

Signs of the Times

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THIS WAR-MAD WORLD AND THE PROSPECTS FOR PEACE



MEN may conjecture, but they can not throw any light upon the present war situation in Europe, or the pending battle or war of Armageddon. The inspired author calls the latter "the battle of that great day of God Almighty." All nations of earth will be involved in it.

THIS WAR A NOTE OF WARNING

Relative to the European war and its meaning, the word of God only is prepared to speak authoritatively. The present war will not be followed by universal peace—the millennium—as some have declared. This war is a signal, a note of warning, a prelude to the forthcoming Armageddon.

When the European war is ended, whatever the outcome, there will be a temporary lull. After a period of comparative peace, the nations will come up to the Armageddon war, which will be the supreme outburst of six thousand years of pent up war

ARMAGEDDON AND THE KINGDOM OF GOD—TURKEY'S PART IN THE GREAT WAR TRAGEDY—SIGNIFICANT EVENT WHEN TURKEY FINALLY FALLS

By Hampton W. Cottrell

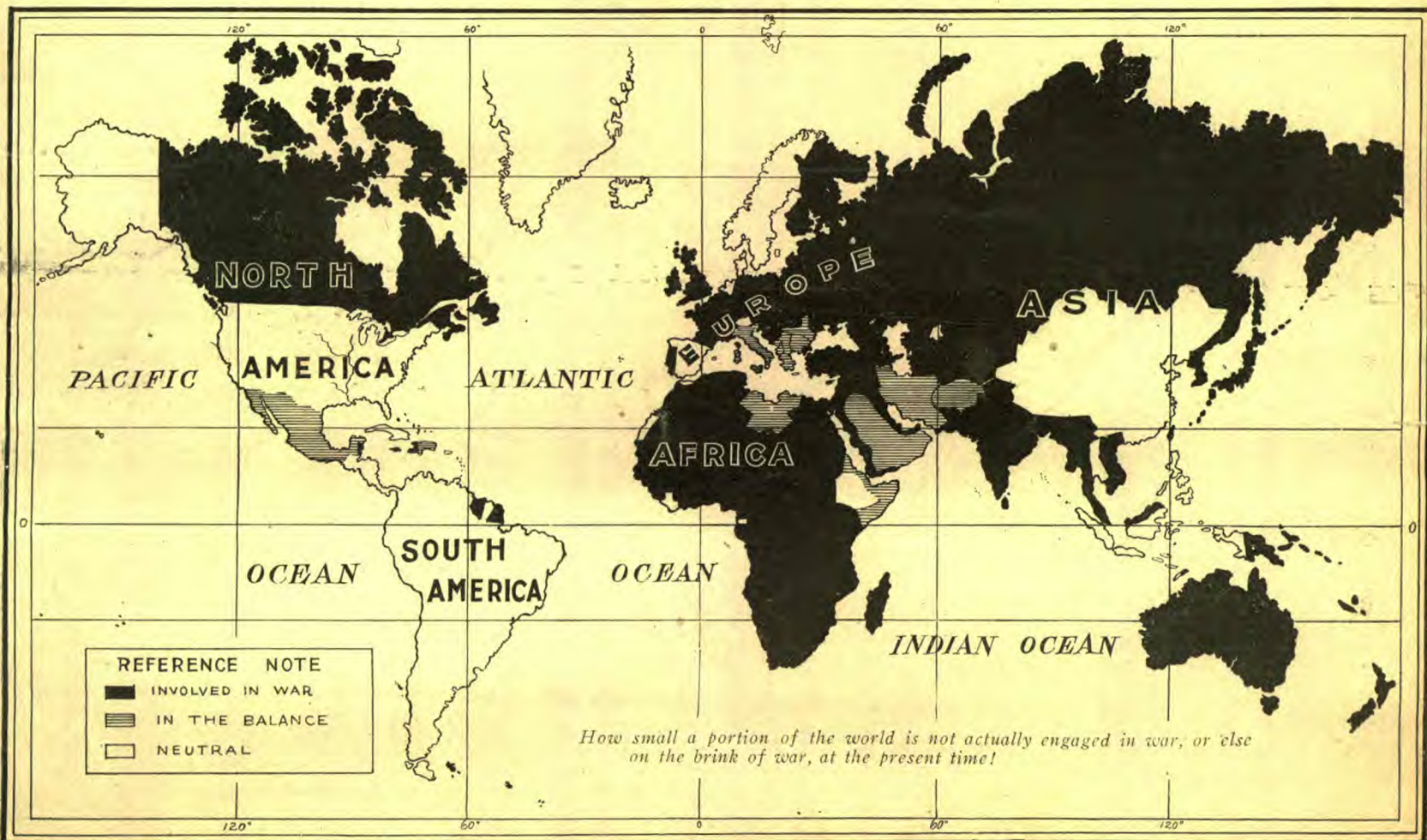


energy. The war spirit in men will be stimulated many fold by the vivifying influence of the spirits of demons from the regions of spiritual darkness.

ALL THE WORLD WILL BE INVOLVED

We read in the prophetic book of the New Testament, "And the nations were angry." Rev. 11:18. When this text meets its complete fulfilment, all earth's kings and other rulers, together with all subjects and citizens of the powers that are, whose hearts are not regenerated by God's grace, being inspired by

the spirits of demons, will be involved in the battle of Armageddon; but God's people "shall be delivered." "I saw three unclean spirits like frogs come out of the mouth of the dragon [pagans], and out of the mouth of the beast [unregenerated papists], and out of the mouth of the false prophet [apostate Protestantism]. For they are the spirits of devils, working miracles, which go



forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . . Armageddon." Rev. 16: 13-16. This text and its context recite the events leading up to the Armageddon battle.

AN UNPRECEDENTED TIME OF TROUBLE

"And at that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation: . . . and at that time thy people shall be delivered." Dan. 12: 1.

The standing up of Christ, after the events preliminary to Armageddon have been enacted, and prior to the battle of Armageddon, is His signal to all inhabitants of the universe that His work as Mediator has ended, and probation has closed; that He has laid off His priestly robe, and donned His kingly attire. He then receives His kingdom. The veil of the long night of sin has lifted, and the day of eternal light and righteousness is beginning to dawn, never to fade again. Then will be fulfilled the scripture, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 15: 8 and 11: 15.

At the time of the standing up of Christ, when He takes the reins of universal government, then the judgments of God, which have been so long withheld from the incorrigible, will be made manifest among the rebellious nations of men, as indicated: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15: 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 16: 1. During this part of earth's drama will begin the war of Armageddon, in which all nations will be engaged. Verse 14.

THE MEANING OF THIS TRAGIC WAR

Let us return to the present European situation, and ascertain the meaning of this tragic war.

Yesterday the subjects of the European governments were neighbors — yea, brothers; but to-day men appear to be possessed by a mania of thirst for the life-blood of the personnel of opposing armies. The tragical character of the present war can not be compared to any ever heretofore chronicled in the annals of history. From earth and sky, from on the sea and under the sea, from

the front and the rear, mighty life-destroying implements of war deal wholesale death and devastation to city and country, as though actuated by demons. It is surely more cruel than savagery. It is a blighting, withering curse on the fair name of civilization, not to mention the fact that it is promoted by supposedly Christian nations.

THE KINGS OF THE EAST

But God foreknew that morbid-minded men, maddened, crazed, intoxicated with carnal greed and selfish ambition for power, would have it so; and thus He declared two thousand years ago, that men might know that He is God.

The river Euphrates is a Biblical emblem,

European war the dominant factor in the drying up, in the near future, of the water of the Euphrates—the suppression of the Turkish power in the European portion of his dominion. The present war in Europe means at least the banishment of the Turk from Europe. "The Eastern question" will then be settled at least in part. The prophecy will still be in process of fulfilment when he plants the seat of his government in Asia. Dan. 11: 45. The prophecy must be fulfilled. The Turk must leave Europe. This is the significance, in part, of the European war.

THE BREAKING OF THE TURKISH POWER

The stronger European powers that have for many years helped the Turk, are themselves now engaged in this bloody conflict, which will tend so to weaken one of the contesting parties, that it will be powerless, when the war is ended, longer to help the Turk; and the conquering power will be so nearly a world power that there will be no one to question its right to remove the Turk, provided he has not foreshadowed his doom in Europe, and of his own accord fled to Asia. Surely this war will break the diplomatic chain that has held the Turk in Europe, or even made it possible for him to remain indefinitely with his seat of government at Constantinople, where nature erected impregnable vantage-points — the Dardanelles, the Bosphorus, and the series of seas. For centuries, the nations now involved have been unwilling that any one of the great powers should come into possession of the Turkish territory in Europe, because it would give a strong nation the balance of power.

MUST LEAVE EUROPE

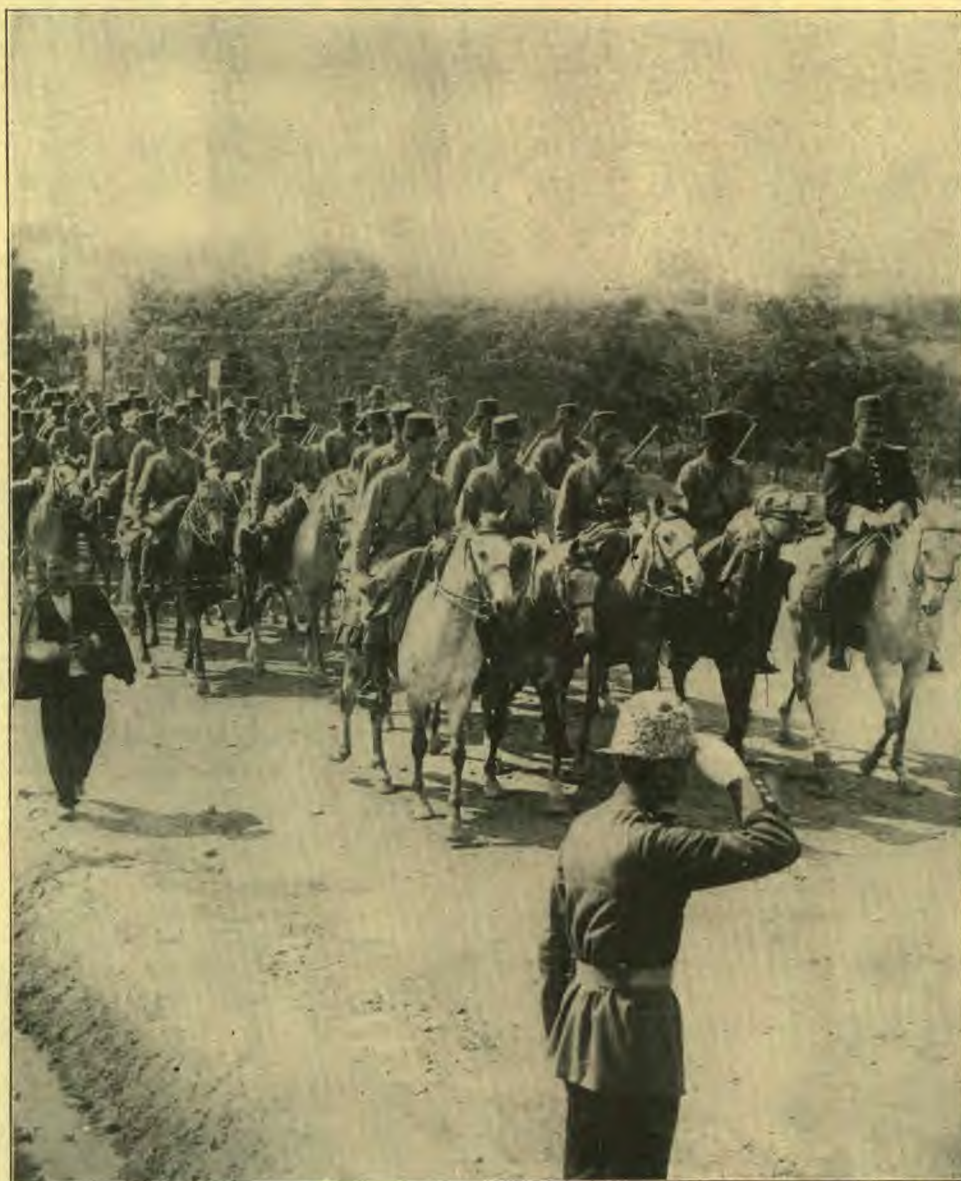
The drying up of the river Euphrates, as it pertains to the Turkish power in Europe, refers to the banishment of that nation from European soil. And the passing of the Turk into Asia will be in fulfilment of prophecy, and will be another sign of the times, and Bible students may know of the events next to follow.

