should not go down in appearance—should stand still. This could have been met in two ways. The reflection of the sun could have been cast back upon the earth just as long as God desired it, if He chose to work that way; or He could have retarded the motion of the earth, so that the day would be much longer. It was in God's power to do either.

35—"WHATSOEVER THY SOUL DESIRETH," DEUT. 14:26

How do we reconcile this text with the first part of the chapter, regarding what we shall eat and drink?

C. C. L.

The first part of Deuteronomy 14, down to verse 21, is very specific regarding what we may eat and what we may not eat. A general statement does not overthrow special demands. The children of Israel certainly would not understand that the instructions given in verse 26 set aside the very specific instructions given in the first part of the chapter. The things that their soul desired would not be outside of God's express prohibitions. This is very evident in the laws of modern governments. There are laws which, taken by themselves, would seem to allow all kinds of liberty and license; but there are specific expressions which greatly modify the general law. Verse 26 is a general permission which God gave to His children when they came up to the great feasts; but they clearly understood that it did not imply the transgression of the specific laws which God had Himself given.



SYSTEMATIC BIBLE STUDY

IN our reading during the next few weeks, we will have a number of chapters that are devoted to long genealogies. It may not appear that it will be profitable for us to take the time to read these lists of names; but the more familiar you become with the Bible, the more interested you will be in them. You will find the names of many of these men and women elsewhere in the Bible, in connection with historical events, or as manifesting important national traits of character. While the value of this matter may not be apparent to us at the start, yet we may be sure of this one thing,—that since God's providence has placed it in the Sacred Volume, it is there for a purpose.

SCHEDULE FOR THE WEEK ENDING OCTOBER 17

2 Kings 12-19
Ezekiel 11-17
Proverbs 13-20

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

The Courage of a Modern Missionary

Threatened by the Police, but Went On with His Work — Arrested and Cast into Prison — Magistrate Impressed and Non-plused at the Trial — His Victorious Success

By ROSS C. PORTER

Superintendent Asiatic Division of Our Work



ONE of our European missionaries related an experience that impressed me as an illustration of how God directs and overrules in mission advance. I will give it as I heard it related, as nearly as I can remember it.

A company of people in Rumania, who had been reading the Bible, and literature bearing upon the second coming of Christ, and upon the last gospel message, which is to prepare a people for that event, wrote to Hamburg, Germany, for a minister to come and baptize them into their newly found faith.

"YOU ARE WARNED NOT TO BAPTIZE"

Rumania is one of the most strongly Catholic countries of Europe. When the missionary arrived, as he stepped from the train, a policeman tapped him on the shoulder, and inquired if he were from Germany. He answered that he was. The officer asked him if he were a Protestant minister. Again the answer was in the affirmative. He then said, "I am instructed by the magistrate to inform you that you are warned not to baptize any persons in this state except you baptize them into the state church."

To this warning the minister courteously replied, "I have not baptized any person in this state into any church." The policeman responded, "No, sir; but I give you warning." The missionary replied that he was to hold a service on the hill, and gave him an invitation to attend it if he wished to do so.

THE OFFICER WITNESSES THE BAPTISM

The service was held, the officer attending. At the close of the service, the missionary announced another service to follow immediately, which was to be held down by the waterside, and to which all were invited. After the usual opening, the missionary walked into the water until he reached the usual depth for performing the baptismal ceremony, when he invited those who desired baptism to come into the water. The candidates came. They were immersed, in keeping with the gospel commission.

The officer witnessed the baptism from the

bank. When the service was concluded, and the congregation dismissed, the missionary came out of the water. The officer stepped up to him, and taking him by the arm, said, "You are my prisoner," and led him to jail, and locked him in a cell. The magistrate who gave the warning against baptizing candidates except into the state church, was the magistrate from whom the missionary must obtain his passport to return to Germany. Since he had offended him, how was he to get his passport?

Believing that he was acting as a missionary must under divine commission, he decided to ask God to give him his passport and hasten him on his return journey, as other important engagements awaited him. There in his prison cell, like Paul, Silas, Peter, and John, of apostolic times, he prayed and gave thanks to his God that he was

counted worthy to suffer shame for Christ's name. He prayed for an early release from his confinement, and a passport to return to his work in Germany.

