

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

Significant Changes in Seventy Years

Modern Modes of Travel — The Increase of Knowledge — Our Fathers Knew
Nothing of These Things — What Does It All Mean?

By E. E. Andross

UNDER the above caption, the following editorial appeared in the *Los Angeles Tribune*, December 16, 1914:

"Discussing the project to construct a steel railroad across the American continent, Senator Dayton, of New Jersey, made the following statement in the senate on February 23, 1844: 'The power of steam to reach that country has been suggested. Talk of steam communication — a railroad to the mouth of the Columbia! A railroad across 2,500 miles of desert, prairie, and mountains! The smoke of an engine through those terrible fissures of that great rocky ledge where the smoke of the volcano has rolled before! Who is to make this vast internal — rather external — improvement? All the mines of Mexico and Peru disemboweled would scarcely pay a penny of the cost.'

"To the New Jersey senator of seventy years ago the construction of a transcontinental steam road did seem like an extravagant dream, concerning which the use of extravagantly doubtful expressions was warranted. If the senator were here now, he could take his choice of half a dozen transcontinental routes, and then run on down to Mexico, at least, to find the mines still not disemboweled.

"But more to his astonishment, possibly, would be his realization of the practical utilization of electricity. Were he here now, he would find work under way for the electrification of the Chicago, Milwaukee & St. Paul road through the Rockies in pursuance of a project which is to cost from \$13,000,000 to \$15,000,000. 'Many things have taken place in the past seventy years.'

THE WORLD HAD JUST AWAKENED

Great changes have surely taken place during the past seventy years. As we compare the world of seventy years ago with the world of to-day, it seems to have been just beginning to waken from the sleep of centuries. The modern methods of railway and steamship travel, making possible the present splendid system of rapid transit, were then in their experimental stages. Not until an exposition in Berlin, Germany, in 1879, was the practicability of electro-motor traction demonstrated. Within this period, the electric telegraph system has come into practical use for rapid communication. Marvelous indeed have been the changes that have come about in all departments of scientific knowledge during these seventy years.

WHY THIS SUDDEN CHANGE?

Why these great changes within the short period of one generation, after the world had moved on in the old way for nearly sixty centuries? After recording four distinct lines of prophecy, covering the history of earthly kingdoms from the days of ancient Babylon and Medo-Persia to the establish-



LOCOMOTIVE BUILT IN 1865 —
THE FIRST OVER THE SIERRAS

ment of the eternal kingdom of glory, the prophet Daniel was undoubtedly extremely anxious to know the meaning of all that he had seen and heard; but the angel said to him, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

"Shut up the words, and seal the book," was the command from the angel, "even to the time of the end." "The time of the end" was a fixed period, which began in 1798, and will terminate with the end itself, at the appearing of our Lord Jesus Christ. Till "the time of the end" was reached, the book of Daniel was to be "shut up" and "sealed."

PROPHECY OF THE OPEN BOOK

The beloved disciple John on Patmos saw a "mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open." Rev. 10: 1, 2. The prophet then "went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up. . . . And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Verses 9-11.

This prophecy undoubtedly represents a religious movement based on some prophetic book of the Bible; and immediately our minds revert to the book of Daniel, which the prophet was instructed to shut up till the time of the end. If we find that the prophecy indicates that this movement was to take place after the beginning of the time of the end (1798), we will have good reason for the conclusion that the open book in the hand of the angel was the book of Daniel.

The tenth chapter of Revelation, and part of the eleventh, are thrown in parenthetically between the sixth and seventh trumpets of Revelation 9 and 11. The sixth trumpet closed with the loss of the independence of the Turkish power in 1840; and after a brief period covered by the word "quickly" (Rev. 11: 14), the seventh trumpet began to sound in 1844.

THE LONGEST PROPHETIC PERIOD

The longest prophetic period in the Scriptures — the 2,300 days of Dan. 8: 14 — began 457 B. C., and terminated in 1844 A. D. This period of 2,300 days is fixed unchangeably by the remarkable fulfillment of certain parts of it in the baptism and crucifixion of the Saviour. At the expiration of the prophetic period in 1844, He entered upon the work of cleansing the heavenly sanctuary. At that time, our great High Priest passed through the veil separating the holy from the most holy apartment of the heavenly sanctuary, "the Judgment was set,



MALLET COMPOUND ENGINE, WEIGHT 800 TONS

Engines of this type are coming into general use for both freight and passenger traffic in the mountains.

and the books were opened." Dan. 7:10. The world-wide message of Rev. 14:6, 7 was then due:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

PROVISION FOR QUICK WORK

This message must be carried to "every nation, and kindred, and tongue, and people," in a very brief period; hence provision must be made for a quick work to be accomplished. The messengers bearing such a message must hasten to every part of the earth. Every provision must be made for its publication in all the tongues of earth, and it must then be carried on the wings of the wind to the remote corners of the world.

With confidence, yet with all humility, we may say with the Saviour, "This day is this scripture fulfilled in your ears." Luke 4:21.

Since 1844, in the providence of God, a people have been raised up, small at first, but "like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. 13:31, 32. This people, known as Seventh-day Adventists, are inspired with the profound conviction that God has brought them into existence to preach this very message to all the world. They believe that the wonderful facilities for rapid transit and swift communication even to the farthest corners of the earth, the marvelous development in the art of printing, and all other inventions that have largely been produced within the past seventy years, and that help to bring the world to our very doors, were designed of the Lord as aids in the preaching of the everlasting gospel to all the world in this generation.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

THE JUDGMENT MESSAGE

Truly great changes have occurred during these seventy years; and this has not been by mere chance, but under the overruling providence of the supreme Head of the universe. The time had come for the mystery of God to be finished; for the proclamation to be made in all the earth, "The hour of His Judgment is come"; for the last invitation of mercy to be given. A people must be raised up to do this work, to fulfill the prophecy. In every instance in the past, when "the fullness of time" came for the accomplishment of a certain work of which the prophets had spoken, the thing came to pass at just the right time; for "the Scripture cannot be broken." John 10:35. When, therefore, the time came for "the mystery of God to be finished," a people appeared upon the stage of action burdened to give the very message then due, "Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

The distinguishing features of the people

who are to fulfill this scripture are, they "keep the commandments of God, and the faith of Jesus." Verse 12. The Seventh-day Adventist people, as indicated by their name, observe the seventh day as the Sabbath "according to the commandment," instead of the first day of the week. They believe very ardently that "there is none other name under heaven given among men, whereby we must be saved," than the blessed name of Jesus; that there is salvation in none other.

A WORLD-EMBRACING MOVEMENT

Beginning their work in obscurity in 1844, they are now conducting work in 48 non-Protestant countries and 20 non-Christian countries, containing 85 per cent of the population of the world. Their workers in these lands are using 84 languages orally, and are distributing literature in 68 languages. Work is conducted in 170 main mission stations and 100 substations. 507 churches have been organized in non-Protestant and non-Christian lands, with 18,287 adherents. 5,208 laborers are devoting their entire time to the advancement of this message. In 1913, 122,386 believers contributed \$2,866,727.40 for the advancement of the cause they love, and the hastening, as they sincerely believe, of the coming of Christ. This represented a per capita contribution of \$23.42. They believe that with the baptism of the Holy Spirit in the latter rain, as the apostolic believers received the early rain on Pentecost, the whole world may soon hear the gospel of the kingdom, and the way be prepared for the return of the King.

Surely we may truly say, "What a change in these seventy years!" But, dear reader, has your heart been changed, and are you ready for the great change so soon to take place in this old world, for the breaking of the eternal day with the advent of our glorious Lord? If not, delay no longer, but quickly prepare to stand before Him.

The Battle of Armageddon Not a Full End

THE Scriptures inform us that through the agency of evil spirits, the kings of the earth and the whole world will be gathered to the battle of the great day of God Almighty. Rev. 16:14-16. According to the word of God, this great international struggle for supremacy will take place at Armageddon, situated about fifty miles north of Jerusalem. It is easily approached from the north and the south and from the Mediterranean Sea.

In the midst of this great battle, it is said of Christ, "Behold, I come as a thief." Rev. 16:15. The wicked who have not been slain in battle will be destroyed by the brightness that surrounds the coming King and His attendant host of mighty angels. Matt. 25:31; 2 Thess. 2:8. The righteous dead, from Adam down to the last saint who has been laid away to rest, will then be raised to life and immortality, and with the transformed living righteous, will be conveyed by the angels to meet the Prince of peace in mid-air. Matt. 24:31; 1 Thess. 4:16-18. This takes all the righteous to heaven, to live and reign with Christ a thousand years. Rev. 20:4.

During this period of time, the earth is covered with the dead bodies of the wicked. Satan is to be bound for the same length of

time in the pit—the chaotic condition of the earth, where he has done his deceptive work. Rev. 20:1-3. He is bound by a chain of circumstances. The righteous are in heaven, beyond his reach, and he is surrounded with the dead bodies of those he has deceived and ruined. This gives the archdeceiver time and opportunity to contemplate what his rebellion against God has accomplished.

At the coming of the Just One, the cities of the earth will be broken down. With the cities demolished and the world depopulated, the earth becomes a charnel house. None are left to lament or bury the lifeless bodies. Jer. 25:31-33; 4:23-26.

Although the battle of Armageddon and the coming of Christ leave the earth desolate, yet it is not a full end. "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:27. The full end comes at the expiration of the one thousand years, which terminates the reign of the saints with Christ in heaven. At the close of this period of time, the city of God descends to the earth. The Mount of Olives cleaves asunder, and the New Jerusalem is located thereon. It is at this time that living waters will issue forth from Jerusalem. Zech. 14:4, 8; Rev. 21:2.

At the termination of the one thousand years, the rest of the dead—the wicked—are raised to life. Rev. 20:5. This liberates Satan. He heads the innumerable host, they surround "the beloved city" "on the breadth of the earth," and fire from heaven devours them. Rev. 20:8, 9. Then sin and sinners will be no more. There will be no repetition of hostilities. The word of God declares, "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

The events that take place at the close of the one thousand years, constitute not only a full end, but also a full restitution. The flames that devour the wicked purify the earth from the curse that rests upon it. The Creator restores the earth to its Edenic beauty, and it becomes the eternal abode of the righteous. "Thou sendest forth Thy Spirit, they are created" (restored to life), says the psalmist, "and Thou renewest the face of the earth." Ps. 104:30. The prophet Isaiah declares, "Behold, I create new heavens and a new earth." Isa. 65:17. And the Saviour said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. The Prince of peace will then take the throne of David, and the ravages of war will be feared and felt no more forever.

E. HILLIARD.

Prayer

PRAYER is the key that unlocks our heavenly Father's great storehouse. An abundance of everything needful to supply whatever our necessities demand, is ever on hand; and there is always an attendant at the entrance who will cheerfully render obliging service to our various requests. All can come "without money and without price."

The principal requirement on our part is faith; for the promise is, Ask, believe, and receive. The generous Provider never turns one away empty who with faith and trust makes known his needs, and with full confidence believes he will receive whatever is for his best good.

MRS. H. E. SAWYER-HOPKINS.

The Power to Change the Life

The Leaven That Works in the Heart — None Too Low to Be Reached — Angels Sing, and God and Christ Rejoice, over Transformations

By Mrs. E. G. White

MANY educated and influential men had come to hear the Prophet of Galilee. Some of these looked with curious interest upon the multitude that had gathered about Christ as He taught by the sea. In this great throng, all classes of society were represented. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor, all crowding upon one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves, Is the kingdom of God composed of such material as this? The Saviour replied by a parable.