He will first be driven from Europe. Then, so far as Europe is concerned, "the sick man of the east" will be dead.

CALLED "THE KING OF THE NORTH"

The Bible calls the Turk "the king of the north" in Dan. 11: 40; and in verses 44, 45 and Dan. 12: 1 it defines his career and declares his end. "He shall come to his end, and none shall help him." Dan. 11: 45. The nations have prevented extreme aggression upon the Turk heretofore in Europe. Thus

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TURKISH CAVALRY ON THE MARCH

a symbol, of the Turkish dominion. Rev. 16: 12. The water represents her national power and her subjects; for we read in Rev. 17: 15, "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." It is further stated that "the water thereof was dried up, that the way of the kings of the east might be prepared." The drying up of the "water thereof" means that the Turk, "the king of the north," "the sick man of the east," will be driven from Europe, and in the final analysis he will meet dissolution; while the beast, the papal system, with its adherents, will linger on, to be cast alive into the lake of fire in the day of final retribution. Rev. 20: 10. Turkey is now only awaiting the summons of divine Providence to meet its doom.

The environments of the nations engaged in military and naval conflict make the

Educating for Successful Service

True Ideals for the Home — Develop Correct Standards in the Children — Teach Them to Be Useful — Surround Them with Proper Associations

By MRS. E. G. WHITE

TRUE education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education.

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world.

TO STAND AT CHRIST'S SIDE

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and He desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service.

Our children stand, as it were, at the parting of the ways. On every hand, the world's enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be for good or for evil.

REACH FOR THE HIGHER ATTAINMENTS

God's word does not repress activity, but guides it aright. God does not bid the youth to be less aspiring. The elements of character that make a man truly successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous application, the untiring perseverance,—are not to be discouraged. By the grace of God they are to be directed to the attainment of objects as much higher than mere selfish and worldly interests as the heavens are higher than the earth.

With us as parents and as Christians it rests to give our children right direction. They are to be carefully, wisely, tenderly guided into paths of Christlike ministry. We are under sacred covenant with God to rear our children for His service. To surround them with such influences as shall lead them to choose a life of service, and to give them the training needed, is our first duty.

THE NOBILITY OF MANHOOD

Next to the angelic beings, the human family, formed in the image of God, are the noblest of His created works. God desires them to become all that He has made it possible for them to be, and to do their very best with the powers He has given them.

God looks into the tiny seed that He Himself has formed, and

sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree. So does He see the possibilities in every human being. We are here for a purpose. God has given us His plan for our life, and He desires us to reach the highest standard of development.

GROWTH IN HAPPINESS AND USEFULNESS

He desires that we shall constantly be growing in holiness, in happiness, in usefulness. All have capabilities which they must be taught to regard as sacred endowments, to appreciate as the Lord's gifts, and rightly to employ. He desires the youth to cultivate every power of their being, and to bring every faculty into active exercise. He desires them to enjoy all that is useful and precious in this life, to be good and to do good, laying up a heavenly treasure for the future life.

It should be their ambition to excel in all things that are unselfish, high, and noble. Let them look to Christ as the pattern after which they are to be fashioned. The holy ambition that He revealed in His life they are to cherish,—an ambition to make the world better for their having lived in it. This is the work to which they are called.

THE CHILD'S FIRST SCHOOL

The home is the child's first school, and it is here that the foundation should be laid for a life of service. Its principles are to be taught not merely in theory. They are to shape the whole life training.

Very early the lesson of helpfulness should be taught the child. As soon as strength and reasoning power are sufficiently developed, he should be given duties to perform in the home. He should be encouraged in trying to help father and mother, encouraged to deny and to control himself, to put others' happiness and convenience before his own, to watch for opportunities to cheer and assist brothers and sisters and playmates, and to show kindness to the aged, the sick, and the unfortunate. The more fully the spirit of true ministry pervades the home, the more fully it will be developed in the lives of the children. They will learn to find joy in service and sacrifice for the

good of others. The home training should be supplemented by the work of the school. The development of the whole being, physical, mental, and spiritual, and the teaching of service and sacrifice, should be kept constantly in view.

Above any other agency, service for Christ's sake in the little things of every-day experience has power to mold the character and to direct the life into lines of unselfish ministry. To awaken this spirit, to encourage, and rightly to direct it, is the parent's and the teacher's work. No more important work could be given them. The spirit of ministry is the spirit of heaven, and with every effort to develop and encourage it angels will cooperate.

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FAITH VICTORIOUS

By S. J. TOWNSEND

Thou knowest not what awaits thee, O my soul,
Th' eternal mist's 'twixt thee and the farther shore;
But God's kind providence shall control,
And light the path before.
And when thy journeyings through the mist are o'er,
And then shalt look thou backward o'er life's day,
Thou shalt have understanding, O my soul,
He led thee all the way.

As dreams when one awaketh, O my soul,
Of storm-swept voyages o'er oceans vast,
To thee shall seem, in part not, but the whole,
Thy sorrows overpast.
Through faith victorious thou shalt stand at last.
Freed from thine exile on this sin-cursed shore,
Thou shalt, with song triumphant, O my soul,
Roam free forevermore.

Then fear not thou the future, O my soul,
If but thy life be hid with Christ in God,
For thee shall have no terrors death's dark goal,
Thy home beneath the sod;
Nor yet the scourge of the avenging rod,
If thou perchance art living and remain,
His glorious form beholding, O my soul,
When Christ shall come again.

Thou shalt have change immortal, O my soul,
When Jesus' voice shall call the righteous dead;
And thou shalt hear them answering to the roll,
From tombs long tenanted.
By angel hands unto thy Saviour led,
With that vast throng ascending heavenward,
So shalt thou dwell rejoicing, O my soul,
Forever with thy Lord.

Sabbath in the Eternal World

The Foundations at Creation — To Be Observed in the Earth Made New — World-Wide Meetings in Eternity

By WILLIAM COVERT

IN creation, God so wrought as to provide a Sabbath day for man, because the works of creation were to be remembered. Ps. III:4.

The Sabbath was to serve as a memorial that would honor God the Creator and bless man the creature. Gen. 2:1-4.

God's work was wonderfully great and most glorious in the righteousness of its character. Ps. III:3.

What He did was "done in truth and uprightness," and it was done so as to "stand fast forever and ever." Even the days of eternity can not unmake it. Verses 7, 8.

THE DEEP FOUNDATIONS

The foundations of the Sabbath were laid deep down in truth, which can never change nor be moved. Examine the rock upon which it stands: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; . . . and God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. These are the generations of the heavens and of the earth when they were created." Gen. 2:1-4.

In laying the foundation of the earth, God was laying the foundation of the Sabbath. Just one week was occupied in creation, and the last day of the week was made the rest day, and this was blessed and set apart to be the Sabbath.

In making it to be the Sabbath day, it was also made to be the day of holy convocation for God's people. Lev. 23:3.

The truth upon which the Sabbath is founded, embodies the reason why God should be worshiped; and to remember the Sabbath day to keep it holy is to keep God and His work ever in mind.

The order of man's work as to time each week is to duplicate the order of God's work when our world was made. This order is divine, and is upheld by the authority of God's law, which says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

WILL NOT FAIL NOR BE DISCOURAGED

In former articles, we have traced the Sabbath from Eden down through the ages in its connection with wavering men, who have in a large measure gone contrary to the divine order of things. It is therefore evident that God's purpose for man, and the order of things as set forth in the Sabbath law, must yet be fulfilled on the earth when the Edenic order of things is restored. "He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. 42:4.

TO BE OBSERVED IN THE NEW EARTH

The prophetic Word, which can not fail, has told us about the Sabbath when the earth

is restored from sin. The fact that the Sabbath was given to man in Eden before the curse had made a mark on the works of God, forms a beautiful couplet with the Sabbath for a meeting day in the renewed earth, after the curse has been removed; and so the prophet says: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon [new month] to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

In that glad time herein foretold is portrayed the eternal age of bliss; and Sabbath meetings will be there, and monthly meetings will be there, too, according to the plan that suited best for the redeemed host.

The new Jerusalem will be admirably adapted for the great assemblies that will congregate on these stated occasions.

The plan is that those who have served as effective missionaries here shall shine there with glory like the stars, forever and ever. Dan. 12:3. And these, having kept God's commandments, and having been cleansed from all sin by the blood of the Lamb (Rev. 7:14), will have a right to the tree of life, and enter through the gates into the city. Rev. 22:14.

STATED MEETINGS IN ETERNITY

The coming of those who inhabit the new earth to the new Jerusalem from month to month may be understood when we consider that the tree of life in the city bears twelve kinds of fruit, and yields its fruit every month. What this fruit is to be, the writer does not know; but the monthly yield evidently has to do with the monthly gathering. And the Sabbath keeping has to do with the Sabbath worship enjoyed by all the redeemed host.

What a meeting there will be when the saints gather in the spacious city of gold! The Lord of the Sabbath will be there, who called the earth into being, and placed His blessing on the Sabbath day when it was made for man. Adam, who received the appointment from his Maker to keep holy the Sabbath day, when it was blessed, will be there to meet with the redeemed and keep it in Eden restored.

REWARDED FOR THEIR SUFFERINGS

The martyrs who have been slain by the haters of truth because they faithfully kept the Sabbath of the Lord will be there. When the Lord brings His people home, those who have been exiled from their homes will be there. Yes, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.

But can the reader believe that the Sabbath was abolished at the cross, to be restored when the earth shall be renewed? It is not reasonable, is it? Can the reader believe that the Lord ordered the seventh day to be kept holy from creation to the death of Christ, then ordered the first day to be kept as the Sabbath from the death of Christ

until His second coming, with the understanding that the seventh day is to be kept through the eternal ages? Such a thing does not look consistent, does it?

These inconsistent things have never been taught by the authority of God's word, and they will not come to pass. We will, however, see accomplished just what the word of God has foretold, for the word of God can not fail.

What Many Young Men Miss

THERE are thousands of young men throughout the country who seldom come into direct contact with religion. They are engaged in various lines of business, or perhaps are drifting about still undecided as to their life-work. They do not attend church. Only a very small percentage of the young men of the United States attend religious services regularly. They do not read religious literature, because comparatively little is written with a view to interesting them or meeting their needs. It is not always easy to address them on the subject of religion, for two reasons.

First, it is a period in life when men are most likely to feel independent and care-free, and without any conscious need of religion; and especially is this true in this intensely practical and material generation.

Second, for some reason, popular opinion or sentiment has raised a barrier between the intensely active, vigorous young man, who is filled with the ambition for conquest in worldly affairs, and the young man who belongs to the church, studies his Bible, and is not ashamed to have it known wherever he goes that he is a Christian.

Now, this condition is to be greatly deplored, because—

1. These tens of thousands of splendid young men could be just as practical, and could enjoy their work just as much—and more—and have just as good a time—and better—if they were whole-hearted, sensible, genuine Christians.

2. The church is in desperate need of the vigor and enthusiasm, the moral and spiritual power, that such an accession to its membership would bring.

3. Notwithstanding all the learned discussion of theology and philosophy and higher criticism and science, the great fact remains that there is a future life, and for every human being a heaven to win and a hell to shun.

4. Thousands of intelligent, earnest, successful business men are ready to testify today that they missed the very highest and best of life during the years they drifted about without a definite Christian experience; also that since gaining this definite experience, they have found in it a mighty power to lift above the baser temptations to evil, and a practical source of comfort and encouragement during adversity, and the thing which really satisfies when everything else fails.

MEADE MAC GUIRE.