THE ENRAGED MAGISTRATE

The officer reported the case to the magistrate, who was greatly enraged to think a stubborn German missionary had defied his authority. He summoned the offender to appear before him at once for trial. He expected to see a hard, defiant looking man when the prisoner was brought before him, and he was quite surprised when the officer brought in a very pleasant looking, calm, and perfectly composed Christian gentleman.

The magistrate said to the missionary: "You do not look like a bad man. Why did you disregard my warning, and baptize into another than the state church?" The missionary replied: "I am preaching the gospel and baptizing believers under a commission from the King of kings, which authorizes me to preach the gospel and baptize believers in every nation under heaven. No magistrate or officer of the law has a right to interfere with my carrying out that commission so long as I conduct myself civilly."

He gave the commission as follows: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28: 18-20.

COMMISSIONED BY THE SAME KING

The missionary then said: "This commission gives the gospel minister the right of way to preach and baptize believers in every nation, and to instruct them to observe all the teachings of Christ, unqualified by any requirement to surrender the rights authorized in this commission if opposed by the civil authorities.

"You, as a magistrate, are acting under a

commission from the same King; and as a civil officer, you are a 'minister of God' to keep the peace in the state, while I, as a minister of the gospel, preach the gospel and baptize believers. If we both keep our proper places, and each acts in his legitimate sphere, we will never conflict while in the performance of our duties, as we are both under commission from the same King."

Turning to the officer, the magistrate said: "I have never had a prisoner before me who talked to me as this man has. I do not know what to do with him. There is a train just leaving for Germany, and I think we would better give him a passport and put him on that train, so sending him out of the country." The passport was written, and the officer escorted the missionary to the train, giving him his passport, and he left for Hamburg, Germany, on the first train leaving the city after the baptism.

MAGISTRATE ASKS THE MISSIONARY TO RETURN

One year later, the magistrate instructed his clerk to write to that missionary, inviting him to return and hold a series of meetings in the court room in which he was tried, saying that that talk about the gospel commission had remained with him ever since, and he desired to hear more of such gospel preaching.

This was a most remarkable overruling of divine Providence. He who from His throne in the heavens superintends His work on earth, declares that "all power is given unto Me in heaven and in earth." This is the prelude to this authoritative commission. He heard the prayer of His missionary, reversed the decree of the magistrate, opened the prison doors, secured from an offended magistrate a passport, and sent His servant on his homeward way rejoicing in the omnipotent power of the commission which superintended his mission, and then impressed the magistrate to send for the minister to come back to tell him more of the sweet gospel story.

A Faithful Colporteur in the Philippines

His Successful Work—Experience with a Dog

THE following cheering word comes from Brother Floyd Ashbaugh, who has been working alone as colporteur in the Philippine Islands for the past two years:

"During my two years of work in the Philippines as a colporteur, the Lord has abundantly blessed me, and kept me from sickness and disease.

"Besides placing several hundred copies of truth-laden books in the homes of the people, I have had the blessed pleasure of seeing some take their stand for the gospel. One young man in Manila bought a book of me, became acquainted with our workers, accepted the truth, and is now a faithful worker. Two sisters from Iloilo accepted the gospel message from reading tracts and from a few Bible studies.

"EAT HEARTILY"

"I usually board with the people when out on colporteur trips, though the fare is sometimes scanty. One man gave me two raw eggs and a piece of bread for breakfast, with the admonition, 'Now eat heartily, for it is a

long way to the next town, and you will get very hungry if you don't."

"It is almost pathetic to see the efforts some of the Lord's poor will make to purchase books containing the gospel. One man sold his pig, a woman pawned her jewelry, another arranged to make monthly payments from their small earnings,—and all that they may have the truth.

"The work has its difficulties as well as its pleasures, but colporteurs do not go to their fields looking for the easy places. They take hold where the Master calls, whether the work is hard or easy. Under the tropical sun or in the pouring rain, among typhoons, plagues, fevers, or outlaws, the Lord's promises are sure. Not one fails. It is our blessed privilege to "abide under the shadow of the Almighty."