LIKE THE LEAVEN IN THE MEAL

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matt. 13:33.

Among the Jews, leaven was sometimes used as an emblem of sin. At the time of the Passover, the people were directed to remove all the leaven from their houses, as they were to put away sin from their hearts. Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Luke 12:1. And the apostle Paul speaks of the "leaven of malice and wickedness." 1 Cor. 5:8. But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God.

None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit, a new principle of life is to be implanted, the lost image of God is to be restored in humanity.

CANNOT TRANSFORM HIMSELF

But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven — something wholly from without — must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

A profession of faith and the possession of truth in the soul are two different things.

The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified.

The man who attempts to keep the commandments of God from a sense of obligation merely — because he is required to do so — will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right, because right doing is pleasing to God.

IT WORKS INVISIBLY

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process. So the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up, — the life of Christ. The mind is changed. The faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.

WHY THE UNHOLY TEMPER?

Often the question arises, Why, then, are there so many, claiming to believe God's word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same

temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to natural inclination, the same perversity of character, as if the truth were wholly unknown to them. The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work. Their natural and cultivated tendencies to evil have not been submitted to its transforming power. Their lives reveal the absence of the grace of Christ, an unbelief in His power to transform the character.

The truths of the word of God meet man's great practical necessity, — the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life.

Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

THE MAN IS A MYSTERY

The world regards as a mystery the man who is imbued with this principle. The selfish, money-loving man lives only to secure for himself the riches, honors, and pleasures of this world. He loses the eternal world from his reckoning. But with the follower of Christ these things will not be all-absorbing. For Christ's sake he will labor and deny self, that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand, for he is keeping in view eternal realities. The love of Christ, with its redeeming power, has come into the heart. This love masters every other motive, and raises its possessor above the corrupting influence of the world.

The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with love for God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words, or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God.

The apostle exhorts us, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

"All classes of society were represented."



The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother; in kind, encouraging words. An angel presence is in the home. The life breathes a sweet perfume, which ascends to God as holy incense. Love is manifested in kindness, gentleness, forbearance, and long-suffering.

The countenance is changed. Christ, abiding in the heart, shines out in the faces of those who love Him and keep His commandments. Truth is written there. The sweet peace of heaven is revealed. There is expressed a habitual gentleness, a more than human love.

ANGELS SING, AND GOD AND CHRIST REJOICE

The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. Man, with his human nature, becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

death." Rom. 8:1, 2. In this we have taken the first step in the covenant of freedom. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5.

THE PROCESS OF DEVELOPMENT

When we have taken the first step, we find there lies before us a process of development. We are to grow up into Christ, our living head, in all things, until we reach the measure of the stature of the fullness of Christ. We are to be overcomers. We are to go on to perfection. And this we will do by walking after the Spirit, and not after the flesh; for the flesh still seeks the paths of sin, but the Spirit the path of righteousness.

The Spirit uses the law in leading us to perfection; for "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19:7. So while we find our flesh drawing us still toward sin, we must reckon ourselves "dead indeed unto sin [transgression of the law], but alive unto God," "and be not conformed to this world," but be transformed by the renewing of the mind, that we may prove — demonstrate — "what is that good, and acceptable, and perfect, will of God," by putting on the Lord Jesus Christ, and making no "provision for the flesh, to fulfill the lusts thereof"; and standing fast "in the liberty wherewith Christ hath made us free," we find ourselves walking in the steps of our father Abraham, and advancing in the covenant of liberty.

The Spirit imparts to us a knowledge of sin by the law, and then writes that same law in our hearts, thus bringing us to the place where we will delight to do His will. In completing the covenant of liberty, that law must be written in its entirety, just as it was before written on the two tables of stone. For of the new covenant, which is the covenant of liberty, we read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:31-33.

THE FINISHED WORK

And that this work is to be done by the Spirit, is clearly set forth by the apostle Paul, who in writing to the Corinthians said, "Forasmuch as ye are manifestly declared to be the epistle of Christ, . . . written not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshy tables of the heart." When this is done, we are apostles or representatives of Christ; for of Him it is written, "I delight to do Thy will, O My God: yea, Thy law is within My

THE BURNING LAMP

The Growth of the Christian — We Are to Develop and
Advance — How the Work Is Accomplished

By Roderick S. Owen

This is the fifth of several short studies by Elder Owen on the fifteenth chapter of Genesis. Each study is complete in itself, and presents some part of the experience of Abraham that entered into the work which made him the mighty man of faith.

EDITOR.



"YE ARE THE LIGHT"

"AND it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Gen. 15:17.

Abraham, having prepared his sacrifice, and having walked between the parts thereof, waited throughout the day for God to give some manifestation of His presence. The record tells us that "when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp," "passed between those pieces." These were symbols of the divine presence, giving Abraham a pledge of the covenant of liberty between God and man.

MANIFESTATIONS OF GOD'S WORKING

There must be some significance in this peculiar representation of God's presence. Both the burning lamp and the smoking furnace must symbolize manifestations of God's power and work in consummating this covenant with the children of Abraham. Let us consider first the burning lamp.

In the Bible, we find both the word and the Spirit of God spoken of as a lamp. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:5. Seven denotes fullness or completeness. Seven lamps, then, denote the full or complete work of the Holy Spirit. Hence we conclude that the burning lamp represented the work done for us and in us by the Spirit of God.

BORN THROUGH THE WORD

Jesus, in talking to Nicodemus, said, "Ye must be born again"; and, "Except a man be born from above," "born of the Spirit," "he cannot see the kingdom of God." But Peter says of God's children, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. Thus we find we are born of the Spirit through the Word; but

again we are told that "whatsoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

The Scriptures plainly teach that there are steps by which that degree of perfection is reached, or steps we must take in becoming fully and completely the children of God. And in all these steps, we must be guided by the Spirit through the Word. Speaking of the Spirit, Jesus said: "When He is come, He will reprove [or convince] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more." John 16:8-10.

HOW SIN IS SHOWN

Convince of sin! This He does through the law; for Paul says: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Brought thus face to face with the law, we find ourselves under condemnation. Under this conviction we are led to Calvary, where we find One who was willing to die in our stead, and who nailed all our sins to His cross. We are here convinced that we are sinners because we do not believe on Jesus, for all sin is but the outworking of a lack of confidence in God; and the revelation of the character of God in the death on Calvary, revealing the love of God to us, brings vividly and impressively before us the magnitude of our sin of unbelief.

When we contemplate the ascension of Christ to heaven, and the fact that He remains there in the very presence of the Father, we know that in Him is perfect righteousness; for no sin can dwell with God. Seeing in Him just what we need, even perfect righteousness, we grasp Him by faith as our substitute, and are justified from our past sins.

CONDEMNATION IS GONE

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and

heart." Being like Him, we shall be able to see Him as He is. 1 John 3:2. And in Zech. 3:9 Christ is set forth as the stone placed before Joshua, that rock upon which we must all fall and be broken.

Thus if we place ourselves, without reserve, in Christ's hands, He by the law of God, which is perfectly engraved in His heart, and by the Holy Spirit, which is upon Him, will search out every particle of our

sin, and implant the law within our minds and hearts. Thus when, by the Spirit, we are led through justification by faith, and have fortified the deeds of the body, and have grown up into Christ, our living head, and have the law written in our hearts, and when Jesus, in the Judgment, shall have blotted out our sins, then the burning lamp shall have completed its work for us, and we shall fully stand in the covenant of liberty.

questing the amending of the postal laws, concerning which the secretary stated that the chairman of the law committee of the federation "took up the matter with Hon. Francis J. Burke, a Catholic member of Congress. Mr. Burke informed the federation that the extra session of Congress would hardly consider the matter, and advised that the same be taken up next fall, when the regular session of Congress will begin. We hope to be able to report at the next convention that such a measure has been passed by Congress, which will put a stop to the circulation through the mails, at least, of books and papers which defame religion and their spiritual leaders."

At the meeting of the federation the next year, 1911, the following resolution was adopted:

"Resolved, That the Federation of Catholic Societies do enter their solemn protest against the mailing or offering for sale of obscene literature, including under this title books, papers, writings, and prints which outrage religious convictions of our citizens and contain scurrilous and slanderous attacks upon our faith."

The same subject matter has been made a special topic in subsequent meetings of the federation, indicating that Roman Catholics intend to deprive the mails of literature that may be calculated to antagonize the movements of their church in this country.

A MOST DANGEROUS EXPERIMENT

That the proposed amending of the postal laws is a most dangerous experiment, no one who understands the spirit of our government will question for a moment. It would mean the nullification of the first amendment to the constitution of the United States, which guarantees that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

The amending of section 3893 of revised statutes of the United States would not affect the *Menace* only, but would involve any and all literature that might be considered by a Roman Catholic postmaster-general or a Roman Catholic judge as "a reflection on any form of religious worship practiced or held sacred by any citizens of the United States."

A hearing is to be given to those desiring to speak on the proposed law, and further comment will be made for the SIGNS later. In the meantime every American citizen should send to his congressman a vigorous protest against adopting such measures as the Gallivan and Fitzgerald bills.

"THE merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred."

A DANGEROUS PROPOSAL

Bills Before Congress to Abridge the Use of the Mails — Must Not Speak Against Religions We Do Not Like

By S. B. HORTON

THERE were introduced into Congress, January 7 and 11, two measures (H. R. 20644 and H. R. 20780) designed to amend section 3893 of the revised statutes of the United States relating to the mailing of certain kinds of literature, the effect of which measures would be to deprive so-called anti-Catholic literature the use of the mails.

Representative Fitzgerald, of Brooklyn, New York, chairman of the Appropriation Committee, is the author of the first bill; and Representative Gallivan, of Massachusetts, introduced the second. Both gentlemen are communicants of the Roman Catholic Church, and are naturally interested in matters affecting it.

During the consideration of the post office appropriation bill recently, Representative Fitzgerald proposed a "rider" looking to the accomplishment of the object contained in his subsequent bill; but the "rider" was ruled out on a point of order, the rule being that existing laws may not be amended in that way. Mr. Fitzgerald was advised to bring his measure before the House in the shape of a bill, which could then be considered on its own merits.

Referring to the Fitzgerald "rider," the *New Century* of January 23, 1915, a Catholic publication with offices in Washington, D. C., and Milwaukee, Wisconsin, has this to say: "It is obvious that the purpose of this amendment is to get after the *Menace*, which is all aflame over it."

But Representative Falconer, of Washington State, sees more in the proposed amendment. In the discussion of the "rider," he said: "I want to ask if it is not something of a dangerous precedent to establish to put this kind of an amendment or provision in a bill of this character, giving the postmaster-general the power when the common laws cover the point, and where any one who now sends this kind of literature through the mails is subject to the penalties of the laws now on the statute books. I am against this amendment. I think it is un-American."

The Federation of Catholic Societies has for several years considered the question of squelching so-called anti-Catholic literature by securing some

such legislation as is contemplated in the Gallivan bill. We give this bill in full as follows, since it is more definite and to the point than is the Fitzgerald bill:

"63d Congress
"3d Session H. R. 20780

"IN THE HOUSE OF REPRESENTATIVES

"January 11, 1915.

"Mr. Gallivan introduced the following bill, which was referred to the Committee on the Post Office and Post Roads and ordered to be printed:

"A BILL TO AMEND THE POSTAL LAWS

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established, to the satisfaction of the postmaster-general, that any person is engaged in the business of publishing any scandalous, scurrilous, indecent, or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizens of the United States, it is hereby declared that the postmaster-general shall make the necessary rules and regulations to exclude such matter from the mails."