"SEEK ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

The Churches and the War Tornado

Demoniac Furies Hover over the Nations — So-Called Christians Try to Harmonize It with Christ — The Keen Rebuke of a French Skeptic

By JEAN VUILLEUMIER

UNDER the caption "Above the Fray," Romain Rolland, a French writer of note, writes in the *Journal de Geneve* of September 22 an article of which a bishop would not need to be ashamed, and which is evidence enough that there is more true Christianity, although unconsciously so, than is generally supposed, in the souls of some so-called liberal thinkers.

THE SACRILEGIOUS MELEE

M. Rolland's article was written in order to relieve his own conscience and the conscience of thousands, in all lands, who can not or dare not speak. His subject is the "European war, this sacrilegious melee, offering us the spectacle of a demented Europe, tearing itself to pieces with its own hands, like Hercules." He says:

"And thus the three greatest nations of the West, the guardians of civilization, are madly bent on their own ruin, and are calling to their help the Cossacks, the Turks, the Japanese, the Cingalese, the Sudanese, the Moroccans, the Egyptians, the Sikhs, and the Cipayes, the barbarians of the pole and those of the equator, the souls and skins of all colors! . . .

"Let us dare to speak the truth . . . to religious or lay leaders, to churches, to thinkers, to socialist demagogues. . . . This intellectual upper crust, these churches, these labor parties, are not responsible for the war. Very well! But what have they done to prevent it? What are they doing to minimize it? They are fanning the conflagration. Every one is pouring some oil on the fire.

DEMONIAC IRONY HOVERS ABOVE IT

"The most striking feature in this monstrous epic, the unprecedented fact, is the unanimity in favor of war in each and every country at war. There is a sort of contagion of murderous fury which creeps over the whole body of the earth. No one has escaped this epidemic. Not one thinker has succeeded in keeping his thought free and above the reach of this scourge. It seems as if some demoniac irony were hovering over this melee of nations, which, however it turns out, will leave Europe mutilated."

UNWITTINGLY NOTES ITS FULFILMENT

M. Rolland is not the first observer who unwittingly points to the fulfilment of John's vision in which he sees "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: 14, A. R. V.

SOCIALISM AND CHRISTENDOM

And now the writer turns his merciless logic upon socialism and Christianity (he means what is called Christendom), the two great advocates of peace:

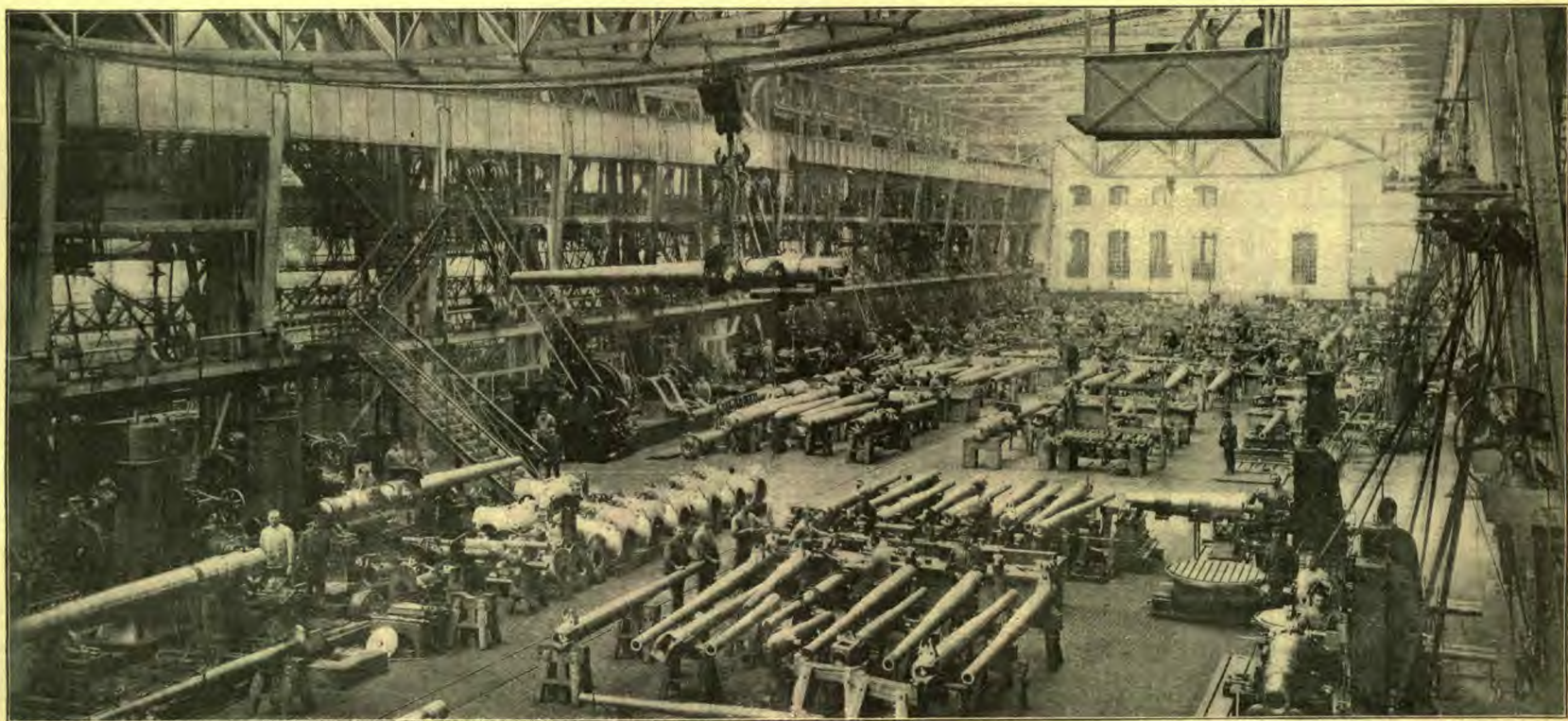
"The two moral powers of which this war has especially discovered the weakness are Christianity and socialism. These two rival apostles of lay or religious internationalism have suddenly appeared to us as the most ardent nationalists. Herve [the noted French socialist who has recently become a member of the cabinet] wants to die for the flag of Austerlitz. The purest representatives of the pure doctrine, the German socialists, vote in the Reichstag for the war appropriations. . . . It was thought for a while — and it would have been to the honor of their cause — that two or three of them had preferred being shot by the military authorities for refusing to bear arms against their brothers across the frontier. But they have protested with indignation against the supposition. All are marching, weapon on the shoulder. . . . These men, who lack the courage to die for their faith, have the courage to die for the faith of others.

"As to the representatives of the Prince of peace, priests, pastors, bishops, it is by the thousand that they are going to the fray in order to practise, rifle in hand, the divine precepts, 'Thou shalt not kill,' and 'Love one another.' . . . So strong is the cyclone which sweeps them all! So weak are the men it meets on its way — and I like the rest."

SOME PREACHERS ADMIT IT

This criticism on Christendom by the pen of an unbeliever has been practically accepted by some preachers, such as the Rev. Herbert Symonds, an Anglican minister of Montreal, who recently said:

"Christianity [he means nominal Christendom] has up to the present completely failed to influence the relations between nation and nation. While the principle of self-sacrifice between man and man has produced the most splendid type of individual, the idea of self-sacrifice as between nation and nation has scarcely dawned upon the horizon of our national life. . . . The combatants represent every form of Christianity — Greek Catholic, Roman Catholic, Anglican, and Protestant. It is therefore impossible to lay the blame on any one form of Christianity."



INTERIOR OF THE BIG KRUPP GUN WORKS, ESSEN, GERMANY

Boston Photo News Co.

Here 80,000 men are employed in building instruments of destruction. This number alone would have been a very vast army for a general to command a hundred years ago.

AN EPOCH OF SHAM AND HYPOCRISY

And as no one form can throw the stone at another, all the forms are ashamed to see and to be forced to uphold such a barbarous war at a time when they were all crying, "Peace and safety." "The church has good reason to be ashamed," said a Montreal editor recently in his morning editorial; and he further added: "The social excesses of modern times could not spread as they have spread, were the powers of all the churches exerted with that sincerity which invites the all-powerful forces of the Almighty. . . . If this were not an epoch of sham and hypocrisy, the fact that nations are making use of their tools of destruction would not cause so loud an outcry of astonishment and horror. Every sane man knows that the nations of Europe were for many years preparing for war. It was part of the prevailing hypocrisy to treat this preparation for war with comparative indifference."

TOO WEAK OR TOO BLIND

Too weak or too blind to condemn the preparations for war, now that the war has come the churches seek to justify it! This is the case with most of the pastors of the Protestant and Catholic churches in Canada. Before a large representative audience, the Anglican bishop of Montreal said: "We are indeed standing to-day for righteousness as a nation. We are fighting in a righteous cause, and we must pursue the cause we have taken, as righteous and Christian men. Christ suffered because He set His face towards righteousness, and we are suffering to-day for a similar reason." Other ministers have stated that war develops the spirit of sacrifice, which is a leading Christian principle. To this amazing distortion of the gospel of Christ, let the French infidel answer in his frank, sad, almost sorrowful voice:

MUST THEY ALSO SACRIFICE OTHERS?

"You, Christians, in order to get some comfort for betraying the orders of your Master, you claim that war exalts the virtue of sacrifice. . . . But is there no better use for the self-denial of a nation than the ruin of the other nations? And can Christians practise self-sacrifice only by sacrificing others with them? I know full well, poor souls, that many of you are far more ready to give your blood than to spill the blood of others. . . . But O, how weak, after all! Candidly admit, then, that while you do not tremble before the bullets and the shrapnels, you do tremble before public opinion devoted to the bloody idol, higher than the tabernacle of Jesus—the jealous pride of nationality. Christians of to-day, you would not have been able to refuse to sacrifice before the gods of imperial Rome."

Christians of peaceful America, where do we stand?

This War-Mad World and the Prospects for Peace

(Continued from page 2)

they helped him. But when he goes to Asia, and plants "the tabernacles of his palace between the seas [temporarily] in the glorious holy mountain," the nations themselves will make war upon him, and "he shall come to his end, and none shall help him." Dan. 11:45.

A recapitulation will show that—

1. This war in Europe means the breaking of every band that binds the Turk to Europe.

2. When in Asia, the Turk will eventually establish his seat of government at Jerusalem.

3. The next great event thereafter will be the fulfilment of the prophecy, "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered." Dan. 12:1.

4. Michael is Christ. 1 Thess. 4:16; John 5:25; Jude 9.

5. The standing up of Michael is the divine signal that the personnel of the incorrigible warring nations have permanently rejected the divine Christ, and His rising is an announcement to the world that every one will receive the fruit of his choice—that probation is at an end. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

6. Then Christ takes the reins of universal government. At the time when Christ leaves His position as Mediator, and receives the kingship, earthly nations begin to crumble at the base; for it is at that time that divine retribution begins to fall upon the ungodly, as indicated in Rev. 16:1: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

7. When Christ rises and declares His kingship, the first of the series of the seven plagues is poured out, and the others follow in their order.

8. Under the sixth plague, the river Euphrates is dried up, which is the complete dissolution of the Turkish dominion. Invading powers have conquered her, and she will exist no more forever.

But the judgments of Christ continue; for says God to Christ: "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." Ps. 2:8, 9.

A SIGN OF THE DISSOLUTION OF ALL NATIONS

The word of God gives assurance that Turkey will come to her final end, and that very soon thereafter all other nations will be brought to their dissolution. And after all war, and the effects of all crime, iniquity, and sin are purged from this domain, the kingdom of God will be set up on earth. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

There will be no invading armies there, not even natural death. Dear reader, an acceptance of the divine Christ, and adherence to God's last message, which is recorded in Rev. 14:6-14, is Heaven's call to one and all.

ANYWHERE, if it only be forward.—David Livingstone.

Educating for Successful Service

(Continued from page 3)

INFLUENCE OF ASSOCIATION

God's word places great stress upon the influence of association, even upon men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future, eternal interest.

It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure-loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.

LOST HIS PURPOSE

Many who enter school with the purpose of fitting themselves for some line of unselfish ministry, become absorbed in secular studies. An ambition is aroused to win distinction in scholarship and to gain position and honor in the world. The purpose for which they entered the school is lost sight of, and the life is given up to selfish and worldly pursuits. And often habits are formed that ruin the life both for this world and for the world to come.