"The books are exerting a great influence in favor of the gospel message.

FIRST COLPORTEUR'S INSTITUTE IN THE PHILIPPINES

"Three weeks ago, I attended our first colporteurs' institute in Manila. About thirteen attended regularly, and several give promise of making successful workers. In the future, I shall give more attention to training native workers to handle the books successfully. The Lord is blessing in a special manner the work with the printed page in this field.

THE FRIGHTENED DOG

"I went one evening to deliver a book. After I had waited some time for admittance, a bristling dog was suddenly shoved out through the door, with instructions to devour as large pieces of me as possible. The dog, however, was more frightened at me than I at him, and ran off growling, while I stood my ground, and asked the inmates to explain their peculiar action. After explanations and apologies, the man paid me for his book.

"At one place, I took seventeen orders in about three hours. At a town gathering, I was introduced by a prominent man, who ordered the book and spoke in its favor. Then the people came up and signed their names.

"The work is onward in this field. We love it, and have no desire to leave. Our courage and faith in the speedy finishing of the work were never stronger than at present."

T. E. B.

WANTED FOR MISSIONARY WORK

Clean copies of SIGNS and other Adventist literature for reading rack. A steady yearly supply is desired. Mrs. F. R. May, Box 145, Bartlesville, Oklahoma.

SIGNS, Reviews, and tracts, for free distribution. W. Davis Burt, R. D. 3, Nicholson, Pennsylvania. A quantity of papers for missionary purposes. Mrs. Jennie Lamb, Cloverdale, California.

Clean copies of present truth publications, including War Extras. Please accept thanks for all such favors. Emma Kincaid, 2557 A Hebert Street, St. Louis, Missouri.

All denominational literature for missionary purposes. Mrs. Louisa Hedrick, L. Box 375, Lake Arthur, Louisiana.

A continuous supply of denominational papers, magazines, tracts, leaflets, etc., for free distribution in San Diego. J. Gregory, Paradise Valley Sanitarium, National City, California.

WANTED

Steady work on ranch by experienced man with family of small children. I know this party to be willing, experienced, and very handy with tools and other farm work, including milking. When I was on my ranch, I would have been glad to have steady help like this brother. For particulars address Joseph Clark, 1511 K Street, Sacramento, California.

What Is Coming?

One of the very best ways to create that temperance wave "public opinion" is to circulate freely good prohibition papers, tracts, and leaflets. They don't "talk back" nor argue, but quietly, persuasively, and in a dignified way, win friends to the temperance cause wherever they go.

This fight against the liquor traffic must be supported by every one who is opposed to that traffic. *Don't leave your part for some one else to do.* Make a selection from the documents listed below, and hand them out to people at their doors, in the cars, on the street.



"The Demons' Council." A unique document written in allegorical style. 10050c

"Prohibition or the Liquor Traffic—Which?" contains admissions from the opponents of prohibition as to the evils growing out of the liquor traffic. This is one of the strongest arguments favoring prohibition. 10050c

"Story of a Dry Town." An interesting story of a town as it was with its seven saloons, and the results two years after it went dry. 10025c

"Why Does the Saloon Exist?" The saloon man says he has a legal right to do business. Has he? This publication presents the "legal right" phase of the question. 100\$1.00

"Dark Valley Railroad." In two colors, in the form of a railroad time-table. Gives names

of stations, time of arrival of trains, and shows map of the route. Cigaretteville, Mild Drink, Tipplersville, are some of the stations. 100, \$1.50

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Alcohol—The Destroyer of Men

Alcoholic Liquors Not Nutrient—Pathological Effects—Degeneration and Destruction Everywhere
A Brood of Curses Threatening Civilization

By DAVID H. KRESS

IN many of our civilized countries, especially among the ignorant classes, alcoholic beverages have in the past been considered highly nutritious; and because they increased bodily weight, physicians recommended their use to the emaciated and the sick. The nursing mother took beer to increase the flow of milk, or because of the quieting influence it exerted on the nursing child.