At the New Orleans meeting in 1910, a resolution was passed by the federation re-



LIBERTY

By W. A. GOSMER



'Twas the midnight of the ages. The lamp of truth burned low.
The light which faith had kindled, in the darkness scarce did glow.
The church and state united, in baleful concord stood;
And men with minds benighted, were drenching earth with blood.
But look! From out the darkness, across the deep, blue sea,
A piercing ray of light divine betokened liberty.
It told of light and freedom, of shores where paeans did ring:
"A church without an earthly head, a state without a king!"

But see! A shadow rises on yon horizon fair.
It dims thy kindly heavens, it chills thy balmy air.
O blessed light of nations, O land supremely blest,
Time's marching footsteps hasten the shadow on thy crest!
Men talk once more of union between the church and state,
These two that our forefathers saw should be kept separate.
They talk of legislation promoting righteousness,
And that by civil law men shall the name of Christ confess.
The dial hand of liberty on freedom's stately tower,
Points backward to a thousand years of persecution's power.
O wondrous light of nations, 'twere blest if thou couldst stand
To freedom true, forever, secure from tyrant's hand!

Loved One—Hated the Other

Was God Partial Toward Jacob?—Did He Hate Esau in the Ordinary Sense of the Word?—Some Interesting Authorities on the Subject

By ARTHUR L. MANOUS

"THE burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal. 1: 1-3. See also Matt. 10: 37.

What are we to understand by the expression that God "hated" Esau? Is God partial? Does He love and hate individuals in the sense of "detest," as we now sometimes understand the word "hate"? Dr. Robert Young says: "The verb 'to hate' is frequently used for 'to love less'; for example, Gen. 29: 31; Deut. 21: 15; Mal. 1: 3; Matt. 6: 24; Luke 14: 26; John 12: 25; Rom. 9: 13."—Young's "Analytical Concordance," page 1108, New York, 1905.

"Yet I loved Jacob, and I hated Esau." Mal. 1: 2, 3, Common Version.

Others translate this passage thus:

"Yet I loved Jacob and slighted Esau." Thomson's translation.

"Yet I loved Jacob, and I disregarded Esau." Boothroyd's translation.

"Yet I befriended Jacob and disliked Esau." Fenton's translation.

This passage is quoted in the New Testament by the apostle Paul thus:

"Jacob have I loved, but Esau have I hated." Rom. 9: 13, Common Version.

Others translate it:

"Jacob I have loved and Esau I have slighted." Thomson's translation.

"Jacob have I loved, but Esau have I disregarded." Boothroyd's translation.

"I have chosen Jacob, and rejected Esau." Fenton's translation.

The following passage may throw some light on the subject, since it mentions one point in Esau's character: "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance [or, "he found no place for a change of mind in his father," A. R. V.], though he sought it [the blessing] carefully with tears." Heb. 12: 14-17. See also Genesis 27; and 1 Peter 2: 4 and 7, where the word "disallowed" (R. V., "rejected") is from the same Greek word that is rendered "rejected" in Heb. 12: 17.

SOME NOTED AUTHORITIES

The following notes and comments on this point may be of further interest to the reader:

"As for Jacob, Thou didst choose him to Thee, and put by Esau." 2 Esdras 3: 16.

"I loved Jacob. My love to Jacob has been proved by giving him greater privileges and a better inheritance than what I have given to Esau. Verse 3. And I hated Esau. I have shown him less love. Gen. 29: 30, 31. I comparatively hated him by

giving him an inferior lot."—Dr. A. Clarke on Mal. 1: 2, 3.

"To hate' is here used in a comparative sense, qualifying the preceding verb 'to love.' As the opposite of love is hatred, when there is only an inferior degree of the former exhibited, the object of it is regarded as being hated rather than loved. See for this idiom, Gen. 29: 30, 31; Deut. 21: 15, 16; Prov. 13: 24; Matt. 6: 24; Luke 14: 26, compared with Matt. 10: 37."—E. Henderson's note on Mal. 1: 2, 3, in his translation, London, 1845. See also the "Emphatic Diaglott," page 19.

"I therefore conclude the sense intended to be conveyed to be this: I acted towards



Changed by Beholding

By C. P. BOLLMAN

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3: 18.

AS sin engraves its image on the face
Of him in whom wrongdoing finds a place,
So he who looks upon the pure, the kind, the good,
Who finds in Jesus Christ his daily, necessary food,
Who hungers thus for righteousness and longs for right,
Is drawn thereby toward Him whose name is Light.

If, therefore, there be any pure, ennobling thought,
If any good thy fellow man hath done,
If any truth that might by thee be taught,
And thereby e'en a single soul be won
To higher, nobler, better life,—
Think deeply, longingly of these,
And oft be found in prayer upon thy knees.
Then, as soars the eagle toward the sun,
Thy soul shall seek and find the Eternal One.

Jacob as towards one that I loved, and towards Esau as towards one that I hated."—Herman Heinfetter's note on Rom. 9: 13, in his translation, London, 1861, fifth edition.

"Jacob I loved, but Esau I hated. These words, of course, are merely the strong language of prophecy. We may compare them with our Lord's words, 'If any man hate not his father and mother, etc., and his own life also, he cannot be My disciple.' In all the preceding words, however, and in what follows, Saint Paul is not speaking at all of eternal salvation and perdition, but of the temporal privileges and blessings, by which it pleased God to distinguish some more than others, and by the proper use of which they would have gained, doubtless, a higher place in the heavenly kingdom, whereas by the abuse of them they have sunk proportionally lower than others. As regards their estate in the eternal world, Ishmael and Esau and their descendants, among whom we may reckon the Zulus and Kafirs, stand on the same level, and will be judged with the same righteous judgment, as others more highly favored in this world, with means of grace

and the hope of glory, as their brethren in the Jewish church of old, or in the Christian now. All will be judged according to their works, and according to the light vouchsafed to them. With reference to the light, which we, Christians of England, have received, it might be said, in like manner, 'England has God loved, and Africa has He hated.' Yet not all English Christians are children of the light, nor are all African heathens children of Satan; but those who have received most, shall have most required of them."—J. W. Colenso's note on Rom. 9: 13, in his translation, New York, 1863.

"Though he sought it.' The 'it' here refers to a remote antecedent, namely, to his father's blessing, and not to repentance."—"Biblical Gleanings," by Thomas Wemyss, page 186, on Heb. 12: 17.

"The relative pronoun 'it,' in this passage, stands for the blessing, the remote antecedent. For Esau did not seek repentance, but 'the blessing, with tears.' Gen. 27: 34."—Note on Heb. 12: 17, by James Macknight.

"Esau was not shut out from the privilege of seeking God's favor by repentance; but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself."—"Patriarchs and Prophets," by Mrs. E. G. White, page 181. See also pages 207, 208.

The Christian Hope of Eternal Life

Man's Failure Does Not Destroy God's Promise

By ALLEN MOON

HOPE signifies longing desire, accompanied by confident expectation of gaining the object of desire. The hope of the Christian is the hope of eternal life. There is born in man a desire to live—a desire for long life, eternal life. It was God's plan, in the beginning, to satisfy this desire. Therefore He made a conditional promise of eternal life. That promise was based upon obedience to God's command concerning the tree that grew in the midst of the garden. Loyalty to God's government would keep the way open to the tree of life, and man could continue to eat and live forever. The promise of God, the Creator, who only could bestow the gift of eternal life, was the basis of hope.

NOT WITHDRAWN, NOR HAS IT FAILED

The promise has not failed, nor has it been withdrawn. Man failed to comply with the required conditions; and so far as he was concerned, for the time being, hope was cut off.

Paul, in his salutation to Titus, expressed hope of the fulfillment of the promise of eternal life which God made before the foundation of the world. Note the words: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1: 1, 2. Paul was a servant of God. He believed the truth, and that included the promise of God to bestow eternal life.

NOT IN THE OLD COVENANT

Paul did not expect salvation through the old covenant. Man, by transgression, had broken that covenant, and was without hope

until God renewed the promise of life on changed conditions. Paul accepted the conditions. He was also an apostle of Jesus Christ. He had accepted Him as man's deliverer from the results of transgression.

Paul was in accord with Peter when the latter exclaimed: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us *again* unto a lively hope [literally, hope of living] by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

Man, by his transgression, lost the life he already had. Any new promise, or covenant, with him, therefore, must include the restoration to him of that life. Through God's abundant mercy, the divine Son, Jesus Christ, was permitted to take upon Himself a body like man's, and man's nature, for the suffering of death, that man might be begotten again to the hope of living by the resurrection.

LIFE ON CONDITION OF LOYALTY

In the beginning, man was made acquainted with the truth that the immortal Creator bestowed life upon His creatures to be perpetuated, but on condition only of loyalty to the government of his Creator. God's covenant in the beginning to give man eternal life failed because man listened to the voice of the deceiver. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

God has not released man from his obligation to render strict obedience to the law of His government. When the Lord delivered the seed of Abraham from Egyptian bondage, He first reminded them of their obligation to obey the law of their Creator and Deliverer. And when, after sixty days, they came in their journeying to Mount Sinai, God repeated with His own voice His law, from the top of the mount. The people were greatly awed by the presence and voice of God. They were impressed with the justice of His demands, and they readily promised obedience on their part. But they failed to realize their own weakness, and therefore did not appeal to the true Source of power, which had been so manifest in their deliverance. Therefore they were soon involved in transgression. Then continued the slaying of beasts and the sprinkling of blood, all of which pointed to the sacrifice of the Lamb of God.

THE PROMISE OF LIFE IN CHRIST

Notwithstanding their promise, no Israelite was ever saved through the old covenant. The apostle, in his salutation to Timothy, makes mention of the renewed promise of life as follows: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." 2 Tim. 1:1. Paul could not have occupied the sacred office of an apostle of Jesus Christ except for the renewal to man of the promise of life in Christ at the time of the transgression in the garden. No man has ever had a hope of eternal life since the fall, except according to the promise of life which is in Christ Jesus.

When man came from the hand of God, he was a pure being; and before he can ever appear before God in peace, he must be restored to a state of purity. As we read, "Every man that hath this hope in him purifieth himself, even as He is pure." 1

John 3:3. This is accomplished through the Word. The Saviour prayed to the Father for His children, saying, "Sanctify them through Thy truth: Thy word is truth."

John 17:17. Purification must accompany sanctification. Nothing impure is ever sanctified, or set apart for a sacred and holy use. Sin is the transgression of the law. Sin defiles the individual and renders him impure. God sent His word to sinners to reveal a way of escape from past transgressions and deliverance from transgressing; so the apostle writes: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

It is, then, God's purpose that His children should abound in hope, and that hope be "as an anchor of the soul, both sure and steadfast." Heb. 6:19. But this must come through believing the sure word of promise, coupled with obedience to God's commands and loyalty to His government. This is the Christian hope of eternal life.

Tithes and Offerings

The Blessings Promised — The Curses Pronounced

By HENRY S. SHAW

"THE earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8. "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof." Ps. 50:10-12.

THE TEST IN TITHING

Primarily, as is shown by these texts, everything is the Lord's; but He gives it all into the hands of man, with instructions that the *tenth shall be "holy unto the Lord."* The matter of returning to Him the tenth is left to man, as the Lord's steward; and this question of stewardship, with its responsibility, has to do with every person in the world into whose hands any of this world's goods may come. Whether it be little or much, the result of faithfulness is the blessing; and the result of unfaithfulness, the curse.