As a rule, men and women who have broad ideas, unselfish purposes, noble aspirations, are those in whom these characteristics were developed by their associations in early years. In all His dealings with Israel, God urged upon them the importance of guarding the associations of their children. All the arrangements of civil, religious, and social life were made with a view to preserving the children from harmful companionship, and making them, from their earliest years, familiar with the precepts and principles of the law of God. The object-lesson given at the birth of the nation was of a nature deeply to impress all hearts. Before the last terrible judgment came upon the Egyptians in the death of the first-born, God commanded His people to gather their children into their own homes. The door post of every house was marked with blood; and within the protection assured by this token all were to abide. So to-day parents who love and fear God are to keep their children under "the bond of the covenant,"—within the protection of those sacred influences made possible through Christ's redeeming blood.

One Month of It in West Virginia

A DESPATCH from Wheeling, West Virginia, says: "Just one month from the date prohibition became effective in this state, the city workhouse was empty. Five prisoners were released, and guards and cooks have been released until the monthly pay-roll has been decreased from \$484 to \$74. On July 1, when prohibition became effective, there were 100 prisoners in the workhouse."



DR. KAUFMAN KOHLER

The JEWISH CHURCH and the BIBLE

Interesting Meeting of Rabbis in Detroit—"Higher Criticism"
Prominent in Their Teaching—Adopting Sunday Services—
Completed a New Translation of the Bible

By LEE S. WHEELER



RABBI LEO M. FRANKLIN

THE following very interesting article was sent us in July, but we have given space to so many important articles on the prophecies relating to war and the war spirit in these days that we have allowed this matter to go over till the present. The report is of such a character that its value is not lessened by this delay. It is significant that modern Jewish leaders are giving themselves to "higher criticism" and thereby placing the Old Testament Scriptures on the level of the writings of modern men. In view of this, it is not surprising that there should be a strong tendency in favor of observing Sunday.

EDITOR.

THE Central Conference of American Rabbis, which met in Detroit, Michigan, June 30-36, celebrated the twenty-fifth anniversary of the organization, it having been founded in 1889, by the late Isaac M. Wise, of Cincinnati, one of the most eminent of modern rabbis, distinguished for his ability as an organizer and leader. The movement had for its purpose the reformation of Jewish religious thought and life, the creation of new spiritual and social ideals, and the unification of Hebrew communities in America under the guidance of liberal influences.

The Central Conference as a body is dominated by the democratic spirit of the age; and while its fellowship is open to radical and conservative alike, the smallest minority rights are apparently most kindly and generously respected. Yet the passing of a quarter of a century free from the restraints of orthodox tradition has strangely changed its semblance, so that the personality of the typical rabbi was conspicuously missing from the form of the recent convention.

EXALTED TO THE RANKS OF THE PROPHETS

While retaining a racial interest in Hebrew ideals and the law, reformed Judaism claims the right "to reinterpret and to make new application of the law to the changed conditions of Israel's life in America." The Old Testament is no longer looked upon as the word of the Lord, but as showing the development of religious thought of the nation; and "illustrious spiritual teachers of modern times" are accorded a place in the honored ranks of the prophets "under the inspiration of Israel's historic past."

Rabbi Moses J. Gries, of Cleveland, Ohio, who was reelected to the presidency of the conference, referred, in his official address, to the persecution of the Jews in Russia, and to the appeal sent to the czar in their behalf by the Christian denominations of America. He said: "We welcome this evidence of the growing spirit of human brotherhood, and of the strong sense of justice and humanity. Let us as Americans never cease to protest against any encroachment upon or violation of the principle of human liberty."

RELIGION IN PUBLIC SCHOOLS

Much attention was given by the conference to the matter of religious education. Rabbi Judah L. Magnes gave an address upon the work of the Bureau of Education of the New York "Community," to meet the needs of the vast and congested Hebrew population in that greatest Jewish city of the world. Correspondence schools, Chautauquas, teachers' institutes, etc., were discussed with much earnestness. The statements of Dr. Henry E. Cope, secretary of the religious Education Association, against the attempts to introduce the Bible and religious teaching into the public schools, were loudly ap-

plauded, and it was evident that he voiced the feelings of the conference in the forceful expression of his views. He said:

"We should all stand unalterably opposed to the attempts that are being made to have the reading of the Bible in the public schools. It is said that we can all agree on certain fundamental principles which should be taught there. Perhaps that is true, but anything that all can agree upon would be so thin that nobody could stand on it. It would be a state creed in any case, and that we certainly do not want.

"When schools adopt the Bible, they adopt a creed of public schools; and a creed of public schools would be a creed of the state. When you try to teach a creed of the state to all its children, that creed becomes nothing more than an empty shell. Let the parents teach their children. Those who would have their children taught religion in the school are shirking the duty they should perform themselves. When you throw up the task of teaching religion to your own children, you throw up the children."

REGARDING THE OBSERVANCE OF SUNDAY

The position which Jewish organizations should take toward the observance of Sunday was one of the most warmly discussed questions. Of late years, Sunday morning services have been introduced by the rabbis of various reform synagogues, and the custom has led to a difference of opinion which found strong expression at this convention.

In the ritual of the synagogues, this service heretofore has been published as "a week-day service"; but in reporting to the conference on "revision of the morning service," Rabbi Joseph Rauch, of Louisville, said that "the conference should be brave enough to call it a Sunday service, and not masquerade under another name."

This proposition, however, met with manifest opposition from many of the rabbis, who regard the movement as a revolutionary innovation. Rabbi Max Heller, of New Orleans, said that his congregation would never have a Sunday service while he continued as rabbi, although he did not oppose the publication of a book for those who wished Sunday services. He advocated, however, that it should be called a Sunday service book, in order that it might not be misunderstood.

OPPOSED TO SUNDAY FOR THE JEWS

Many delegates were on their feet at the same time to express their views upon the subject, some for and some against the change. Rabbi Charles S. Levi, of Milwaukee, was emphatically opposed to the change. "Can this conference afford," he asked, "to have it go out in the world that we have adopted Sunday instead of Saturday as the Sabbath day? Judaism is broad enough to permit daily services, and why not call them week-day services?"

One rabbi said he was not opposed to the change for those who wished to hold Sunday services. "I want to be generous to my Christian friends," he said, sarcastically; then seriously he said that to call the book a Sunday service book would be an extremely dangerous implication. "I am op-



TEMPLE BETH EL, DETROIT, MICHIGAN, WHERE THE JEWISH CONVENTION WAS HELD

posed to the Christian Sunday being forced upon Jews," he added.

Another resolution referred to the annual municipal Christmas celebrations as distinctively sectarian, and the conference put itself on record as opposed to such observances.

COOPERATION WITH SABBATARIANS

A noteworthy action of the conference was its decision to cooperate with Sabbatarian organizations to safeguard the religious rights of others.

The committee said further that "if a Jew observes the Saturday Sabbath strictly, he should not be forced to observe the Sunday Sabbath," and recommended "that the conference cooperate in securing legislation to that effect in all states."

Sunday laws have everywhere proved a menace to the oppressed Jew; and under the American flag, even exemption clauses, which are seldom more than a sop at the best, have always been an ineffectual substitute for religious freedom.

TRANSLATION OF THE BIBLE COMPLETED

The conference announced that the translation of the Jewish Bible into English, upon which the Jewish board of book editors has been engaged for five years, has been completed, and will soon be published to the world. The purpose has been, it is said, "to translate into English not only the letter, but also the spirit, the character, and the genius of the traditional and historic Bible of the synagogue." The publication of this version is hailed with much rejoicing among the Reform Jews as a monument of American Jewish scholarship; and in recognition of the services rendered to Judaism by the completion of the work, the president of the conference, at the time of formal celebration, telegraphed this message to the Jewish Publication Society: "History will record with honor the unselfish labor and the scholarly service of our Bible editors and translators. May the Bible, through the new translation, become again the Book of the people for the people of the Book."

AMERICA PREFERRED TO PALESTINE

It was significant that although a Zionist convention was in progress at Rochester, New York, and another at Leipsic, Germany, at the same time that the Conference of American Rabbis was in session here, little or no notice was taken of the matter. Social service, industrial relations, religious education, marriage, arbitration, church and state, and even eugenics, received consideration from the conference, while the fatherland of Palestine cut no figure in the program of the

American rabbis, aside from some favorable mention in an illustrated lecture upon "Field and Mountain in the Holy Land," and an endorsement by the conference of the use of the Hebrew language in the educational institutions of Palestine. It was evident that America, with its great commercial and industrial opportunities, rather than the country of Judea, is the Promised Land upon which the modern Jew has his eye.

In conversation with one of the prominent rabbis upon this subject, I learned that they have little interest in Zionism further than

His prayer, "there appeared an angel unto Him from heaven, strengthening Him."

When the pressure became so great that the blood began to press through the pores of His face, the record says, "Being in agony He prayed more earnestly." What a lesson for us, when our trials seem too heavy for our frail natures to bear, to pray more ardently! Like Jacob of old, we should declare, with penitent hearts, "I will not let Thee go, except Thou bless me." Such prayers and such perseverance will be recognized by Heaven and immediately answered.

His prayer on the cross, "Father, forgive them; for they know not what they do," was answered in about fifty days. On the day of Pentecost, Peter, in his discourse to the multitude, exclaimed, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2: 36, 37.

"Repent," said Peter, "and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized," and in one day three thousand were added to the church. Verses 38, 41.

What a cross for them to acknowledge their guilt, and be baptized in the name of the One they had helped to put to death as an impostor! How improbable it must have seemed to the disciples standing by the cross, that the Master's prayer

for the forgiveness of His slayers would ever be answered! After our Saviour's resurrection and ascension, He presented to His Father the hands they had pierced, and pleaded for their forgiveness. The Spirit descended, their hearts were touched, they repented, and were freely pardoned. That prayer, offered in the agonies of death, so expressive of the Saviour's love, was answered at the opportune moment.

Again: In the model prayer that Christ taught His disciples is the expression: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Nearly two thousand years have passed, and still this part of the prayer remains unanswered. The will of God is fully done in heaven. There all love, worship, and obey our heavenly Father. Not so on earth. Here men profane and disobey. But the time is coming when our earth will be purified by fire (2 Peter 3:9-12), and renewed by creative power. Then it will become the abode of none but the righteous.

E. HILLIARD.



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TURKISH INFANTRY, ONE MILLION OF WHOM ARE ENTERING THE OLD WORLD WAR

to give the scheme some moral and financial assistance for the relief of the unsettled and persecuted members of their race in Russia and some other European countries, since it offers a near-by refuge for the families of such, where, amid the associations of cherished religious surroundings, they feel at rest and at home.

Three Special Prayers of Christ

AMONG the many petitions that our Saviour offered, there are three that should especially cheer the heart of every child of God. One prayer was answered immediately, one in a few days, and one remains yet unanswered.

His submissive prayer offered in Gethsemane, under the weight of the world's sin, "Not My will, but Thine, be done," was answered immediately. His mental agony was intense; but the more He suffered, the more fervently He prayed. In response to

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THE EUROPEAN WAR AND OLD GRUDGES

Greed for Territorial Advantages in the Balkans at the Bottom of It —
Another Outbreak, in Reality, of the Eastern Question

DURING the past fifteen years, we have heard much of Hague peace congresses, international arbitration, and the disarmament of nations. There has been much discussion of the question of "Christian nations" and our "Christian age." Yet fourteen million men are marshaled on the fields of slaughter to-day as a sacrifice to the "Moloch of militarism" and the "alliance system," because on June 28, Austria's prince, heir to the Austrian throne, Archduke Francis Ferdinand, and his wife, were assassinated in the Austrian province of Bosnia by a Servian fanatic.

Then in an incredibly short time Germany and Austria-Hungary found themselves arrayed against Great Britain, France, Russia, Japan, Belgium, and Servia, with other neutral powers preparing to defend their neutrality if invaded. Germany has succeeded in drawing Turkey into the melee, and other nations seem about to declare war.

So rapid a mobilization of vast armies, and such a desperate rush of immense forces into war, is unprecedented in the history of the world.

HISTORIC CAUSES OF THE WAR

Diplomacy demands justification for the acts of governments. History records cold facts that have influenced governmental relations. While the diplomatic reasons that the various powers have so urgently presented to the public give pretexts, they present no valid reasons for plunging so many nations into deadly combat.