As a result of these erroneous ideas, drunkenness among women increased, until this has become one of the most serious problems that confront Great Britain.

Beer and wine produce body weight, but this is no evidence that they are nutrients. The increase in weight is a pathological process, not a physiological one. While in appearance the drinker may be the picture of health, in reality he is a physical degenerate. He is incapable of recovering, often, from the mildest disorders.

Alcoholic drinks produce a species of degeneration of all the organs of the body, but they affect chiefly the heart, the liver, and the kidneys. Dr. Bollinger, of Munich, a city that has the reputation of consuming more beer than any other city in the world, says it is a rare thing to find a normal heart or a normal kidney in an adult resident of that city.

The degenerative effect on the organs mentioned is not the worst feature of this excessive consumption of alcohol. Alcohol affects the brain in the same manner that it affects the heart and the kidneys. It causes brain degeneracy, and moral degeneracy is always associated with brain degeneracy. In speaking of the influence of beer on the German nation, Prof. Edward von Hartmann says, "Although of all nations, the German has the highest capacity for culture, the general culture of its higher classes is undergoing frightful retrogression, because of the beer consumption of its students."

Dr. A. Forel, of the university of Zürich, says: "To be convinced of its moral effect, one needs only to study in Germany the beer jokes, the beer conversation, and the beer literature. Among the academic youth of Germany, the drinking of beer has truly killed their ideals and their ethics, and has produced an indescribable vulgarity."

Twenty years ago I was connected with a medical mission in one of the most degraded portions of the city of Chicago, where I had opportunity to observe the influence of drink upon the people. The misery, the sorrow, the degradation, physical, mental, and moral, were appalling. The inquiry frequently came to me, "What is responsible for all this wretchedness?" There could be but one answer—*alcohol*.

I recently visited some of the South Sea Islands, where the results of the use of alcohol are much more pronounced. In civilized countries, where the nature of these poisons is understood, their use is confined generally to adults and chiefly to men, and is discouraged among women and youth. It is not so among the natives of those islands. The results are sad indeed. The ungoverned

passions stimulated by drink have dragged them down to an appalling state of degradation.

When Captain Cook first landed in the islands of New Zealand, he noted that the natives were perfect in form and features. At ninety they were still agile and active, showing little evidence of age or degeneracy. Serious wounds, he said, would heal without having any apparent attention. The Maoris were at that time pronounced the finest specimens with which the Anglo-Saxon race had been brought in contact. Now drunkenness is witnessed everywhere among them, and lewdness and immorality of the worst type exist. The Maoris of to-day are degenerates. They have been reduced in numbers from 120,000 to less than 40,000. Chief Justice Stout, of Wellington, in passing

GREAT BARS

By Eliza H. Morton

BEFORE great bars the traffic stands
That leads men down to hell,
That asks for license to do wrong,
And sings, "All, all is well."

Public opinion is a bar—
To degradation low.
It puts a bar on the saloon.
Its bugle cry is NO.

Before the bar of science, pause,
You drunkards, ere you die.
Know, alcohol is death condensed.
Drink it and helpless lie.

The bar of common sense appeals
To all that's noble, true.
It says to man: "Arise. Be strong.
The victory is for you."

The bar of the eternal God
Condemns "high license" strife.
Wo, wo to him who builds with blood,
Who takes his neighbor's life.

sentence in the case of a drunken native, said, "If this drinking among the Maoris is not checked, we are in measurable distance of the time when the Maori race will be exterminated."

The natives of Australia, when first discovered by the white man, were a strong, robust people. They are now almost extinct.

The same brood of curses is threatening the existence of civilized races, as well as the savage races mentioned. The death-rate of France exceeds the birth-rate. The French people are dying out, just as certainly as are the natives of New Zealand and Hawaii. America is not securely great. Like Babylon of old, she may say, "I sit a queen, and . . . shall see no sorrow," at the very time when the fearful results of drink and vice are writing her doom. Like causes, if continued, will produce like results.