The fact that the Lord pronounces the *tenth* holy to Himself, places the question where no man can afford to pass it lightly by. To appropriate God's sacred things to a common purpose, has always been a serious matter, and is no less serious to-day. Many instances in Bible history might be cited to illustrate the results of man's disregard for those things which the Lord has set apart for sacred uses. Here is one:

When the Lord commanded Israel to take Jericho, He instructed them to bring to the treasury of the Lord all the spoils they should find in the city. He said, "All the silver, and gold, and vessels of brass and iron; are consecrated unto the Lord: they shall come into the treasury of the Lord." Joshua 6:19.

The city fell into their hands, and afterward the report came to Joshua that "the silver, and the gold, and the vessels of brass and of iron, *they put into the treasury of the house of the Lord.*" Joshua 6:24. Joshua understood that all this which the Lord had

consecrated for the treasury of the Lord had been faithfully deposited where it belonged.

DEFEATED THROUGH DECEPTION

A few days later, Joshua sent an army to take Ai, and the men of Ai came out against them. Israel was defeated, and thirty-six of the men of Israel fell. There was great mourning in the camp of Israel.

They could not understand why they should suffer this defeat; but the Lord told them that Achan had taken from Jericho some of the gold and silver and other things, and instead of taking it to the treasury of the Lord, for which it had been consecrated, had stowed it away among his own stuff for himself; and through this disregard, that which was consecrated to be a blessing if placed in the Lord's treasury, became "the accursed thing" when appropriated to a common use. See Joshua 7.

"WHEREIN HAVE WE ROBBED THEE?"

Malachi wrote to the church in his day: "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Mal. 3:7-9.

You have no respect for My ordinances. You can lay hold of My sacred tithes, and appropriate them to your own common purposes; and in consequence, instead of being blessed with a blessing, you are "cursed with a curse."

TO BE CURSED OF GOD

It is a fearful thing to be cursed with a curse. One day the Lord and His disciples came to a fig tree to get some figs, but found none; and the Lord said to it, "No man eat fruit of thee hereafter forever. . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away." Mark 11:12-21.

What a fearful condition! Somebody is cursed with a curse because of not having returned the Lord's tithe to Him; and the solemn question comes to the reader, as well as to the writer of this article, "Is it I?"

THE REMEDY

There are many people to-day who are really blighted with the curse, temporally as well as spiritually, because they have not been honest with God. But for all such, there is a remedy. The Lord has made it plain. Here it is: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

"CONFESS your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

That I May Serve Thee

By Worthie Harris Holden

SET Thou a seal, O Lord, upon my heart.
So shall my life Thy love divine impart.
Then faltering lips will firmly voice Thy praise,
While deeds of kindness shall complete my days,
Ascribing glory to Thy wondrous ways.

No service could I render fit for Thee,
Who art the source of heaven's majesty;
But Thou canst use me to extol Thy grace,
That I may serve Thee in my lowly place,
Until I see Thee, Saviour, face to face.

Divine Thy mercy, wonderful Thy love.
Exalted are Thy thoughts, all thoughts above.
But after Thee I can think wonder thought,
And through Thee can all righteous work be wrought.
So dost Thou answer one who humbly sought.



"The Weightier Matters"

By C. L. TAYLOR

JESUS spoke the words. He spoke them to church people,—to those who thought themselves the chosen children of God.

He said to them, "Ye . . . have left undone the weightier matters."

The divine Son of God made a comparison, and sought to show to the church of His day that in the service of the Father there are some things which are of greater importance than others.

"Weightier matters"! *All had weight*; but while some were weighty, others were weightier. Read the text: "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone." Matt. 23:23, A. R. V.

It is a beautiful and wonderful thing to be absolutely honest with God in the payment of tithe. God's tithe is sacred. To withhold it is to make one's self a robber, and to invite spiritual disaster; while to be faithful in returning to God that which is His, is to show a faithfulness that moves the Almighty to open the windows of heaven and to pour out a blessing that there shall not be room to receive it. See Mal. 3:8-10.

Yes, tithing is a *weighty* matter before God. Nevertheless, there are *weightier* matters. Jesus said it, and it is so.

Many a church member who has been enthusiastic and loyal in the payment of tithe, will fail of heaven at last. For some reason, he allowed himself to be tricked into believing that the performance of this duty constituted his highest obligation.

Think on this, dear reader: Knowing of God's requirement regarding tithing, it would be impossible for one to neglect tithing and yet reach heaven; but, on the other hand, it *would* be possible to pay tithe and still fail of heaven. Neglect of it would keep one out, but observance of it would not necessarily carry one in.

Ye ought not to have left the tithe unpaid, said Jesus to the Jews, *but* ye ought to have done the others. It was important that they should not neglect the weighty matter of tithing, but *how much more* important that

they should embrace the weightier responsibilities!

"Justice, and mercy, and faith"—how vital are these to the very soul life! In matter of faith, one *cannot* be well-pleasing to God without it. Heb. 11:6. It is God's gift (Eph. 2:8), by which salvation is brought to man (Rom. 1:16, 17), and by which he is kept throughout life (1 Peter 1:5). And to be merciful, to have the spirit to treat others as God has treated us, is as important as to have faith. It is the quality of mercy to reveal the love of God. God is merciful, and His earthly family are to be like Him.

PASSED OVER THE WEIGHTIER MATTERS

But the church people with whom Jesus associated, passed over the matter of faith and the love of God, refusing to see that their mere round of service, apart from faith and love, was of no merit before God.

The great and the greater should have been *joined* in their lives. Tithing and the love of God should have been together. The love of God in their hearts, and faith prompting their acts, would have made their lives fruitful, pleasant, and blessed. The Holy Spirit, leading to and working through tithing, would have vitalized that service, and caused it to lift the soul heavenward.

Just so it is to-day. No work in itself can truly take the place of the life-giving Spirit of God. The "greater matters of the law" may not be neglected without loss of all.

We are therefore again brought to this question: Have I the Holy Spirit? Has its presence brought the love of God into my life? Rom. 5:5.

Let the illustration of the electric railway be once more used, and then inquire, Am I a part of the mere equipment—a rail, a tie, a car, a piece of wire—but lifeless because severed from the source of power? If so, I will thank God for the privilege of being a part of the equipment, but I will hasten to see that the connections are made, that thus the Holy Spirit may work through me both for my own and for others' salvation.

Works are great, but Holy Spirit love and power are greater. Preaching is a mighty work under God for man's salvation (1 Cor. 1:21), but it is to be accomplished "in demonstration of the Spirit and of power" (1 Cor. 2:4); for, lacking the Spirit and the love of God, it is only as "sounding brass, or a clanging cymbal." 1 Cor. 13:1.

EVEN A MARTYR MAY BE LOST

How splendid is philanthropy! Yet one may go even so far as to give himself a martyr for others, and still utterly fail to profit, because the deed has not been vitalized by the love of God in the gift of the Holy Spirit. Verse 3.

Let no one, then, allow himself to be misled. There are great things, and there are greater things. Nearly all Christian people are in possession of the first, but comparatively few have gained the second. God gives both—both are in the law of His ordaining. And faith grasps both.

Do you pay tithe to God, and are you loyally working for Him? Bless His name it is so. This is great and good. And if in your heart you are conscious that the current of His vitalizing, refining, uplifting Spirit is flowing through and making effective each day's deeds, you may praise Him still more for this greater and better blessing. You will indeed be able to say with the apostle, "Thanks be to God for His unspeakable gift." 2 Cor. 9:15.

Our Dependence

The Need of the Human Hand of Sympathy

By CLARENCE SANTEE

PEOPLE often boast of their independence, their ability to stand alone. They do not so often call attention to their need of a strong arm and a willing heart to aid in bearing the crosses of life.

There is a point beyond which man cannot go, a limit where the strength fails, the heart breaks. Christ, the example of all Christian grace and strength, bore His cross until He fell fainting under the load. A human hand must be extended to Him if He would go farther.

That cross was not borne by Christ for Himself alone. He bore it for mankind. When failing, He made Himself dependent upon a fellow human to bear His burden.

HUMAN WEAKNESS AND THE HELPING HAND

There is no one so resolute and strong but that at times his human weakness demands a helping hand. If that call is stifled within his own breast, it will in time embitter his life. The loving and loved life must give and receive. Christ gave for all; yet while giving freely, He as graciously received from those who loved Him. The Spirit of God has mentioned some who "ministered unto Him of their substance." Luke 8:3. Moses had an independent spirit, cultivated by his success as a general of armies. The best part of his life—from the age of forty years to that of eighty—was spent in learning the lesson of his entire dependence. Those years were not spent in vain.

His first public missionary effort was the defense of an Israelite by killing an Egyptian. If that killing of an opponent had been his last missionary effort, how different would be the standing of the cause of Christ in this dark world to-day! But too often the would-be missionary has left the subject of his effort prejudiced, bitter, dead, with eyes and ears as effectually closed as were the Egyptian's when covered with the sand. In many cases, only the event that wakens the one—the second resurrection—will waken the other. Such results usually come from independent efforts. Better a union with Christ, with a realization of absolute dependence and need of counsel.

It is true that there are souls in this world who will hate a Christian life. Jesus testified, "If the world hate you, ye know that it hated Me before it hated you." John 15:18. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Verse 19.

THE SELF-SUFFICIENT SPIRIT

The independent, self-sufficient spirit is far more liable to look to its own attainments, and in this way become self-deceived as to its actual standing before God. It is not that which we *see* in ourselves that will form the basis of our judgment, but that which is there, but that we *do not* see.

This is made plain in the parable of the sheep and the goats. Matt. 25:31-46. While the righteous in surprise ask when they did those things that now are set to their account, with such great reward, the wicked will point to their supposed deeds of merit, saying, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Matt. 7:22.

Many who feel that their life has been a failure, with nothing but the simple, everyday duties which at times seem to stand in the way of greater Christian achievements, debarring them from some part in missionary enterprises, will be among those surprised ones who, for faithfulness in the small duties, receive the "Come, ye blessed of My Father."

It has been said that a kiss upon the forehead denotes respect; upon the cheek, friendship; upon the lips, affection. By those who rejected Christ, His brow was torn by thorns. Instead of respect they gave contempt. His cheek, instead of receiving the kiss of friendship, was struck and spit upon in hatred. Instead of the kiss of affection, those lips were smitten in the presence of the high priest, with jealousy and rage.

Are you willing to drink the cup, to follow in the steps of the Master? You will remember the words of Christ, "If they have persecuted Me, they will also persecute you." John 15: 20.

SECRET OF HIS VICTORIES

The secret of Christ's victories was in His entire dependence upon One stronger than Himself. He said, "I can of Mine own self do nothing." John 5: 30. The "faith of Jesus" will not exalt self. Faith cannot grow and strengthen by what is seen. There are certain vines that stand apparently still by day, but in the darkness of night they reach out and grasp, with strong tendrils, the support that may be found pointing upward. In the same way, the child of weakness and dependence, reaching out in its darkness, may cultivate faith, and with interlocking tendrils, grasp and utilize all the strength that lies in Him who has said that "underneath are the everlasting arms." Deut. 33: 27.

It is a grand thought,— that the weak vine may so attach itself to the strong pillar that the strength of the pillar will be the measure of the strength of the vine. Yet this is true. Union with Christ is the same. His strength is the measure of the strength of the one who trusts Him. It is for the one who will believe, and it will never fail.

Called to Glory and Virtue

By J. N. LOUGHBOROUGH

THE apostle Peter, when speaking of the high calling of God to us, said, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1: 2.

A knowledge of the character and love of God and Christ will bring to us a sense of the inestimable treasure placed before us, and which it is our blessed privilege to accept, if we confess our sins, and yield ourselves to the Lord for Him to guide us, and work in us to do His will.