There are historical considerations that have affected the relations of European nations for a century, that have influenced their policies. Russia has not been satisfied with the interference of other powers in the settlement of the affairs between Russia and Turkey in the war of 1877, in which Russia was victorious. It was Austria that took the initiative in calling the Berlin congress of 1878, which gave a decision more favorable to Austrian than to Russian interests. Russia and Turkey had agreed upon terms of settlement more favorable to Russian interests, but this agreement was set aside by the congress.

One of the articles of the 1878 agreement turned Bosnia and Herzegovina over to Austria to be managed by her temporarily as a trustee, not as an owner. Their blood, language, and sympathies ally them closely with Servia. That country looked to a future union with Bosnia for an outlet on the Adriatic; but after Russia's defeat in the war with Japan, which for the time lessened her prestige in Europe, and after the Young Turk party had claimed to reform its government, they were prepared to ask for the return of Bosnia to Turkey. But in October, 1908, the powers that had engaged in the Berlin treaty were informed that Austria had decided to annex Bosnia and Herzegovina as a part of the Austro-Hungarian empire.

This move on the part of Austria greatly embittered the Servians. The Balkan States of Bulgaria, Servia, Greece, and Montenegro joined forces to drive the Turks out of Europe. After they had subdued Turkey, and were in the act of dividing their spoils of territory, Austria again interfered, and through a mediation council of the powers, succeeded in depriving Servia of Albania on the Adriatic, which had been assigned to her in the settlement by the Balkan States. The second Balkan war followed, in which the smaller states opened hostilities upon Bulgaria, because of her claims to territory that was considered by the other states as belonging to them. In this engagement, Servia

gained much toward the south, but she was still shut off from her coveted seaport territory.

A REVIVAL OF THE EASTERN QUESTION

The settlement by the powers of the Balkan territory question was never acceptable to Servia, and Russia sympathized with Servia in the loss of this outlet to the sea. Germany was a supporter of Austria's interests. The present outbreak is therefore plainly the result of the dissatisfaction over the settlement of the Turko-Balkan war territorial boundaries. It is thus primarily the renewal of the old issue of attempting to show bitterness against Austria's interference with territorial plans for seacoast boundaries. It is a revival of the Eastern question.

Russia, being on friendly terms with Servia, would naturally profit by such seaport territory in the hands of Servia.

France has never forgiven Germany for taking Alsace-Lorraine as an indemnity after the late Franco-German war. While that territory had been previously German, and had been taken from the Germans by the French, it had been so long occupied by the latter that many French people had become the inhabitants of the territory. Naturally they resented being under German rule; hence it was an opportune moment for France to make an effort to recover those provinces.

Great Britain has sought to hold the naval supremacy among the nations. She has considered Germany her only serious European rival as a military, naval, and commercial power. She has not been slow to seize the opportunity to aid in a war that offers so much allied strength in breaking the military power of Germany.

Japan is displeased that Germany has secured a naval and military base at Kiau-Chau, so near to her military station at Port Arthur, and also with the part that Germany played in thwarting her designs in Manchuria.

WAS IT NECESSARY?

Such are the cold historic facts involved in opening with such hot haste the great gateways of international strife. From these struggling nations there are swept into untimely graves scholars, scientists, poets, inventors, business and laboring men. Its youth, whose vigor is the asset of the nation for the future, together with its Christians, who are the best safeguard for peace, are sacrificed.

The scene is appalling. Was all this sacrifice of human lives to the "Moloch of war" a necessary compensation for the murder of an Austrian prince and his wife by a Servian miscreant? Who is now fighting on the basis of this issue? History's verdict is that the diplomatic reasons were but a small part of the issues that have swept almost the whole of Europe into the maelstrom of war.

R. C. P.

NEW TESTAMENT COMMANDMENT FOR KEEPING THE SABBATH

THOSE who keep Sunday, a day for which there is no Scriptural warrant, sometimes, in the dilemma in which they find themselves, ask, "Where is there a command in the New Testament for keeping the Sabbath?"

While such a command is quite unnecessary, so long as there is no command abrogating the precept which commands its observance, there is, however, an abundance of evidence showing that the seventh-day Sabbath is enjoined in the New Testament as well as in the Old Testament.

Speaking to His disciples concerning the destruction of Jerusalem, and giving them instruction what to do in that awful time, Jesus said, among other things, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

The destruction of Jerusalem, of which the Saviour was here speaking, took place in A. D. 70. The words of the Saviour show conclusively that He recognized the seventh-day Sabbath in existence as late as A. D. 70, and that they were to pray that their flight from the city and from Judea might not take place on this holy day. The Sabbath was not, therefore, abrogated at the cross.

Nothing more positive in reference to the perpetuity of the Sabbath, and our duty to observe it, even in the most troublous times, could be given. And surely if the seventh-day Sabbath was binding in A. D. 70, it is equally so at this time, for no power has arisen since Christ to change the laws and ordinances of God. In fact, no power has arisen wicked enough to claim to do so except one, which is noted in the Scriptures of truth as the "man of sin," and "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The Sabbath of Jehovah still stands, and in keeping it there is a great reward.

G. B. T.

THE MYSTERY UNFOLDED

IT is always well to examine the reason for things. The statement is frequently made that man is by nature immortal, and so must live through endless ages, either in bliss or in pain. But what does the constitution of man teach about this?

Turning to Scripture one learns that man was made of the dust of the ground. Gen. 2:7. Surely nothing of the material of which man was formed would warrant the thought of inherent immortality. But inquiry about this element of humanity is necessary to a Scriptural conclusion on the point in hand, and will later fall into its place.

A significant statement in the text just cited is that God breathed into the nostrils of this earthy man the "breath of life," and changed him into a "living soul." This fact indicates that the man of himself possessed no element of life, else it were unnecessary for divine life to be added for his perfection. The annexed life was God's contribution toward the maintenance of

His own image in the creation from earth. Since the original element possessed no power of thought, because it was lifeless, God's life was attached, that the combination might maintain thought and action in harmony with the mind of the Life-giver.

But the Creator would not, because He could not, submit to have His precious life loan used toward the overthrow of heavenly authority; so at once conditions were named under which the man might retain the rich grant so graciously bestowed. He was reminded that the retention of life would depend on his attitude toward the instruction given him. There was pointed out to him a tree, the fruit of which he must not eat, or even touch, lest he die. Gen. 2:17; 3:3. The only way to bring death to the man was to remove the Heaven-lent life, which in the end would reduce the man to the same condition from which that life had lifted him.

But what was that life breathed into man's nostrils by which he was to move and have a being? Speaking of the animation of his own being, the patriarch Job declared it to be the spirit of God in his nostrils. Job 27:3. It is therefore clear that the first man was caused to live by the Spirit of God, the same as the sinner is restored to life. So when our first parents lost the life bestowed on them at creation, they lost all, unless some plan devised by the Almighty could give them a new birth — to everlasting life. Hence the wise man had it right when he said, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

Let us notice this statement. The spirit returns to the earth "as it was." But before the life, or spirit, of God was added to make it live, it was not only lifeless, but senseless. More than that, when the life, or spirit, of God disconnects from the human, it returns to its native element, not as man's possession, but as God's own, to hold until the final distribution of life to those who have been true to Heaven's laws through their probationary career. This will be when the Master returns to earth, to call His own from their sleeping beds in the earth. And as man was first taken from earth to be put on trial, so after his trial, he will again come from the earth to live forever in the sunshine of God's eternal glory.

J. O. C.

Question Corner

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

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

40 — THE PERSONALITY OF THE SPIRIT

1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion?

2. Some say that Christ was both divine and human while on earth; others say, No, He was only a man, and that miracles were performed through Him by the Holy Spirit. Which is correct? T. A. Z.

1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being "poured out," as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God. "The Spirit of God was brooding upon the face of the waters." Gen. 1:2, A. R. V., margin. Job tells us that God by His Spirit garnished the heavens. The psalmist, in speaking of the death of living creatures, and their restoration, declares that God sends forth His Spirit and "they are created." By that same Spirit Jesus was begotten. By that same Spirit He went about doing good. By the gift of that Spirit men are begotten again, regenerated; and by the same Spirit there are bestowed upon them gifts for service. We can not define too closely God or the Godhead. We must not try to do it, because it is beyond our limitations. We may know this,—that there is a great threefold manifestation of Deity. Jehovah is our God and Father; Christ Jesus, His only-begotten Son, is our Saviour and elder Brother, bringing to us all the potency of the Godhead; the Holy Spirit is our regenerator, and the constant companion of every soul who believes in Christ Jesus.

The reason why the Scriptures speak of the

Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ. Jesus said (John 14:18), "I will not leave you desolate," or orphans. "I come unto you." He tells us in verse 16 how He will come. The Father will "give you another Comforter, that He [the Father] may be with you forever." In verse 23 He declares that the Father and He will come to the man who loves Him and keeps His word, and that They will make Their abode with him. But both the Father and the Son come by the Holy Spirit. To the Holy Spirit is given power to make the Father and the Son present to the believer. We can get perhaps some idea of this by using the crude things of the world as an illustration. We may suppose that the president of the United States wishes to speak to the governors of the various states. He has telephone connections made with the office of every governor in the United States. They all have the receivers to their ears, listening. He speaks, and every one of them hears the same message at practically the same moment. Knowing the president, they recognize his voice. He is in a way present with every one of them. He is speaking to every one. If there could be connected with the telephone a telephote, which when perfected, it is believed, will project a picture of the one speaking, any reasonable distance, the president would appear to each one of these who are talking with him. This is what men hope to secure. If telephony becomes practical without wires, it will furnish us a better example still. Wireless telegraphy and wireless telephony have been known to God and practised between Him and His children for ages.

If mortal, finite man can do such things as outlined above, what can not the great infinite God do! When Jesus was here upon the earth, His personality could be present in one place only at a time. His disciples could not comprehend any power beyond that. Even those who loved Him so intensely as did Martha and Mary, said, "Lord, if Thou hadst been here, my brother had not died." They could not grasp the idea that He could exercise power apart from His immediate personal presence. It was left for a Roman centurion to seize that truth. He said, "I am not worthy that Thou shouldst come under my roof: but only say the word, and my servant shall be healed." He could understand that Christ had power which could be exercised at a distance. And Jesus said, "I have not found so great faith, no, not in Israel." Because of the lack of faith, it was "expedient," necessary, that He should go away; for He declared, "If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7. His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. But when He went away, and the Spirit came, it could make Him present with every one, wherever he was — with Paul in Athens, Peter in Jerusalem, Matthew in India, John in Patmos.

These are simply illustrations. Wherever God's children are, there is the Spirit — not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God's servants, His human

messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it here? Why not know that that Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?

2. Our Lord, while here upon the earth, was both divine and human. He did not lose His identity. He was the Christ of God. There are various scriptures upon this. We read but one. Jesus asks His disciples, "Who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." What did Jesus say to this? "Flesh and blood hath not revealed it unto thee, but My Father who is in heaven." See Matt. 16: 15-17.

It is an utter perversion of God's truth to say that one of the Deity came down here to earth, and lost His identity, so that He was only a human being while He was here; and that when He returned to heaven, He became Deity, and lost His humanity. Read the blessed story in brief form in Philippians 2: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." Verses 5-9.

We do not know how any one can read this little story without recognizing the fact that it is the same One through it all. He who existed in the form of God, yielded up all the glory and all the honors there were in heaven; He took upon Him the form of a servant; He was made in the likeness of man; He humbled Himself; He became obedient to death; He was raised from the dead. He who was Deity, first took the form of an angel, and was Michael the Archangel, chief among all the angels, because chief in service; and yet He was the Son of God, of whom the Father said: "Behold, I send an Angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before Him, and harken unto His voice; . . . for My name is in Him." Ex. 23: 20, 21. He was the Angel of Jehovah of whom Isaiah speaks: "In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63: 9.

He it was with whom Abraham pleaded for Sodom. Genesis 18. He it was with whom Jacob wrestled at the brook Jabbok. Genesis 32. And He it was that in the fulness of time was born of a woman, born under the law, that He might redeem them that were under the law. Gal. 4: 4. He it was who died, and all creation responded to the agony in the great earthquake that took place. He it is who gives us this message from glory: "Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades."