What Some Eminent Physicians Say About Alcohol

SIR ANDREW CLARK, great London physician: "I am speaking solemnly and carefully, in the presence of truth; and I tell you that I am considerably within the mark when I say that, going the rounds of my hospital wards to-day, seven out of every ten owe their ill health to alcohol."

DR. LORENZ, famous Austrian surgeon: "I am a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No one can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon, I must not drink."

PROFESSOR OSLER, "Principles and Practice of Medicine": "It was formerly thought that alcohol was in some way antagonistic to tuberculous disease, but the observations of late years indicate clearly that the reverse is the case, and that chronic drinkers are much more liable to both acute and pulmonary tuberculosis."

T. D. CROTHERS, M. D., Hartford, Connecticut, superintendent Walnut Lodge Hospital: "The latest and most authentic statistics show that over ten per cent of all mortality is due to the abuse of alcohol, and fully twenty per cent of all disease is traceable to this cause; also, that over fifty per cent of insanity, idiocy, and pauperism springs from this source. All authorities agree that from seventy-five to ninety per cent of all criminality is caused by the abuse of alcohol."

DR. WILFRED T. GRENFELL, missionary to deep sea fishermen, Labrador: "We find that the perils of the harbor are far greater than the perils of the sea; that more lives are ruined and more misery and suffering are caused by the vices of the port than by the shoals and hidden rocks along the coast." "It [intoxicating liquor] is far and away the most serious danger the seaman of this day has to contend with."

DR. CLOUSTON, quoted by Dr. Horsley in his "Alcohol in the Human Body": "From the medical and scientific point of view, we have this great physiological fact before us, that the first thing alcohol does in ninety-nine cases out of one hundred is to affect the mental working of the brain of the man who imbibes."

SIR THOMAS BARLOW, M. D., K. C. V. O., *British Medical Journal*, April 1, 1905: "Wine is not, as is supposed, 'the milk of the aged'; it tends to produce cardiac weakness, muscular and rheumatoid pains, and deterioration of the fine arterioles and blood-vessels. Alcohol is also responsible for much insanity and mental disorder."

SIMS-WOODHEAD, M. D., professor of pathology, university of Cambridge: "A man under the influence of small quantities of alcohol has no right to believe his own senses. He can not trust them to give him correct facts, and he can not rely upon his judgment for the interpretation of facts."

"BIBLE religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises."

Russia—

"Turned Back" (by Japan?)
"Brought Forth"
(in the Present War?)

TITLE of an article appearing in the November number of the *Signs of the Times Magazine*. It is a study of the thirty-ninth chapter of Ezekiel.

Some of the others are: "Austria's Fate in the Present War"; "Demons Stirring Up War"; "Armageddon"; "Turkey's Attitude in This War"; "Our Times Foretold"; "How the European War Is Fulfilling Prophecy"; "Is the Anglo-Russian Alliance Foretold in Prophecy?" "Devil Worship in London"; "The Call of the Hour."

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of the October number had to be printed to meet the demand. Agents, finding such a ready sale for it, ordered a second time. They will find the November number just as good, and we venture to say, "one better."

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Signs of the Times Magazine
Mountain View, California

BOOK NOTICES

"A HUNDRED YEARS OF MISSIONS," by D. L. Leonard, D.D., associate editor of the *Missionary Review of the World*. Price, cloth, \$1.20 net; by mail, \$1.33. Funk and Wagnalls Company, New York and London.

This is the third edition of a book with which many students of missions are familiar. It is the story of progress which has been made since Carey's beginning, brought down to the year 1913, and thoroughly revised. Among its twenty-four chapters are, "The Christian Idea of Missions," "Missions in the Early Centuries," "The Non-Missionary Centuries," "The Reformation and the Discovery of America," "A Great Missionary Revival," and then, "The Various Missions in the Various Parts of the World," concluded with "A Land Which Remains to Be Possessed." Every student of missions should read the volume.

"THE BREAK OF DAY." A South African story by M. Sinclair Middlemiss. Drummond's Tract Depot, Sterling, Scotland; S. W. Partridge and Company, Ltd., London.