Of the dealings of the Lord with us and for us, the apostle says, "According as His divine power hath given unto us all things that pertain unto life and godliness." 2 Peter 1: 3. That is, He has provided just as freely for the life of holiness as for the temporal life. Regarding the abundant provisions for this life, we quote the words of another: "Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live." As Paul said to the Athenians, speaking of all life as sustained by God's power, "In Him we live,



**"From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."**

and move, and have our being." Acts 17: 28.

Peter goes on to show that aid for God's service is just as abundantly provided as the preparation for animal life. We obtain the benefit of this "grace" "through the knowledge of Him that hath called us to glory and virtue." 2 Peter 1: 3. The glory to which the Lord has called us is a holy character. This is the real import of the word "glory" as here used. When Moses pleaded with the Lord to show him His glory, He proclaimed before him His name and His character. See Ex. 34: 5-7. The margin of 2 Peter 1: 3, "called us to glory," is, "called us by glory."

As we contemplate the character of the Lord, and His great love manifest to poor sinners, we can say with the apostle John, "We love Him, because He first loved us." 1 John 4: 19. The working out of this is thus delineated by the apostle Paul: "But we all, with open face beholding as in a glass the glory [character] of the Lord, are changed into the same image from glory [character] to glory [character] even as by the Spirit of the Lord." 2 Cor. 3: 18.

CHANGED BY THE PROMISES

To show how this character may be developed in mortals, Peter continues, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world

through lust." 2 Peter 1: 4. As we renounce the world—"the lust of the flesh, and the lust of the eyes, and the pride of life," 1 John 2: 16—deciding, by the Lord's aid, to follow Him in the way of His commandments, we have the great promise of the Saviour, "If a man love Me, He will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." John 14: 23. "Man needs a power outside of himself to restore him to the image of God." "The soul yielded to Christ becomes His fortress. No authority is known in it but His."

With the indwelling of the Father and the Son, who need fail of the victory? Submitting to God, we may have complete deliverance by the power of an indwelling Saviour. He knocks for admission to our hearts. Rev. 3: 20. May we each say to Him, Blessed Lord, come in, and cast out all that is unlike Thee, and dwell in us as Thou hast promised.

THE saloon is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to Judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the other wars since Joshua stood beyond Jericho.—Henry W. Grady.

A WORD TO OUR READERS

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

DATE OF EXPIRATION

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

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

SCRIPTURE QUOTATIONS

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

Signs of the Times

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

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

A. O. TAIT, EDITOR L. A. REED, ASSOCIATE

EDITORIAL CONTRIBUTORS

A. G. DANIELLS W. A. SPICER W. T. KNOX
M. C. WILCOX G. B. THOMPSON R. C. PORTER
I. H. EVANS E. E. ANDROSS J. O. CORLISS
H. R. SALISBURY

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

SUBSCRIPTION RATES

Three months	\$0.50
Six months90
One year (50 numbers)	1.75
With "Questions and Answers"	2.00
With Bible Atlas (maps only)	2.25
With Bible Atlas (maps and text)	2.50
With Bible Dictionary	2.50
1. One new yearly subscription and one renewal, or two new, sent at one time, \$3.00.	
2. Two new yearly subscriptions and one renewal, or three new, sent at one time, \$4.00.	
3. Three new yearly subscriptions and one renewal, or four new, sent at one time, \$5.00.	
Five or more copies to one person, six months, each \$0.60.	
Five or more copies to separate addresses, six months, each \$0.65.	
Weekly and Monthly SIGNS one year, \$2.25.	
G. C. HOSKIN, <i>Circulation Manager.</i>	

THE DREAM OF PEACE

JULY 25, 1870, during the war between Germany and France, George Meredith wrote to John Morley, at that time one of England's noted men, as follows:

"The tremendous armaments on both sides were meant for this duel, and it mattered very little what was the pretext of the outbreak. . . . At any rate, it was a fight to come on; and here we have it; and if we are energetic and wise, it may be the last of the great fights of Europe."

Forty-five years later, instead of this being "the last of the great fights of Europe," we find the continent involved in the most calamitous contest known in history, and men's dream of peace again shattered. No such bloody struggle, where so many men are arrayed in battle line, with such implements of slaughter at their command, is recorded since the fall of man.

Again men are predicting that when the present death struggle shall in some way terminate, the price paid in blood and treasure will be so enormous that the world will have learned a lesson which will lead the nations to settle all differences in the future by arbitration, and the world will know war no more.

But the hope expressed is a vain one. The nations are planning larger and swifter Dreadnoughts, and inventing new and more improved methods of slaying one another. They are preparing for a greater and more desperate struggle in the future, preparing for the Armageddon of the Scriptures.

Not till the Prince of peace shall come, and put down all earthly rule and authority, and sweep from the earth with the besom of destruction all the nations of earth like chaff from the threshing floor, and establish His kingdom forever and ever, will the earth be free from war and bloodshed, and know peace. May this glad day soon dawn.

G. B. T.

"HE SPAKE AS A DRAGON"

The Stealthy Tread of Religious Bigotry — The Best of Men Often Deceived Thereby

This is the fifth of several articles furnished by Elder Wilcox on the sevenfold sign of the end to be seen in this government in the light of the prophecy made concerning it. The prophecy upon the subject is remarkably clear. But one of the greatest dangers with humanity is that we will see everything clearly except what pertains to ourselves and our own times. Personal prejudice keeps us from seeing the plainest truth.

EDITOR.

THUS far in our study of the prophetic symbol of Rev. 13: 11-17, we have learned that each and all of the specifications of the two-horned beast have been clearly and strongly met in the United States of America.

The prophecy demanded a world-molding nation rising to power in the last days. The demand was met in this nation alone.

The prophecy demanded that this world-molding power should arise in hitherto historically unknown territory. The demand was met in this nation, and in this nation alone.

The prophecy demanded a nation rising rapidly to great power under peaceful conditions, by growth, not by conquest. The demand was met by this nation, and by this nation alone.

The prophecy demanded a nation rising to power having in its forefront two great principles which gave it influence and prestige, principles unique in the Christian religion, of all religions, and in the nation symbolized, of all nations. This nation met the demand in the equality of man, and in liberty of conscience. No other nation did.

Will the United States meet the next particular in the symbol? That specification is the beast with the lamblike horns.

SPAKE AS A DRAGON

This is not a unique symbol. It may be said of other powers as well. The dragon voice is not strange in this world. It has spoken throughout the centuries.

Its meaning is not difficult to understand. It is explained in the chapter previous to the one in which the prophecy is found, namely, Revelation 12. In that chapter is revealed a dragon having seven heads and ten horns, a symbol of the civil power used by the devil; for this dragon is expressly called "the old serpent, he that is called the devil and Satan." Verse 9. He is not permitted of God to use his own supernatural physical energy against the frail humanity of God's children. Hence he deceives the men who make and rule earthly governments (he is "the deceiver of the whole world"), so that they unite church and state, or enforce state religions, and thus bring persecution upon the souls who look for direction in worship, beyond the enforced creeds of men.

The dragon speaks through earthly powers. "Out of his mouth," through these powers, go decrees that would swallow up the woman, the church. Verse 15. In other words, "the dragon . . . persecuted the woman." Verse 13. He could not, in his diabolical wrath, destroy the Man Child, Christ Jesus, when our Lord was compassed in the infirmities and limitations of humanity; therefore is his pitiless wrath visited upon the church. Thus to speak as a dragon is to speak, utter, issue laws that result in persecution. Through every great power, every world dynasty, in the past, Satan has done this. From Babylon of old, through Medo-Persia, Grecia, pagan Rome, papal Rome, and the church-and-state governments of the Old World, both papal and Protestant, which followed the papal régime, has Satan persecuted.

WILL PERSECUTION BE SEEN HERE?

Will persecution be repeated in "time's noblest offspring," as Bishop Berkeley called America? Will the nation that has been the refuge for the oppressed of all nations, the day-star of hope in the long night of tyranny, whose very example has turned the peoples of the Old World with longing faces toward liberty — will this nation become a persecutor? Will that nation which placed upon its great seal the motto, *Novus ordo seclorum* ("a new order of ages"), turn back to the old order? So the prophecy declares; and the beginning of fulfillment is in evidence.

SOME PRELIMINARY CONSIDERATIONS

1. A right nation or true state government disconnected from religion, from religious bodies, from the church, will not persecute, will not oppress conscience. It has no incentive so to do. Its subjects are equal in the eyes of the law. The conscience of one is as sacred as that of the other, of the few as of the many. Its fundamental laws, its charters of existence, make no reference to the duty of its subjects toward God. It does not assume to act for God. It does not usurp His throne. It demands only that the rights of the individual shall be guarded, protected, conserved, preeminently his right to worship or not to worship; and in the conservation of the rights of the individual, the rights of all are conserved.

No government is rightly constituted which acts on the principle of the greatest-good-to-the-greatest-number fallacy. Right governments are designed to protect the rights of the minority, to guard those in their rights who cannot by force of numbers protect themselves. In protecting the rights of the individual, all are protected.

2. A church disconnected from the state cannot persecute. Religious bodies that for long periods were connected with the state and were persecutors, have, since that union was broken, become harmless, though just as intolerant in spirit as ever.

3. A backslidden church, if there be prospects of success, will clamor for power to enforce its decrees and dogmas. A church would not do this if she stood in right relation to Jesus Christ. No truly converted, rightly instructed soul could ever ask for power to coerce conscience or compel acquiescence in religious things. He knows the means God used to subdue and control his sinful heart and bring it into glad service to the Master; and he knows that that same power, and that alone, can reach others. Jesus tells us that those who persecute, really believing that they are doing God service, do this "because they have not known the Father, nor Me." John 16: 2, 3.

DEMANDS FOR CHANGE

For the fullest religious liberty has the federal government of America stood, and the attitude of the federal government has made dead letters largely the remains of colonial statutes that passed into state legislation. But the agitation for religious legislation has grown, and this has been and is the danger center in this country. It was to guard against this that the first amendment of the constitution was adopted, declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It embodied that principle of freedom in the constitution to withstand the demands of those who had been nurtured under colonial unions of church and state, which the spirit of this first amendment has since largely made inoperative.

It was to this prohibition men could point when the mistaken religionists in after years demanded that Congress should pass Sabbath restrictions in reference to the carrying and management of the mails. In 1829 and 1831, petitions came before Congress for this purpose. In the answer of the committee to whom the appeal was referred, adopted by the United States Senate in 1829, it is said:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which . . . would lay the foundation for dangerous innovations upon the spirit of the constitution, and upon the religious rights of citizens. If *admitted*, it may be justly apprehended that the future measures of the government will be strongly marked, if not *eventually controlled*, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the *civil power soon bends under it*; and the catastrophe of other nations furnishes an awful warning of the consequence." "If the principle is once established that religion or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

The report, accepted by Congress as final, was a merciful warning from God through the state to the church. It is a pity that it was not heeded; that men could not see the evil principle involved, and in the principle, see all its evil outworkings. They had not read history with anointed vision. If they had so read, they would have caught the lesson of the early centuries of the Christian era, which dawned with such glory of righteousness, but was soon lost in the fogs of heathen philosophy, puerile superstitions, and a union with the state.