Being divine and using His divine power are two different things. Our Lord, we may believe, wrought His miracles by faith. He met temptation by His faith in God's word. He did all His work by the power of the Spirit in response to faith. But He was still the divine Son of God.

50—"THREE DAYS AND NIGHTS," MATT. 12: 40

Will you kindly make clear, if possible, Matt. 12: 40, "three days and three nights," in Matt. 28: 1-7; also Luke 23: 56; 24: 1, 2; and Mark 16? J. T. G.

In order to make plain all the various questions that arise out of this, more space must be given to it than we can possibly spare in this department. We would like to refer our correspondent to the book entitled "Questions and Answers," which has been given as a premium with the SIGNS OF THE TIMES at \$2.00 a year. If he himself does not have one, his neighbors may. Pages 28-34 of that book give a very full, detailed explanation of Matt. 12: 40. It takes up in detail these questions: On what day was Christ crucified? How are we to understand the three days and three nights?

Do they mean absolutely seventy-two hours? When do these days begin? On what day did Christ arise? What bearing has this time upon the Sabbath question?

We believe that in the study of the question, it will be seen that the expression "three days and three nights" was simply a common Jewish term, shown by other scriptures to have reference to parts of three days. "Day and night" was merely a common term for a day; and "three days and three nights" would be parts of three days—that is, the whole of the middle day, and part, perhaps, of the first and the last. The text does not say that it is absolutely seventy-two hours, or the whole of three days; but, AS Jonah was in the whale, SO the Son of man will be in the heart of the earth. But how do we know that Jonah was in the whale that length of time? The Old Testament gives repeated illustrations of the use of the term "day" for simply part of a day.

Again: How do we know that "the heart of the earth" means the grave? Why may not "the heart of the earth" refer to the very power that controlled the earth—the Roman power, and Satan through that Roman power? When our Lord was delivered into the hands of those who came to arrest Him, He declared, "This is your hour, and the power of darkness." That time began when God suffered Him to be taken by those who came to arrest Him. See Luke 22: 53. That was on Thursday night, or what would be the beginning of Friday, according to the Bible method of reckoning time, making the three days practically the whole of Friday, the whole of Sabbath, and a part of the first day. See also Luke 24: 21, in which the two disciples said to Jesus, in the very close of that first day, "Yea and besides all this, it is now the third day since these things came to pass," which would seem unmistakably to fix the closing day as the first day of the week.

The day on which Christ arose was the first day. Mark 16: 9 very clearly shows this: "Now when He was risen early on the first day of the week," etc. Rotherham's Emphatic Translation reads, "And rising early on the first of the week." Murdock's Syriac reads, "And in the morning of the first day of the week He arose." Jesus arose, then, on the first day of the week. It seems* to us that Matt. 27: 66 ought to connect directly with the first verse of the twenty-eighth chapter. Of course in the Greek there is no paragraph and no chapter there. It is one connected narrative. Read it in that way. "So they went, and made the sepulcher sure, sealing the stone, the guard being with them late on the Sabbath day. Now as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Greenfield suggests this, in his Greek New Testament. This would make perfect harmony. Notwithstanding their regard for the Sabbath, the Pharisees felt so anxious, they were even willing to break the Sabbath in order to see that the tomb was made secure. They did this on the Sabbath day. And the thing that came late on the Sabbath was the sealing of the stone by the Jews, the guard being with them. When it began to dawn toward the first of the week, the others came to the sepulcher. And this is in perfect harmony with both Mark and Luke.

51—REGARDING DEITY

Is it right to say of the heavenly Trio, "God the Father, God the Son, and God the Holy Spirit"? Do the heavenly Trio have the same equal eternal existence? T. A. Z.

1. It is always safe to confine ourselves to the terminology of the Word, and we never find these expressions among the Bible terms. Father, Son, and Holy Spirit are all of Deity; but why try to divide them up in a way that the Bible has not? The counsel we would give is that the closer we adhere to Bible language the better it is.

2. It would clearly seem that the Father and the Son and the Holy Spirit have existed to eternity. This is a question that is utterly and absolutely incomprehensible by man. "Who by searching can find out God?"

Of the Son it is said, in predicting His coming in the flesh, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2. The margin reads, "the days of eternity."

In the first chapter of John we read: "In the beginning was the Word, and the Word was

with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Certainly no mortal or finite mind can comprehend what lies beyond that period.

The Spirit is common to both the Father and the Son; and all God's works are operated through the power of that Spirit,—the great life of God.

52—THE TEN KINGDOMS

Where are the ten kingdoms of Daniel 2 and 7 now? Which are they? BIBLE STUDENT.

Daniel 2 does not predict ten kingdoms. It does speak of the toes of the image, but it does not speak of these toes as symbols of division. The symbols of Daniel two are not anatomical. Two legs do not represent Eastern and Western Rome, nor do the ten toes represent the ten divisions. The division of the Roman kingdom is represented by the iron and the clay, and this division begins with the feet.

Daniel 7 does present before us the symbols of ten kingdoms, under ten horns of the beast. These are ten kingdoms, he declares, that would come out of the Roman Empire. These ten kingdoms were developed between the years 351 and 476; but that the little horn might be set up, three of these kingdoms were overthrown. We do not have it stated in either of the prophecies of Daniel that there will be just ten again.

Since that time, they have been more or less, as one nation conquered another; but there will come a time when a ten-horned division will be developed, according to Revelation 17. At the present time there are something like a score of kingdoms in Europe; but in the Western Roman territory, where the original ten arose, there are now just about seven, the number after the three were plucked up. These are England, France, Spain, Portugal, Italy, Switzerland, and Germany. The little territories of Belgium, Holland, and Scandinavia were not in the old ancient Roman territory. Before our Lord comes, there will be a ten-division empire, which will restore the beast again. See Revelation 17.

53—PENTECOST

What time did the Pentecost fall, on Sunday or Sabbath? C. M. B.

There is a great deal of difference of opinion regarding this. It seems to us that the preponderance of testimony is that it occurred on Sunday. The day of the week on which the Pentecost occurred is in no sense a vital thing to the children of God; for if it had been, the Lord would have indicated clearly the day of the week.



SYSTEMATIC BIBLE STUDY

AMONG the most natural questions for the human mind are these: "Whence have we come? and what is the future of our existence as individuals? and what is the fate of the world?" In the reading for this week, we have the main part of the prophetic portion of the book of Daniel. As suggested last week, "Thoughts on Daniel and the Revelation," a verse-by-verse study of these books, by the late Uriah Smith, is one of the greatest helps to an understanding of them.

The prophecies of the Bible are definite, and can be depended upon. God in His mercy saw fit to have these prophecies given hundreds of years before the dawn of the Christian era. We have a long list of centuries that have shown the fulfilment of the prophetic declarations, and they have been fulfilled with minute accuracy; so we may depend upon the rest of these prophetic utterances, and may know, with an absolute certainty, what will be the outcome of this world, and what is to be the future existence of the human race. There is nothing more important to engage the minds of man, than the study of the forecasts of the inspired prophets.

* SCHEDULE FOR THE WEEK ENDING NOVEMBER 28

2 Chronicles 13-28
Daniel 6-12

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

A Deserted Idol

A Great Drought Was in the Land—The Native Heathen Implored Their Tree Idol for Deliverance—No Help Came—Answer to the Prayers of the Mission Workers

By W. B. WHITE
Superintendent South African Missions

FAR away in central south Africa, in the province of Rhodesia, a hundred miles from any railroad, are our Shangani mission station and school. The country about is very arid, and subject to extended droughts; and some years it is very difficult to raise much from the soil. To the natives, their crop means much. If this fails, they are soon on the verge of starvation, since they seldom lay by anything for the future.

The year 1911 was an exceedingly dry one, and the crop of corn was depending on

gathered together one Sabbath morning, and sent to the heavenly Father a prayer of faith that rain might descend on the parched ground, that the crop might be saved and His creatures supplied with food. As they prayed, there was not a cloud to be seen in the sky, and there was no indication that God had answered them; but as night drew on, the clouds began to gather, and in an hour or so a hard rain was falling, which saved the crop.

The next morning, the head man of this tribe came to the mission, and said, "Now we believe in the true God; and we shall say good-by to this tree, for it does not hear us."

And sure enough, the whole tribe has turned from this idol, and to-day the grass has grown high about it. It stands deserted.

Five among that company who formerly worshiped it, have now given their hearts to God, and have received Christian baptism. Others are in our schools, and it sounds good to hear them singing such hymns as "Down at the Cross," and "Sweet Promise, 'I Will Come Again.'" Many are inquiring for the true way.

God *does* hear the prayer of faith when it rises from the lips of His children; and as He knows our needs, He will answer according to His will.

Worship of Demons in Haiti

The Reptile as a Symbol of Their God—
Their Alliance with the
Church of Rome

By W. J. TANNER

VOODOOISM was brought out to the West Indies from Africa by the slaves who were imported to work the mines and cane fields in the seventeenth and eighteenth centuries, and is therefore an African cult, although some of its forms and customs have been modified through contact with the Catholic Church.

The essential feature of this crude system seems to be devil-worship. At least its votaries all tell us that its *papa-lois* and *mama-lois*—priests and priestesses—are animated by what they call *les anges*—angels or demons.

WORSHIPING A SERPENT

It is affirmed by many that the central object of worship in the secret conclaves of the sect is a serpent that is kept beneath an altar in their places of assembly. Some Haitians deny this, and as these reunions are strictly forbidden to foreigners and to all unfriendly persons, it seems to be a difficult point to prove. However this may be, Haitians in general have a superstitious fear—or we might better say, reverence—for their *couleuvre*, a species of non-venomous snake that abounds in the island.

THE SNAKE IN THE WELL

An incident that illustrates this fact came to my notice but a short time ago. A woman from Turk's Islands was engaged as servant in a Haitian family. It fell to her lot sometimes to draw water from the well; and one day while performing this task, she observed the head of a large *couleuvre* sticking out from between the stones that lined the sides of the well. If she had been better ac-

quainted with the customs and superstitions of the people, she would have known that a snake in a well is considered a *bon augure*, a good sign, for it is believed the reptile will bring health and good luck to the family who drink water from a well over which such a deity presides.

She did not know this, however, and so procured a fish-hook and line, which she baited, and with which she caught the serpent. As she pulled the long, squirming thing from its retreat, she screamed, as many another member of her sex might have done. This brought out the other servants of the house, and with them the master himself.

BEATEN FOR CATCHING THE SERPENT

The latter, when he saw what had happened, flew into a rage, and commenced to beat the woman who had caught the embodiment of the spirit whose duty it was to protect his well. After beating her sufficiently to appease his wrath, and perhaps also the wrath of the offended deity of the well, he carefully extracted the hook, and nursed the wounded jaw for a few days until the reptile was judged well enough to be put back into its home, which it had been so rudely and unexpectedly forced to leave.

Indeed, the *couleuvre* leads a charmed life in Haiti, for here it has no fear of death from the hand of man; and that this respect for the ugly creature grows out of voodoo worship, there can be no doubt.

MODIFIED BY CATHOLICISM

As we remarked above, voodooism seems to have been somewhat modified by its contact with Catholicism. This is affirmed because of a certain similarity between this superstition and some of the ceremonies and forms of the Church of Rome. There is, for instance, the altar with its mystery, and the priest with his little bell, which he uses to signal to the worshippers. Then there is the cross of which the voodooists make use as a charm to protect their houses and persons, the only difference between this emblem and that of the Catholics, so far as we have observed, being that the voodoo cross is blue, whereas the Roman cross may be of any color.

The *papa-lois* of voodooism are supposed to have great power. They are believed to be able to heal the sick, to raise the dead, and to dispense charms that will bring success and good fortune in business, politics, or war.

Those who would have any of these spiritual favors must pay for them, however.