The object of the story is to show the work that has been wrought in South Africa in a missionary way—something of the progress that has been made. The little story tells what has been demonstrated by many a missionary's work,—what the gospel itself will do among the most ignorant and benighted.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 13, 1914

The Progress of the Papacy and Enlightenment

THE American Federation of Patriotic Societies and Voters which held its first annual meeting in Chicago in the month of June, has recently published a pamphlet giving the address of the national president of the society, together with the constitution and by-laws of that organization. The aim of the organization, in the main, is to combat the political activities and ambitions of the papal church in the United States. They have a list of vice-presidents in the various states of the Union, and seem to be organized for quite thorough work.

They are working on the plan that enlightenment in regard to the work of the papacy will counteract her influence. A sentence from the president's speech says:

"The Roman Catholic hierarchy, creation of the Dark Ages, can not stand before the light. In this country, in particular, it finds it hard to hold its own immovably, because the very air of our loved America breathes freedom, liberty, democracy, while the Roman Church, the greatest promoter of ignorance and superstition, is the very antithesis of these."

Those who are seeking to combat the activities of the papacy without having a knowledge of the prophecies of God's word which pertain to the restoration of that power, do not realize what they are doing. There is nothing so misleading as to think that the Roman Catholic hierarchy can not stand before the light. That organization has a hold upon this world that will yet dominate not merely the politics of America but the political organizations of every country on earth. The prophecy definitely says that all the world shall "wonder after the beast" whose "deadly wound" is to be "healed."

The papacy is meeting the education and the enlightenment of this country by building colleges and universities; and her priests, bishops, archbishops, and cardinals are among the most highly educated, and are the most astute politicians in the world. To borrow the language of one who has had great insight into this question through the light of prophecy: "A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success."

The papal church will wield the greatest power, just before the close of time, that it has ever held in all its history. This fact should be made prominent, and constantly kept before the world.

"The Demoniac War"

IN the *Advance*, one of Chicago's leading religious weeklies, for September 24, we find the following paragraph referring to the European war:

"We have called other great wars 'the Crimean War,' 'the Franco-Prussian War,' and 'the Civil War.' But this is the demoniac war. Rulers that we thought were efficient promoters of peace and industry and commerce and culture are acting as if they were possessed by the devil. They are mad; mad because for so long a time they have been gratifying their egotism and selfishness and arrogance. In their insanity they indulge in the most insolent sacrilege. They plan their devilish work and then haughtily declare that they are doing it by the grace and in the favor of God. . . . This demoniac war proves to us that European civilization is superficial. It is but veiled animalism and gilded savagery."

It must be recognized that in saying the foregoing, the editor of the *Advance* is stating the facts, and furthermore, it should be added that in harmony with these facts, the word of God specifically informs us that the "spirits of demons, working signs," will "go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16: 14.

It is well for men to recognize that this war in Europe is a "demoniac war," but we must also recognize that it is in direct fulfillment of prophecies which foretell the war spirit of this age, and which furthermore clearly foreshadow that the second coming of Christ is very near at hand.

This "demoniac" war is not the real Armageddon. That war is still a little way in the future. This one will be terminated, and there will be a brief period of peace—if we are correct in our interpretation of these prophecies. Some believe that there will be at least one more furious outbreak of war before we finally come to the great Armageddon, which involves the whole world just at the time of the second advent.

The Medical Profession and Alcohol

THE *Journal of the American Medical Association* is one of the great recognized medical authorities in the United States, and for that matter, has a good standing in other nations of the world. In discussing various health questions that enter into the subject of war, the editor, in a



Boston Photo News Co.

Grand Duke Nicholas Nicholasavitch, commander-in-chief of the Russian forces against Austria and Germany. He has been one of the leading spirits in improving the efficiency of the Russian army, since her combat with the Japanese in 1904-1905. The whole world has been surprised by the marvelous celerity of Russia in mobilizing her troops and getting them into action against Germany and Austria-Hungary.

recent article, refers to Earl Kitchener's counsels to the English soldiers to abstain from drinking; to the order of the German emperor against treating the soldiers in his army; and to the order of the French against the sale of absinth.