BEGAN MILDLY AND WITH APPARENT GOOD REASON

That union of church and state which in the days of Constantine developed into the medieval persecutions, began mildly, and with as good reasons for establishment as exist now. Nay, it had better reasons. The church had suffered long under pagan Rome; what a blessed thing if she could but possess the citadel of power! All persecutions would cease, and the church would prosper. So men fallaciously reasoned then. But now the church has the fullest freedom to pursue her divine calling without let or hindrance in a free land. She has no such shadow of excuse to yield to the temptation of the devil, "All these things will I give thee, if thou wilt fall down and worship me," as had the early church. But let her know that as that union in the days of Constantine led to the worst period of persecution the world ever knew, so will it here and now. The baleful seed-sowing, however mild and beneficent it may seem, will produce the baleful and diabolical crop.

WORKING FOR RELIGIOUS LEGISLATION

Let us briefly name successive and combined organizations formed to promote religious legislation:

1. There is the National Reform Association, the first of them all, which is working to put the name of God in the federal constitution, and to place "Christian laws and institutions and

usages" on "an undeniable legal basis in the fundamental law of the land." It had its birth in 1863 in a meeting in Xenia, Ohio. The great Civil War retarded and obscured its work; but it has worked diligently ever since in sowing its apparently good seed, which is inevitably bringing its evil crop. Its last manifestations were in the big International Christian Citizenship conferences held in Philadelphia and in Portland, Oregon.

2. The multitude of "Sabbath" associations are leagues that have come into existence for better Sabbath observance, which from the Bible viewpoint is a good thing; but these organizations exist to promote Sunday observance by Sunday law. These are still working with vigor to accomplish this end.

3. These organizations have been greatly helped by other reform associations. Mighty influential bodies, like the Woman's Christian Temperance Union, the Young People's Society of Christian Endeavor, and the Epworth League, have been led to give the Sunday-by-law movement their support. The Men and Religion Forward Movement and labor organizations have indorsed it. The most influential of all organizations that have thrown their strength to that movement is the Federal Council of Protestant Churches of America, which aims at other political reforms besides Sunday. This organization represents more than thirty of the leading Protestant denominations of America.

These men feel, in the first place, that they are the best of the citizenship of the nation; why should they not know what is best for the nation, and embody it in law? Why should not the Sunday, held by the vast majority as the religious day of rest, be safeguarded by law from the "desecration" of labor? And they hope that when the crisis comes, they will have the fullest cooperation of the Roman Catholic Church. And why not, when the Sunday is the child of that church?

NOT FULLY UNITED AS YET

It is but just to say that these mighty organizations are not wholly united as yet. Many in the aggregate of their own membership are either indifferent or opposed to such things. But the organizations are getting together, and the great Church Federation will doubtless furnish the platform upon which all organizations outside of the Catholic Church will stand.

There is scarcely a state in which these organizations are not working either to make existing state Sunday laws more effective or to enact new laws. Legislatures are besieged. Petitions are obtained. Legislators are threatened.

SUFFERED PERSECUTION IN THIS LAND

But we know what such laws would mean if they became universal, and the power to enforce them were but placed in the hands of zealots. In various states,—Arkansas, Tennessee, Georgia, Maryland, Massachusetts, Pennsylvania, for instance,—these laws have been enforced. The dragon heart and the dragon voice have been revealed locally. Many have suffered fine and imprisonment, and sickness and death, for doing honest, unobtrusive work for themselves on Sunday, the very day on which our Lord worked at the carpenter's bench.

California is one of the free states. Her legislature and people, though under siege for years, still refuse to bend the knee to the Sunday-law advocates who are waging their mistaken and misguided conflict. Will California swing the nation back to fullest liberty, or will all at last yield to the growing momentum of church and state, to the dragon voice? Further developments will be studied next week.

M. C. W.

PRAYER IN EXTREMITY, AND THE MESSENGER OF DELIVERANCE

IN an article under the title, "God's Hand as I Saw It in Arabia," Mr. John Van Ess, a missionary, tells how deliverance came to him at a moment of peril as he called on God for help. It was in the year 1910. The tribesmen of the Mesopotamian border, by the junction of the Tigris and the Euphrates, were in conflict with the Turkish forces. All was tumult and violence in the district. In journeying from Bagdad to his mission station at Nasiriyeh, southward on the Euphrates, Mr. Van Ess found himself in the hands of men evidently intent on killing and robbing him. They wanted him to push on out of their village, but he had insisted on resting for a time in a hut, with the tribesmen waiting outside. He says:

"My cook, who was an Arab, had in the meantime been sitting outside of the hut hearing the conversation among the tribesmen. Partly to give him something to eat, and mostly to hear

what he had heard, I called him in. He understood the situation at once, and sat with his back to the door. Then he broke off a piece of the bread, and as he raised it to his mouth, he whispered, 'By no means leave the hut, for they have planned to shoot us.' Toward three o'clock in the afternoon, they became impatient at our stubbornness, and one of their number began to insult me, and this was a signal for the rest. In my extremity, I lifted my heart to God, and asked Him to show His face.

"Scarcely had the petition left my heart when a shadow darkened the doorway, and a tall Arab, with face closely muffled, entered the hut. He was a member of the tribe, and a man of some consequence, judging by the respect paid him. He at once spied me sitting in the corner, looked me over a minute or two, and then came forward and said: 'Salaam Sahib, I am glad to see you here.'

"I must have looked puzzled, for he unmuffled his face, and said: 'I was a patient in your hospital at Busrah two years ago. Your doctor there performed an operation on me, and I was a guest in your hospital for thirty days. Welcome to our camp.' Then he began to tell the Arabs of our work at Busrah, and

of how he was fed and nursed and healed. He added: 'O Arabs, do these men no harm. They and their companions are disciples of Isa el Messiah. They fear Allah and are our best friends.'

"A deep silence fell on those assembled, and I thanked God for His great deliverance. Then I told them I wanted to reach Nasiriyeh if possible before sunset. Mohammed at once took his rifle and cartridge belt; and with him and five other Arabs, we rode until we reached a ditch about half a mile outside of Nasiriyeh. They dared not enter, for fear of the soldiers, but said they would hide in a ditch, and see that I reached the Turkish line in safety. Just as I turned the corner to enter the town, I looked back, and there stood those six Arabs, faithful to their word. They waved their rifles in farewell, and thus I rode into the town and into safety."—*Missionary Review of the World*, October, 1913.

No wonder the missionary says that he saw God's hand in Arabia. In many perils on this journey described, he was sensible of the Lord's protecting care over him; but of the crisis in the experience he could truly say with the psalmist, "I cried unto the Lord with my voice, and He heard me." W. A. S.

Question Corner

Conducted by MILTON C. WILCOX
Mountain View, 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 inclose stamp, not stamped envelope, unless answer is desired by letter alone.

87—THE LORD'S DAY

Is there a commandment in the Bible where it says to keep the Lord's day? Where do you get that name? R. H.

The only place that the term "Lord's day" is found in the Bible is Rev. 1:10: "I was in the Spirit on the Lord's day." This scripture does not tell us what day that was. It does not say anything about whether the day should be kept, or how it should be kept. It simply shows this fact,—that there was in John's time a day which He called the Lord's day. Now what is the Lord's day? Certainly we ought to learn what the Lord's day is from the Lord's own book. That is the only correct source of information. The Lord's own book will tell us what the Lord's own day was.

First, we turn to the words of our Saviour in Mark 2:28: "The Son of man is Lord also of the Sabbath." Jesus honors the Sabbath by calling Himself Lord of the Sabbath. In Isa. 58:13, the Lord speaks in this way through Isaiah, a prophet who spoke by the Spirit of Christ: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable." We are again informed here that the Sabbath is the Lord's day, His holy day. We again refer to the fourth commandment, Ex. 20:10, "The seventh day is the Sabbath of the Lord thy God."

These three witnesses thus testify that the seventh day is the Lord's day, and that the seventh day is the Sabbath. Therefore we do have a command for keeping the true Lord's day. That is the fourth commandment of the Decalogue, Ex. 20:8-11. Could we ask more than this?

We know that later in the Christian dispensation, what are called the "fathers" spoke of the first day as the Lord's day. Tertullian called it that two hundred years after Christ; but Tertullian also taught that we should make offerings for the dead, as birthday offerings, and a great many other superstitions for which he had no Scripture at all. Error began very early in the Christian church. Even the Galatian brethren had begun in Paul's day to observe days that God had not commanded—heathen days. Gal. 4:8-10.

Sunday is therefore an interloper. It has no sacredness in God's word, no command for its observance. It does not in any way memorialize the resurrection of Christ. It cannot take the place of the Sabbath of the Lord. It has neither command nor holy example for the Christian; while the Sabbath, the memorial of God's creative power, the sign of His redeeming and sanctifying power, brings with it all the grace and power of God to the child of faith—confirmed by the example of our Lord Jesus Christ.

88—ORIGIN OF AMALEKITES

What was the origin of the Amalekites? Did they spring from Esau? C.

Some have so thought because Esau had a grandson named Amalek. See Gen. 36:12. But a mere similarity of names is insufficient evidence, especially when there is evidence to the contrary. We learn by Gen. 14:7 that Chedorlaomer and his allies, a century and a quarter before, "smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar." A people existing in B. C. 1917 could not have sprung from a man who was born subsequently, about B. C. 1796. The children of Esau's grandson formed part of the kingdom of Edom, but the Amalekites were once "the first of the nations." In the Septuagint translation of Esther, Haman, a descendant of Agag, king of the Amalekites (1 Samuel 15), is called by the king a "Macedonian," "an alien from the blood of the Persians." It is clear that the origin of the Amalekites is unknown.

89—THE EVENING OF THE FIRST DAY

We read in John 20:19 of "the same day at evening." That day was the first day of the week. Was not that evening the first-day evening when the disciples met together? In Acts 20:7 we say that when the disciples met together to break bread on the first day of the week, it was the same as our Saturday night, and that seems to be very clear; but how can we harmonize the two expressions? W. B. D.

There is very little difficulty in this. The Bible rule for observing the Sabbath is from evening to evening, for the day began at evening and closed at evening. See the first chapter of Genesis, "The evening and the morning were the first day," and second day, and so on. Therefore the first day and each day of the week, began with the evening, or at sunset. Consequently the meeting that Paul held, as recorded in Acts 20—a meeting that lasted all night—began with Sunday evening, or what would be our Saturday night. And all the next day the apostle Paul spent in travel. Referring to the meeting of the disciples in John 20:19, they doubtless met together in the closing hour of the first day.

The Jews recognized two evenings. See Ex. 12:6, margin, "between the two evenings." When the day began to decline, it was called evening, the same as we call it at the present time. That same day, as the sun declined, the disciples met together; but when Jesus Himself met with them, the first day had passed, and the second day had begun. We read, in the twenty-fourth chapter of Luke, that two disciples went down to Emmaus.

It was the afternoon of that day when they started. They walked the seven and one half miles to Emmaus. Jesus walked with them. They sat down to the table and ate; and while they were eating their meal, He was revealed to them. Immediately He vanished from them. "They rose up the same hour" and went back to Jerusalem. And it must have been long after sunset when they reached there. They told the disciples they had seen Jesus; and the disciples themselves did not believe it, for they did not then believe that He was risen from the dead. But while they were talking about it, Jesus stood in their midst. Luke 24:36-42; Mark 16:12-14. That was the time recorded in John 20. The disciples had gathered together before the second day began, while the first day was still with them; but Jesus did not meet with them until some time after that, so that His first meeting with His disciples was really on the second day of the week.

90—THE NEW COMMANDMENT

If Jesus gave us a new commandment, what was it? Was it the doing away with the old law and commandment? J. H.