A BIG REVENUE TO THE CHURCH

It is charged, too, by the Haitian people themselves, that Rome is, in a sense, in partnership with voodooism. Whether there is any foundation for this claim or not may be judged from the fact that when a seeker after health, or after a charm to bring good luck, presents himself to a *papa-loi*, the latter, as a preliminary in the way of purification, sends him to the Catholic priest to have some masses said, or to obtain some other favor of the church, for which he has to pay. Some claim that the revenue received by the church in this way is quite large, and accounts for her toleration of voodooists among her worshippers; for it is a fact that to separate these from her church rolls



THE FORSAKEN IDOL, A TREE THAT WAS ONCE WORSHIPED IN RHODESIA, SOUTH AFRICA, AS A GOD

immediate rain. The natives about the station were very anxious, as well they might be; for if rain did not soon fall, the crop would be lost, and they would then be brought into a very straitened condition for food.

One morning, our native teacher came running into the mission house, exclaiming, "See all the people about the great tree!"

Our teachers, on looking out, saw scores of natives about a great baobab tree that stood not far from the house, and they seemed to be in the attitude of worship. They had calabashes in their hands, full of water, which they were raising and lowering before the tree. Some were waving branches, while others were singing and clapping their hands. The tree was an idol to them, and they were imploring it to send them rain on their crops.

Notwithstanding their offerings, and their singing, shouting, and clapping, the rain did not come. All about this tree, which is seventy feet in circumference, the grass was trodden down by the people who came to pray and make offerings to this heathen god.

A week after this, our mission workers

would deprive her of at least seventy-five per cent of her membership in Haiti.

AN EXHIBITION OF INDECENCY

During the presidency of Nord Alexis voodooism was very much *a la mode*; and two years ago, on the eve of Corpus Christi, a voodoo dance was held before one of the government buildings, within a few rods of our house. The details of this wild orgy can not be given here. As a public exhibition of vulgarity and indecency, it no doubt could be compared with what goes on in some of the playhouses of America and Europe, except that perhaps our voodoo dances were a little more crude.

Of the feasts and sacrifices of this abominable cult we can not write at the present time. Suffice it to say that they all go to prove that these people need the pure gospel of our Lord and Saviour Jesus Christ. The Haitian people are not worse at heart than other people. There are many of them who would gladly break the chains of superstition that hold them in slavish fear of priest and demon. The hardest question for us to solve is not how to get members, but how to admit only those who will make solid and worthy material for the church of Christ.

"THROUGH the agency of novels and story magazines, Satan is working to fill with unreal and trivial thoughts, minds that should be diligently studying the word of God. Thus he is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life."

by the author, who is canon and chancellor of St. Paul's, London, on the subject of the world as contrasted with the church. His preface would indicate that he was aroused to preach these sermons because of the conditions that prevail in society, particularly in England. Two short paragraphs of this preface are the following:

"There are not wanting indications that the heart of England is being aroused at the spectacle of the decay of law and order, of decency and reverence, which is so painful a sign of the times.

"It is for good people to realize and fall back on the old principles of religion and virtue which may yet save England from decay, and secure society from the imminent peril which awaits those who forget God."

Canon Newbolt takes the ground strongly that our one hope in meeting the situation that is found in the world is dependence on the infallible word of God and a bringing of our lives into harmony with it.

The Missionary Calendar for 1915. A. W. Roffe, 274 Bathurst Street, Toronto, Canada. 35 cents. Reductions in quantity. A verse of poetry, a few figures, telling utterances of Christian leaders, brief notes on fields and work,—in one or the other form, this calendar provides a thought on missions for every day in the year. To keep the importance and progress of the extension of the kingdom of God before his own or another's mind, the Christian will find this calendar valuable. Many of the points suggested could be developed to furnish topics for missionary studies in society programs, etc.

"Shiloh, the Man of Sorrows"

Many who have read this story, or parts of it, as it appeared in serial form in the SIGNS, will be glad to order a copy for their own library, or for a beautiful and useful present to a friend.

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Book Notices

"THE COMPANION BIBLE," being the Authorized Version of 1611, with the strictures and notes, critical, explanatory, and suggestive. Part 4, Isaiah to Malachi, with seventeen appendixes. Henry Frowde, Oxford University Press, London, New York, Toronto, and Melbourne.

This, in part, is the title page of volume 4 of "The Companion Bible." The other volumes have been noticed in the SIGNS OF THE TIMES as they have been issued from the press. "The Companion Bible" is on an entirely new plan. The text is that called the Authorized Version. The work is not a commentary. The aim and object of the whole book is to let the Bible explain itself.

In Part 4 there are many references to the Pentateuch throughout. It shows that not only were its historical facts well known to the prophets and the people, but the peculiar legal phraseology was common among them. It incidentally shows clearly that the contention of some of the higher critics, that the laws of Moses, especially the book of Deuteronomy, are a late work, is unfounded. There are more than two thousand such references from Isaiah to Malachi inclusive. These are summarized in Appendix 2.

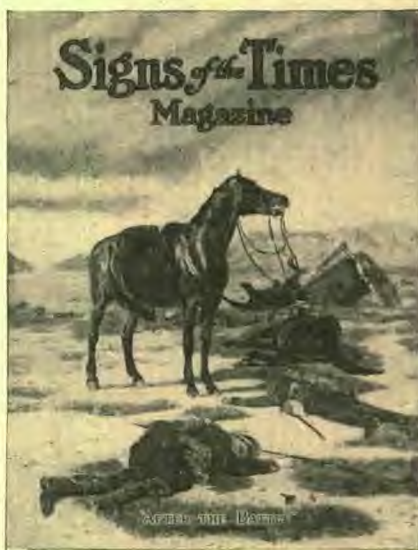
Of the seventeen appendixes, some of the noted are, "Chronological Order of the Prophets," "The Interrelation of the Prophetic Books," "Evidences for One Authorship of Isaiah," "Chronological Order of Jeremiah's Prophecies," "A Diagram of the Sanctuary of Ezekiel 40 to 48," "The Times and Number Days of Daniel."

One may not agree with the conclusions of the appendixes always, but he will appreciate the suggestive helps given all the way through this volume.

The price is \$1.50, uniform with the others. We feel that in these volumes the Oxford University Press has performed a great work not only in providing helps for the study of the Bible, but in the large amount of evidence that is given of the integrity, authenticity, and unity of the Scriptures.

"THE WORLD," by W. C. E. Newbolt, M. A. Milwaukee, Wisconsin, the Young Churchman Company. Price 50 cents.

This book is in the form of five sermons preached



**Questions
Answered**

IN THE
December
SIGNS of the
TIMES
MAGAZINE



AN EXPONENT OF PROPHECY

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SIGNS OF THE TIMES MAGAZINE
MOUNTAIN VIEW, CALIFORNIA

- Is Japan mentioned in the prophecies?
- Will the Bible prophecy referring to plagues and pestilences be partially fulfilled this winter?
- Are we about to come to an end of Christianity? If so, will barbarism supplant it?
- Will the United States lead the world in a confederation of evil and apostasy?
- What will be the attitude of the United States toward the papacy in the near future?
- Is heaven closing its accounts with the human family?
- Will Russia and Turkey meet on the battlefield?

THE GOSPEL OF HEALTH

Salvation for the Body as Well as the Soul—The Relation of Health to Spirituality—Christ the Great Physician—Would Have Us Employ Rational Methods

By L. A. HANSEN

Secretary of the Medical Department of the General Conference

WHEN David said, "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases," he expressed a truth that is not generally realized or appreciated; namely, that our physical life is just as much the object of God's care as is the spiritual.

The expression quoted is a good example of a well-balanced sentence, one of the best of all that David has written. It has fine rhythm and beautiful poetic measure. It is a nice thing to quote. It fits well into one's testimony of praise as appropriately covering all the blessings of God in general.

But it is more than poetry or fitting language. It is the statement of a fact that may and should be used in its broadest material meaning, in practical application to all conditions of spiritual and physical need.

HEALS OUR DISEASES ALSO

While most believers grant that it is the Lord who forgives our iniquities, not every one realizes that it is He who heals our diseases. It is rather natural to look to God as the source of spiritual life and blessing, though even here the fullest enjoyment of these is hindered only because of our failure to look to Him as fully as we should; but when it comes to what appear as the temporal needs of life, we are quite likely not to see beyond the material things.

SIN AND DISEASE ASSOCIATED

By what right we divide the truth expressed in our text, does not appear. Certainly nothing in the Bible gives us cause for separating the blessings mentioned. The forgiveness of sin and the healing of disease are associated in Ps. 103:3, and in many other scriptures, for that matter, because they are so in fact. Restoration of the soul and recovery of the body may be regarded as a double blessing from the same source, one the complement of the other.

We might go a little further even in associating these blessings, and say that they are really but the double expression of one work that God does for man. In other words, God's complete work for us is seen when our sins are forgiven and we are healed of disease—when it can be said to us: "Thou art whole. Sin no more." The fullest sense in which we are to understand the word "heal" is in the restoration of the whole man, spirit, soul, and body. Its use is almost without distinction as applied in the Bible to the healing of sin or disease. Viewed in this way, one phase of healing is incomplete without the other.

UNNECESSARY MYSTERY

There is a great deal of unnecessary mystery attached to the question of the cause of disease. Heathen superstition attributes it to devils, and leads to many barbarous practices of exorcism in attempts to drive out the evil possessor. In Christ's time, those who professed to know the truth believed that a

man's infirmities were the result of the curse of God. Many to-day speak of the "mysterious providence" that brings sickness into their midst, followed by the "angel of death."

The Bible presentation of the matter is altogether different, clearing it of all that is mystical, and showing that God's attitude to sickness is not causative, but restorative.

HEALTH ABOVE ALL THINGS

The inspired message is, "Beloved. I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Health and soul prosperity may be understood as parallel, or interdependent, the one advancing as the other does, or failing in proportion as the other fails.

The fifty-eighth chapter of Isaiah makes it clear that personal health and spiritual prosperity follow the performance of practical religious duties to others. The promised answer to the prayer of faith in behalf of the sick is, "The Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:15.

HEALTH IS CONDITIONAL

The enjoyment of health is conditional, the same as is spiritual favor; and for both, the condition is obedience to God's law.



"BLESS the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

Ps. 103:2,3.

This brings us to a recognition of natural law as being of God, equal with the Decalogue in its immutability, surety of reward,

and certainty of penalty. The laws written upon the nerves, muscles, and fibers of our being were placed there by God, with the implied promise of blessing in their obedience. Through these laws, by the agencies of nature, God is constantly working to keep us alive and in full possession of health. If injury occurs to the body, the healing processes set to work toward recovery. But it is the life-giving power of God, working in harmony with His own laws, that brings health. He said to Israel,—and it is just as true to-day,—"I am the Lord that healeth thee." Our part is to place ourselves in obedience to His laws.

THE CAUSE OF SICKNESS

In making Himself known to ancient Israel as their Healer, the Lord told them that if they would do right, and observe His laws, they would be free from the diseases known to them. Ex. 15:26; Deut. 7:15. A refusal to walk in His commandments would result to the contrary; and some of the diseases enumerated as a consequence of disobedience are known to-day, such as consumption, fever, inflammation, and extreme burning. Deut. 28:22. The great prevalence of tuberculosis, many kinds of fever, various forms of "itis," which means inflammation, and diseases of burning, tells too plainly that man has not walked altogether in the path of obedience.

Sickness is the result of transgression, either our own or some one's else. Where a health law has been violated, the direct relation between cause and effect is seen in an abnormal development or condition. Christ warned some of those whom He healed to sin no more, lest a worse thing should come upon them (John 5:14), thus teaching that the disease was the result of transgressing God's law, and that health could be retained only by maintaining obedience.

Any habit or indulgence that injures the physical, mental, or spiritual well-being of a man is sin, and he must repent of it and forsake it if the guilty one would enjoy wholeness. Pardoning grace will be shown the repentant one, and every healing virtue will be free to work in his behalf. It would be difficult to draw a defining line between the forgiveness of sin and the healing of disease in this restorative work of God.

"WITH HEALING IN HIS WINGS"

The prophetic promise that the Sun of righteousness shall "arise with healing in His wings" may well be accepted as glad tidings by those who are physically unsound, as well as by those who are spiritually sick. When Jesus spoke of Himself as a Physician, it was more than a figure of speech. His invitation to come to Him and find rest reaches to others than those who feel unrest of soul, including, as it does, also those who are disturbed physically or mentally.