The *Journal* says that it is immaterial whether the reports of these orders against alcohol are correct or not, but nevertheless "the truth is that the relation of alcohol and fighting has been squarely met, and the fact admitted that they are not compatible." The editor also affirms that the tendency among thinkers is all in the direction of discountenancing the use of alcoholic drinks.

Old Virginia Goes "Dry"

WEST VIRGINIA went into the column of prohibition states some time ago; and on September 22, old Virginia held her election, and state-wide prohibition is assured. The returns, which are not yet quite complete, show a majority of 32,825 out of a vote of 121,763, or nearly two to one. Even the cities gave prohibition a majority of something like 2,000 votes. Nine out of the ten congressional districts were carried.

On November 3, Oregon, California, Colorado, Washington, Ohio, and Arizona will vote on the question of state-wide prohibition, and it is to be hoped that they will all go into the prohibition column.

Another significant gain to the cause of prohibition occurred in Kentucky on September 28. Kentucky has been noted for years for its superior brand of whisky; but out of the twelve counties in which local elections were held, prohibition carried in nine.

Let the good work continue.

Homeless and Destitute Through the European War

NEWS is censored so closely that it is difficult to get any reliable word in regard to existing conditions in Europe where those mighty armies are in such deadly combat. But enough is getting through to let us know that hundreds of thousands of people are rendered homeless, and not only homeless, but without food or adequate raiment for the rigorous winter that is now coming on.

We may deprecate the barbarities of this war, we may talk of its horrors, and all of this may be very proper; but in addition, we must not forget that, unless we who are in this more favored land render substantial assistance, thousands upon thousands of little children, helpless women, and old men, will have to suffer and die through sheer lack of the necessities of life.

Our General Conference has a well-organized plan for rendering assistance to these destitute and helpless people. We have reliable and competent Christian men and women right on the ground to whom funds are sent, and these see to it personally that every dollar is expended judiciously and carefully.

Your heart must be touched by this situation, and possibly you have thought that you would like to send means to help the work if you only knew how to send it so as to be sure that it would reach the desired place and accomplish the good intended. Money sent for this purpose to the treasurer of the Pacific Press Publishing Association, Mountain View, California, will be promptly forwarded to these suffering ones, to keep them from perishing through cold and hunger.

Los Angeles and the Sunday Law

THE Los Angeles Chamber of Commerce sends out the following concerning the proposed Sunday law for California:

"Resolved, That in the matter of the initiative act to provide one day in seven as a day of rest, which is to be placed on the ballot at the fall election, which will be held November 3, 1914, and will be designated thereon as proposition No. 45,

"We, the Los Angeles Chamber of Commerce, do hereby go on record as not favoring the act as drawn, because the adoption of such a law would not be for the welfare of the state of California, or her industries, or her labor.

"While the general principle of one day of rest in seven is not objectionable, and is generally and popularly observed regardless of legislation, the proposed act, masked under an innocent and popular title, is of the same class as proposition No. 3, known as the 'Eight Hour Law,' and would be about as drastic in its operation; it is discriminatory in its provisions, difficult of interpretation (except to the trained legal mind), and its drastic penal clause and provisions for enforcement would fill our courts with thousands of cases where its terms had been innocently violated in the daily occupation of life for want of a clear understanding of its terms, thereby entailing wide-spread hardship."

This is certified to by the president, Louis M. Cole.

As referred to in a note last week, this action was taken after the proposed law had been carefully examined, and competent legal counsel had reported on it. Such opinions should receive due consideration.

J. O. C.

A LITTLE leaflet containing three new temperance songs, with the words of "America" on the back, may be had for the nominal price of 25 cents a hundred, by addressing C. A. Smith, Mountain View, California. The songs are: "California Free" (tune, "Marching Through Georgia"); "Onward, Christian Voters" (tune, "Onward, Christian Soldiers"); "My Bonnie Laddie O," adapted from "Blue Bells of Scotland." These songs have been sung with good effect in temperance campaign meetings.