In the "new commandment" that our Lord gave us, no single new principle was enunciated. It was simply the application of a principle as old as eternity. We have that new commandment recorded in John 13:34: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

Nay, it was always duty for men to love one another, and for brethren to love one another; but the world had never had an example of what that love meant until Jesus came, until He Himself had demonstrated what love meant. Jesus showed love that would lead a man not only to die for his friends, but for his enemies. See Rom. 5:6-8.

In this new commandment, we have an explanation of 1 John 2:7, 8: "Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the Word which ye heard. Again, a new commandment write I unto you, which thing is true in Him and in you; because the darkness is passing away, and the true light already shineth." In the tenth verse we read, "He that loveth his brother abideth in the light." The commandment became new when it came to them in the new light of the life and love of Christ and His power to make it effective. It had absolutely nothing to do with the abolition of any law or any commandment whatsoever; for as our correspondent says, Jesus came not "to destroy the law or the prophets, . . . but to fulfill." Matt. 5:17.

PERSONAL EXPERIENCES WITH DRUNKARDS

Influence of Diet on the Drink Habit — Men Rescued
from the Lowest Depths

By DAVID PAULSON, M. D.

THE influential, self-possessed moderate drinker may argue convincingly in favor of the reasonable and legitimate use of alcoholic stimulants. He is at the beginning of a way which may seem right to him; but I have had abundant opportunities to see the other end of that same road, and I know that it is death—and an awful death at that. Prov. 14:12.

My Bible declares that "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 3:10. I know, from personal observation, that the liquor traffic does not bear good fruit. Hence I know that sooner or later it will be hewn down by God and cast into the fire. So while I live, I purpose to cooperate with Him by the use of my voice, my pen, and my vote, in hewing down this tree.

"AT THE LAST IT BITETH LIKE A SERPENT"

Again and again I have sat at the bedside of a delirium tremens maniac, and heard his piercing, blood-curdling shriek as he vainly endeavored to escape from his imaginary foes.

I have seen, over and over again, what had been a keen, clear-headed business man reduced to a driveling fool by constantly poisoning his nervous system with this toxic substance.

I have seen our lunatic asylums, our almshouses, yea, even our great prisons, filled to overflowing with the legitimate product of this awful poison.

But each of these human wrecks began his downward career by moderate drinking, and thought he knew when to stop, and sincerely despised the poor drunken sot who had reached the stage where he had lost his own self-control.

The Scriptures have pronounced an awful woe on this dreadful curse in all its stages, from first to last; and no human being can change that verdict, any more than he can reverse the laws of gravitation, or alter the course of the seasons.

An extensive experience in dealing with drug slaves and the victims of the drink habit, has developed some definite convictions regarding their deliverance and permanent cure.

THE ALL-ROUND CURE

There are many so-called "cures" for the liquor habit, but there is only one cure that also delivers from the sin habit; and that is why I always recommend the gospel cure. But that includes intelligent physical cooperation; for the prayer of him "that turneth away his ear from hearing the law" is an "abomination." Prov. 28:9. To ask God to save a drunkard from his thirst, when his dietetic habits are constantly creating a thirst for liquor is a mockery.

I remember a young man who had been with Lord Wolseley in his famous military expedition into Egypt. Afterwards he became so cursed by the drink evil that when he finally dropped into our Life Boat Mission in Chicago, he had been drinking steadily for eight days. During that time, he had

not had his clothes off, nor had he sat down to eat a meal.

FROM AN EIGHT-DAY DEBAUCH

At the end of this terrible debauch, he found himself homeless, without a penny in his pocket, his body all shaking and trembling, and every nerve crying out for alcohol.

The strains of the sweet gospel music were wafted into the street through the open door, and reached his benumbed brain. Some one invited him in. He thought it would be a chance at least to sit down in a chair and rest.

He accepted the invitation to give his heart to God. The Spirit of God impressed him that he must also give up tobacco, to which he was as much a slave as to liquor. This poor degraded wanderer said, "Yes, Lord, if You will help me I will give it up." Then he began to pray, and a new peace and assurance came into his life.

As he walked out of the mission, he threw his pipe and tobacco into the gutter, saying, "That is where you belong." His soul was saved, but his body was yet full of poisons.

The next day, with a prayer in his heart, he started out to hunt for work. After searching in vain all the forenoon, the overwhelming temptation came to him that what he had accepted the night before was a myth, and that God was not providing for him. Then he took out the little Testament the mission workers had given him, and the first verse that met his eyes was Luke 11:9: "Ask, and it shall be given you; seek, and ye shall find."

PERSPIRATION AFTER INSPIRATION

An hour later, he had an opportunity to unload nine tons of coal into a cellar under the sidewalk. He had to get into that warm underground place and shovel the coal back. It was a severe Turkish bath, but just what he needed to eliminate the poisons that saturated his body.

With the dollar and sixty-five cents that he earned, he went to our Workingmen's Home, had a good bath, some wholesome, simple, non-stimulating food, and a good night's rest. Then Providence opened the way for him to go out and work during the summer in a Dakota wheat field. When he returned, we accepted him into our Chicago medical missionary training class. He soon became a faithful missionary nurse, led many other men to the foot of the cross, and to-day is a conscientious Christian man, loved and respected by all who know him.

One day, in our Chicago medical missionary work, a policeman brought to us a man who had been ten days in the gutter and was

apparently at the point of death. However, physiological remedies and careful nursing soon wrought a marvelous transformation.

I then learned from him that he had stood up in one of the Chicago missions again and again and asked for prayers, and yet had always gone back to drink. I assured him that God was not only willing but anxious to deliver him from his bondage; that he must be manufacturing the chains for his own slavery.

FIERY FOODS UNDOING HIM

I soon discovered that he had an abnormal appetite for mustard, pepper, fiery spices, condiments, juicy beefsteaks, and tea and coffee, all of which produce a thirst that water cannot satisfy, and really were constantly arousing the awful craving for liquor which was sweeping him from his feet in spite of the prayers of the mission workers—just as certainly as a hot stove would produce blisters on the one who should persist in laying his hands on it.

I advised him to go to our Workingmen's Home, and eat rice, well cooked grains, juicy fruits, refreshing vegetables, and nourishing dairy products, and abandon those artificial, thirst-producing foods. He did not seem to appreciate the importance of my advice, but promised, nevertheless, to carry out my suggestions.

FELL BY EATING

For a few days, everything went well. He had absolutely no desire for liquor. Then he visited friends on the North Side who invited him to dine with them. The meal consisted of pork chops, and all those other wretched things that are really the devil's toboggan slide to the saloon door for all those who have inherited the liquor appetite.

He told me afterward that before he had finished the meal, the craving for liquor so overpowered him that he would if necessary have walked into the mouth of hell for it to quench his thirst.

He went to the nearest saloon. Then he was ten days in the gutter. The officers of the law again brought him to us. He was so dropsical that his skin had burst in several places, and the fluid was oozing out. To all appearances, he had only a few hours to live; but God, in answer to our prayers, blessed the simple remedies we administered, and in a short time he was practically restored.

Then he told me he had discovered the difference between eating for strength and eating for drunkenness (Eccl. 10:17), and henceforth would carry out my dietetic advice to the letter.

THE PATENT MEDICINE DELUSION

This man was soon filling a good position, and in a few weeks was well and strong, with



"THE OVERWHELMING TEMPTATION
CAME TO HIM"

absolutely no craving for liquor. But a year and a half later, when suffering from a fit of indigestion, he went to a drug store for something to "settle his stomach." A patent medicine containing alcohol was given him. The very first dose aroused the old drink demon, which led him directly to a saloon, and the result was a debauch so serious that it ended his career.

From hundreds of cases where I have had an opportunity to observe the close relation between diet and drunkenness, I have selected this one as most typical. And furthermore, it illustrates the danger of doping with patent medicines, which are also likely to contain alcohol, morphine, and other unknown dangerous and demoralizing drugs.

DIET SUGGESTIONS FOR THE DRUNKARD

First of all, the drink victim should be pointed to the Source of all strength. He should be admonished to cooperate intelligently by discontinuing at the same time the use of tobacco, tea and coffee, meat, mustard and pepper, and other exciting and irritating foods.

For a few days, until the craving is completely smothered, it is well to live exclusively on fruit, using it abundantly in its various forms three or four times a day, adding to this plenty of water drinking, and spending the time as far as possible away from all sources of temptation.

Almost everywhere there are sad victims of the drink habit who sincerely desire to be delivered, but they know no way of escape. The priests and Levites of the same communities are passing by on the other side, simply because they consider them hopeless cases.

I earnestly pray that this article may be used of God to create a new determination in the hearts of tens of thousands of Christian people to rise to their heretofore overlooked privilege "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

THE church cannot expect any great revival in spiritual things so long as it prays toward heaven, and votes toward hell.

Wanted for Missionary Work

MRS. J. A. NORTH, Lone Wolf, Oklahoma, R. R. 2: tracts, papers, and magazines, a continuous supply for missionary work.

"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.

The volume should stimulate a desire for Bible study, and is just the book for aggressive missionary work among the Jews and the unconverted. It is beautifully bound in cloth, gold stamped, 377 pages. Eight full page illustrations. \$1.50 net. Agents wanted. Author's portrait suitable for framing. Let the orders come in.

Fourteen cents postage extra
Address the author, Mrs. L. D. Avery-Stuttle,
1215 Vermont Avenue, Lansing, Michigan.



THOUSANDS have been attracted to Christian Science. Is it all that its name implies? This 112-page pamphlet is one of the strongest Bible arguments against it to be found. 15c, postpaid. Order from our depository in your state or

PACIFIC PRESS PUBLISHING ASSN.
Mountain View, California



First Steamer Carrying Mail Across the Atlantic Ocean

Great Changes HAVE TAKEN PLACE IN THE PAST SEVENTY YEARS

The idea of a railroad across our country was ridiculed 70 years ago.

A man would have been considered a dreamer in those days had he suggested the possibility of luxurious 1,000-foot steamers; of the phonograph, the telephone, wireless telegraphy, submarine war craft, airships.

The grandfathers of many of us got about and lived very much as the Romans did 2,000 years ago.

Yes, we are living in a remarkable age. Did it ever occur to you that all this is tremendously significant? Read about our unparalleled time and the meaning of it all, in that wonderfully interesting and illuminating book,

HERALDS OF THE MORNING

Four hundred and nineteen pages of profusely illustrated matter. Thirty-one chapters. Titles of a few: The Social Vice; A Remarkable Century; And the Nations Were Angry; The Voice of the Elements; The Prevalence of Crime.

Two dollars postpaid in the United States.

Our depository in your state will fill your order promptly.

PACIFIC PRESS PUBLISHING ASSOCIATION

MOUNTAIN VIEW, CALIFORNIA

KANSAS CITY, MISSOURI COLLEGE VIEW, NEBRASKA PORTLAND, OREGON CALGARY, ALBERTA, CANADA



EXPOSITION NOTES

Each nation's exhibit will be an exposition in itself.
\$1,000,000 worth of United States government exhibits will be shown.
Our entire army and navy combined could be housed in Machinery Hall, the largest building in the world.
Five acres of floral exhibits; every day a flower day.
Glorious with blossoms by day; iridescent with lights by night.
The great dome of the Palace of Horticulture, by means of powerful lights, will be made to glow like a gigantic opal.
\$14,000 an acre was the cost of the landscape gardening.
A fully equipped cannery will be in operation.

Back in December, announcement was made that the *Signs of the Times Magazine* for March would be an Exposition Number. The idea was enthusiastically received, and served as an inspiration to writers and artist, who have produced a most attractive issue.