We need take no man's word as to the interest Jesus has in the sick, and His willingness to remove all disease. His personal example fully demonstrated that. Let it be borne in mind that He represented the Father in all He did, speaking His words and doing His work, so that what He did, demonstrated also the Father's interest in the sick. Thus we have the grace of God, through His Son, working in behalf of our needs, spiritual and physical.

HE ALONE FREES THE SOUL

Fulness of blessing, either spiritual or physical, is ours only as we receive the grace of Christ. The power of habit, of appetite or passion, that makes bondage, can be broken by Jesus only. He alone can free the soul from any guilt, with all its attending sorrow and suffering, of mind and body. Only through Him can full healing come. His love is vitalizing, giving healing to all it touches.

MUST COMPLY WITH NATURAL LAW

The healing work of God is not accomplished in an intangible, indefinite way. The immediate miraculous restoration that He sometimes gives is a manifest witness of what He can do and of what He does for all who are healed. It is no less a miracle and the work of His power when the recovery is more prolonged. In either case, there must be a compliance with the conditions set by His law of obedience. He does not operate contrary to His own laws. He does not give health to the one who continues violating the very conditions upon which health may be enjoyed.

One of the steps to health is to stop any hurtful practise. Another is to adopt such measures as will make for health. This will have to do with the things of every-day living,—our eating, drinking, sleeping, exercise, dress, and all that pertains to our physical life, as well as the observance of moral law.

Our resources of strength and life-giving force will be utilized. The natural recuperative powers of the body, assisted by curative measures, may be used in the process of restoration that God will work in behalf of the sufferer. This makes the healing no less of God. To avail ourselves of every possible natural remedy or means of recovery is not a denial of faith or trust. It is a recognition of God's own means.

The proper recognition of God's place in the laws governing our beings will lead to a more careful regard of them. A sense of their sacred requirements will lead to greater conscientiousness in living. This will mean more thought as to what is right, and more planning to conform thereto. It will help us to heed the injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

DR. COOK, of Uganda, writes: "O, if one's fellow practitioners at home could realize the joy of leading one soul from the darkness of heathenism into the light of the Christ life, surely some would leave the overstocked ranks at home to seek sheaves in the regions beyond."

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Mountain View, California,
November 24, 1914.

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1914		December					1914
SUN	MON	TUE	WED	THU	FRI	SAT	
Full Moon 2-31	Last Qu 9	1	2	3	4	5	
6	7	8	Expenses Due	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30	31	New Moon 16		

**THE TIME
DRAWS NEAR**

To some Christians, this date is full of religious significance; to others, it means nothing at all. Whatever our attitude toward it may be, the fact remains that at this time most people, actuated by

good impulses, make gifts to relatives and friends. Millions of dollars is wasted, and inappropriate presents are given, at the holiday season, for the lack of a suggestion.

HERE IS ONE

Instead of giving a boy or a girl some red, yellow, and blue toy, or brightly colored and nonsensical story-book, either of which is forgotten before a week end, give one of the moral books listed below. They are attractive, the stories fascinating, the impressions lasting.

- 1. Best Stories from the Best Book. Board, 60c; cloth\$0.75
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- 6. Making Home Happy. Cloth75
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- 8. New Testament Primer. Board, 25c; cloth50
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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 24, 1914

Municipal Epidemics of Crime

THE charge is made, by a leading attorney, that "everybody knows that graft and political corruption dominate the city administration of Oakland and the county administration of Alameda. The recent election frauds in Alameda County furnish proof enough that that was only a tithe of the things that could be uncovered by vigorous and aggressive investigation."

The city of Oakland, in Alameda County, California, has come to be one of the great centers of population on the Pacific coast. It is separated from San Francisco by nothing more than a comparatively narrow strip of the bay; hence these two great cities, for all practical purposes, are one. It would seem, from these charges, that Oakland at least ought to have an investigation to try to uproot her grafting.

Charges of even more deep-rooted iniquity have recently been made by an Illinois state attorney concerning conditions in the city of Chicago. So we may go the rounds from one city to another, year after year, in observing the efforts to clear out the grafting, frauds, and criminality of various kinds.

We are told that the world is getting better, but the conditions are not in harmony with the statements about the general uplift of society. The Master, who perfectly knows the hearts of men, has given us no other assurance than that "strait is the gate, and narrow is the way" that leads to life, and only the few are going that road, while the many are passing through the broad gate into the wide way that leads to destruction.

The evil conditions of the time have become not only an international problem, but an international peril; for what is true of the conditions in the great cities of this nation is equally true of conditions in the great cities of the other portions of the world. There is a splendid outward veneer of respectability, but the core of society is rapidly bringing the world to those depths of corruption and degradation that will call for the visiting judgments of the almighty God, as in the days of Sodom and Gomorrah of old.

The Spirit of Hate Engendered by War

IN the November number of *Boys' Life*, the Boy Scouts' magazine, Dr. David Starr Jordan says, "When this hideous war is over, all the nations will be filled with the spirit of hate, for without hate there could be no war." One of the never-failing consequences of war is this spirit of national hatred. It becomes fixed in the minds of the people, and will last for generation after generation.

The facts that are brought out in regard to the two Balkan wars, which were concluded shortly before this great European war, show that a spirit of national hatred was stirred up there that led men into barbarism which it would seem ought to shame the faces of savages. And now that so large a portion of the world is involved in war, men should be able to see that the situation is hopeless.

If this world were permitted to stand, several generations of profound peace would be needed to wipe out the feelings of hatred and bitterness that have been engendered. Old grudges between the various nations of Europe are woven into the very nerves and flesh of the populace.

The Bible prophecies, as we have abundantly pointed out during recent weeks, make clear beyond a peradventure that these last days will be days of the bitterest war and strife. Not only does the record say that the nations are angry, but the spirits of the very demons themselves are stirring men to war. This shows that the most frightful barbarities will be the order of the day. And so from the standpoint of the common sense that men ought to exercise, and also from the further fortified standpoint of what the divine record foretells, we should see that the days upon which this world have entered constitute a period of continued hatreds and strifes. These will lead to Armageddon, the great world-wide war fore-

told by the prophets, as inevitably as unconfined water flows down hill.

The Bible story is clear; and if men will regard its pages, and exercise even a reasonable amount of common sense, they will know what the future of this world is. It can not be a time of peace; and yet men will arise who will undertake to patch up these conditions, and who will not only deceive themselves into believing that they will secure peace, but just before Armageddon breaks they will say they have peace. It is a fearful thing for men and women to allow themselves to overlook the strongest kind of evidence, while they plunge headlong into the delusions that end in universal destruction.

Clamoring for More Battle-Ships

MANY of the strongest men of this nation, such as Vice-President Marshall, Ex-President Roosevelt, Admiral Dewey, and others of similar prominence, are calling for more battle-ships and a greater army. Some of these men, like Vice-President Marshall, are in hopes that the nations of the earth can be led to agree to disarm; but he says that if such an agreement can not be reached, it is inevitable that we must not only greatly increase our coast fortifications, but we must build many more great battle-ships. Mr. Roosevelt thinks it is a foregone conclusion that we should prepare in the most vigorous manner to defend ourselves. He believes that it would be the height of folly for us not to do so.

A program is in preparation for the United States to enter upon the building of at least four of the great super-Dreadnoughts each year, and it is suggested that five ought to be built. In connection with these, it is also proposed that a dozen or more of the large submarines of the most modern type be built each year; and incidentally it might be remarked that the submarine is very rapidly approaching battle-ship proportions. The first ones were comparatively very small affairs, but they are increasing in size quite as rapidly as was the case with the battle-ships and the battle cruisers.

The absurdity of building all these monsters with which to destroy men and to waste property and absorb useful labor, is pointed out vehemently by some of the strongest, the best, and the truest men and women of this world. The world is flooded with literature upon the subject; but the demons of war are in control, and are driving men like cattle ahead of them. The good sense of the leading men of the age causes them to cry earnestly against these wars and these preparations for war, but their influence is drowned in the mad maelstrom of strife.

Overshadowed by the Supreme Issue

IF we did not have so much news in regard to the strife of the Old World to engage our attention, there would perhaps be many columns of the papers filled with the presentation of the facts and theories in regard to the twenty-one men, leaders in the financial world, who have recently been indicted by a federal grand jury for their crookedness. This item is a striking illustration of the dishonesty among the men who stand in high places in the field of commerce. It is only one of many that have occurred during recent years.

Furthermore, but for the all-absorbing attention given to that big war, we would also be scanning many more columns of news in regard to the clash, in some three or four states, between the capitalist and the laborer, as manifested in strikes, occasioning the calling out of federal troops.

We must keep our eyes open to the conditions in this world. We must study their meaning. We must not allow the great adversary of souls to deceive us. The Master said that this old world would grow worse and worse; and He not only knew, but has also foretold the facts accurately. Many are deceived because they turn away from the living fountains of God's clear truth, but it is not necessary that we should be thus deluded. God's warnings are specific and clear; and we may know, if we will, that from the human standpoint the conditions in this world are absolutely hopeless. But, O, we may also know, if we will, that the brightest hope of all the ages is just before us, even the glorious hope of the soon appearing of our blessed Lord and Saviour Jesus Christ! And when He comes, in that glorious and near-by day, He will save each and every one who has accepted His great salvation.

Reforming the Calendar

AT an international council for this purpose, held at Liege some time ago, the French astronomers proposed that one change should be the omission of one day from the numbering both of the week and of the month, once a year, and two days in leap-years. This would have the effect of making the same day of the week fall on the same day of the month in every year. It would also disarrange the succession of weeks which has been marked by regularly recurring Sabbaths ever since creation.

Observers of a weekly religious rest will naturally object to having the change, and probably their protest alone would be sufficient to prevent it. None the less, if much were to be gained by the reform, adjustments could be easily made. The Sunday rest, for which only the sanction of the church can be claimed, might, by a similar church ordinance, be conformed perfectly to the new calendar. Those who observe the Sabbath of creation, and all others who believe that the command is for the strict observance of some seventh day, could easily maintain their custom, even as the former now ignore the Roman practise of beginning the hours with midnight. The inconvenience would not be serious except in case the civil day were enforced as a rest day and holiday by law.

W. H. S.

Money or Morals

WHEN the late General Bidwell saw two men reeling drunk from his premises one Sunday, where wine grapes grew and wine was made, his decision was formed. The great store of wine on hand was donated to hospitals, but only for medicinal purposes. The vines were dug up. His vineyards were worth \$500,000, but he owed \$300,000. But he did not hesitate. He planted his vineyards to raisin and table grapes. He lost money, but morals are worth more than money. Men need not lose so much now.

M. C. W.

THE Department of the Interior, through its Geographical Survey, is sending out some very interesting bulletins in regard to the undeveloped mineral resources of the United States. Many things that have previously been imported from various parts of the Old World are now shut off because of the war; and even if the war should close immediately, the supply would be limited for some time to come. Many of these minerals are daily used in the manufacture of electric lamps, as building materials, and in other important lines of industry; and it will therefore be to the advantage of the nation and of the world to have our resources developed while this unsettled condition exists in the Old World. Persons who may be desirous of information along any of these lines should state their wants to the Department of Geology, care of the secretary of the interior, Washington, D. C. The information that our government gives out is very carefully prepared, and is therefore reliable.

THE October number of *Toki No Shirushi*, our new Japanese paper, has come to hand. The price is five cents, or fifty cents a year. It is a neatly printed sixteen-page monthly that would be a good thing to circulate among Japanese friends. Address communications to Toki No Shirushi Sha, 601 Hobart Street, Oakland, California.

THE Agricultural Department of the University of California has recently issued a very interesting circular on potato growing. It deals with preventable diseases of the potato, and how the crop may be kept up to the standard. Persons interested should address Agricultural Department, University of California, Berkeley, California.

A SCHOOL is not ashamed of its best and finished product, nor an automobile factory of its best machine. But a saloon-keeper is ashamed of his best customer, and kicks out of his premises with disgust the finished product of his business. Ought such an institution to exist?

If a big dog is challenged to a fight by a small one, and pays no attention to it, that is no sign that the big dog is afraid or wanting in courage. He feels he has something more important to attend to at the time.