Among the articles are: *Westward the Course of Empire*; *The Circle Almost Circled*; *An Exposition of Our Times*; *Then Shall the End Come*; *Sun Worship and the Sabbath*; *Grand Finale of Armageddon*.

SUGGESTIONS: Mail to your friends, or get 50 and sell them. They will go quickly. 50 cost but \$2.00; you sell them for \$5.00.

Our depository in your state will fill orders promptly.

SIGNS OF THE TIMES MAGAZINE Mountain View, California



The Earth's Interior

Is It Water or Fire?

By A. SMITH

SOME scientists have asserted that the earth in the beginning was an intensely heated molten mass, thrown off from the substance of the sun by the rapid rotation of that luminary, and that the earth's interior is now a molten mass.

But the Bible declares of the earth that God "spake, and it was done; He commanded, and it stood fast" (Ps. 33:9), and that "He hath founded it upon the seas, and established it upon the floods." Ps. 24:2.

At the time of the Deluge, the rocky foundation of the earth's superstructure, enveloping the vast internal reservoir of water, was broken up by the power of God, and the waters rushed to the surface with overwhelming force. See Gen. 7:11-24. This, united with the water rained down from heaven, covered the whole earth. The event was certainly a supernatural one. At the subsidence of the Flood, much of the water returned to the interior of the earth; but three fourths of the earth remained covered.

In the beginning only one seventh of the earth's surface was covered with water, beautifully diversified and distributed, as the following quotation shows: "Upon the third day Thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast Thou dried up, and kept them, to the intent that of these some being planted of God, and tilled, might serve Thee. . . . Upon the fifth day Thou saidst unto the seventh part where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass." 2 Esdras 6:42, 47.

Soldiers of Napoleon Excavated in Egypt

By W. C. ISING

WHILE engaged in building operations at the Mustapha barracks, near Alexandria, workmen excavated human remains that were finally identified as those of Napoleon's army which had fought the English troops during the campaign of 1798, and had fallen near Sidi Gaber.

The remains were inclosed in a coffin and taken to Cairo for burial in the Catholic cemetery, escorted by detachments of all the British regiments, and by the French diplomatic agent, his staff, and British and French Boy Scouts. The ceremony was witnessed by large crowds. W. C. ISING.

Our Depositories

Alabama Tract Society, 316 Lyric Bldg., Birmingham, Ala.
 Alberta Tract Society, Drawer U, Lacombe, Alberta, Canada.
 Arizona Tract Society, 417 West Fifth St., Los Angeles, Cal.
 Arkansas Tract Society, 37 E. South St., Fayetteville, Ark.
 British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
 California Bible House, 537 Twenty-fifth St., Oakland, Cal.
 California-Nevada Missionary Society, 341 E. Lodi Ave., Lodi, Cal.
 California Tract Society, Southern, 417 W. Fifth St., Los Angeles, Cal.
 Canadian Publishing Association (Eastern Canada), Box 308, Oshawa, Ont., Canada.
 Central California Bible House, Box 1304, Fresno, Cal.
 Chesapeake Tract Society, 1611 Ellamont St., Baltimore, Md.
 Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.
 Colorado Tract Society, Western, 122 S. Eighth St., Grand Junction, Colo.
 Cumberland Tract Society (Eastern Tennessee), Graysville, Tenn.
 District of Columbia Tract Society, 708 McLachlen Bldg., Washington, D. C.
 Florida Tract Society, Room 11, Yowell-Duckworth Block, Orlando, Fla.
 Georgia Tract Society, 169 Bryan St., Atlanta, Ga.
 Hawaiian Tract Society, 767 Kinau St., Honolulu, H. T.
 Idaho Tract Society, Southern, Room 327 Sonna Building, Boise, Idaho.
 Illinois Tract Society, Northern, 3645 Ogden Ave., Hawthorne Sta., Chicago, Ill.
 Illinois Tract Society, Southern, 304 W. Allen St., Springfield, Ill.
 Indiana Tract Society, 521 E. 23d St., Indianapolis, Ind.
 Iowa Tract Society, Nevada, Iowa.
 Kansas Tract Society, Room 614 Butts Bldg., cor. First St. and Lawrence Ave., Wichita, Kan.
 Kentucky Tract Society, Nicholasville, Ky.
 Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.

Maine Tract Society, 75 Grant St., Portland, Me.
 Manitoba Tract Society, 290 Bannerman Ave., Winnipeg, Manitoba, Canada.
 Massachusetts Tract Society, 606-608 Tremont Temple, Boston, Mass.
 Michigan Tract Society, East, 426 Trumbull Ave., Detroit, Mich.
 Michigan Tract Society, North, 510 Petoskey St., Petoskey, Mich.
 Michigan Tract Society, West, 1214 Madison Ave., Grand Rapids, Mich.
 Minnesota Tract Society, 336 East Lake St., Minneapolis, Minn.
 Mississippi Tract Society, 932 Union St., Jackson, Miss.
 Missouri Tract Society, 203 W. Franklin St., Clinton, Mo.
 Montana Tract Society, 411 S. Black Ave., Bozeman, Mont.
 Nebraska Bible Supply House, 905 N. California Ave., Hastings, Neb.
 Nevada (See California-Nevada Missionary Society).
 New England Tract Society, Northern, 136 N. Main St., Concord, N. H.
 New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.
 New Hampshire (See Northern New England).
 New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.
 New Mexico Tract Society, Box 286, Albuquerque, New Mexico.
 New York Tract Society (Greater), Room 904, 32 Union Square, New York, N. Y.
 New York Tract Society, 317 W. Bloomfield St., Rome, N. Y.
 New York Tract Society, Western, 527 Garson Ave., Rochester, N. Y.
 North Carolina Tract Society, 234 Summit Ave., Greensboro, N. C.
 North Dakota Tract Society, Drawer N, Jamestown, N. Dak.
 Ohio Tract Society, Box 187, Mount Vernon, Ohio.
 Oklahoma Tract Society, P. O. Box 644, Oklahoma City, Okla.
 Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.
 Oregon Missionary Society, Southern, 1164 Military St., Roseburg, Ore.
 Pennsylvania Tract Society, Eastern, 4910 Arch St., Philadelphia, Pa.
 Pennsylvania Tract Society, Western, 7155 Mt. Vernon St., Pittsburgh, Pa.
 Saskatchewan Tract Society, Box 244, Regina, Sask., Can.
 South Carolina Tract Society, 1208 Calhoun St., Columbia, S. C.
 South Dakota Tract Society, Drawer R, Redfield, S. Dak.
 Tennessee River Tract Society (Western Tennessee), 509 Cole Bldg., Nashville, Tenn.
 Texas Tract Society, North, Box 15, Keene, Texas.
 Texas Tract Society, South, Box 392, Austin, Texas.
 Texas Tract Society, West, Box 16, Abilene, Texas.
 Upper Columbia Tract Society, College Place, Wash.
 Utah Tract and Bible Society, 776 E. Sixth So., Salt Lake City, Utah.
 Vermont (See Northern New England).
 Virginia Tract Society, 2705 W. Main St., Richmond, Va.
 Washington Missionary Society, Western, Box Q, Auburn, Wash.
 West Virginia Tract Society, 124 Marion St., Fairmont, W. Va.
 Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
 Wyoming Tract Society, Crawford, Neb.

Above is a list of our authorized agencies and depositories, and we invite you to communicate with them if you wish to secure any books of periodicals advertised in this journal.

The Best Route

to and from

California

Two Great 1915 Expositions

At San Francisco

February 20 to December 4, 1915

At San Diego

January 1 to December 31, 1915

There will be no postponement for any reason

INQUIRE OF ANY AGENT, OR

MR. C. S. FEE
 Passenger Traffic Manager
 Flood Building
 San Francisco, California

SOUTHERN PACIFIC

Tracts in 30 Languages



A FEW OF THE MANY

25c PACKAGES. Three — German, Danish, and Swedish, as follows: No. 1, Sabbath and the Law; No. 2, Second Coming and Prophecy; No. 3, Miscellaneous Subjects. About 300 pages in each. These come in strong manila envelopes. Excellent 25c assorted packages on leading topics, in the following languages: Arabic, Armenian, Bohemian, Bulgarian, Chinese, Croatian, Dutch, Esthonian, Finnish, French, Greek, Hungarian, Italian, Japanese, Korean, Lettish, Lithuanian, Polish, Portuguese, Roumanian, Russian, Servian, Slovakian, Spanish, Welsh, Yiddish.

50c PACKAGE. In German, Danish, and Swedish. Known as Home Missionary Library. An ideal package on various subjects, for systematic house-to-house work. Consists of ten envelopes, containing two or three tracts each. The envelopes are numbered 1 to 10, with the idea of being lent in order, for progressive study. There are about 525 pages in this package.

\$1.00 PACKAGE. In German, Danish, or Swedish, as desired. Just the thing for those who make a daily practice of carrying tracts and distributing them. From 1,200 to 1,500 pages in each package. Assortment all that could be wished. Above prices are postpaid to any point in the United States.

Remember your foreign neighbors

Our depository in your state will give prompt attention to orders.

PACIFIC PRESS PUBLISHING ASSOCIATION

MOUNTAIN VIEW, CALIFORNIA

KANSAS CITY, MISSOURI

COLLEGE VIEW, NEBRASKA

PORTLAND, OREGON

CALGARY, ALBERTA, CANADA

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 23, 1915

May We Use the Mails?

ON page 5 of this issue is an article by Elder Horton commenting upon some bills that are now before Congress, which, if allowed to pass, would place unwarranted power in the hands of the postmaster-general. The freedom of speech and of the press is not only a great corner stone in the American republic, but it is one of the fundamental principles of Christianity, and hence of true Protestantism.

This subject cannot receive too much or too careful consideration from all lovers of liberty, to say nothing of the disciples of Christ. Many of our readers will doubtless be desirous of getting hold of something upon the subject to circulate extensively. The *Protestant Magazine* has published a "free press extra" for February, which deals exclusively with these bills that are designed to exclude from the mails matter that is objectionable to the leaders of the great Catholic Church.

This "free press extra" may be secured at \$1.00 a hundred or \$8.00 a thousand by addressing the *Protestant Magazine*, Washington, D. C., or any of the tract societies that are listed from time to time in these columns.

Not only Protestants, but Catholics as well who are lovers of freedom, should interest themselves in this subject, and do everything within their power to maintain the freedom of the press and of speech. A despotism works untold hardships and sufferings, especially among the common people. And a religious despotism that would take away freedom of discussion is the forerunner of the worst forms of tyranny.

Sunday Law Activities

WE can count on it, in these times, that whenever a legislature meets—either state or national—then invariably a Sunday law of some kind or other will be introduced. There is a growing sentiment that among the things needed to cure the social ills of this time is a "one-day-in-seven rest law." Oregon and California—to mention only a few of the states—have laws of this kind before their legislatures at the present time. The good sense of the legislators in both of these states, however, seems to have placed these bills to one side—at least for the present.

It is a rule which has but very few exceptions, that the church people are the ones responsible for the introduction of this class of legislation. And these church people claim to have the Bible as the foundation of their faith and practice. But why do they not study the Bible enough to learn that it nowhere teaches that Sunday is a sacred day? Why do they not learn, from the divine Book, that the seventh day, commonly called Saturday, is the only weekly Sabbath recognized by Jehovah and commanded to be observed?

And if our good friends who are so vigorously pushing the enactment of Sunday laws would call to mind some of the facts of history, they would remember that the universal Sunday law of Constantine was the preface to the Dark Ages. Constantine has been denominated the "first Christian emperor."

Previous to his time, it had been the rule that Christians were persecuted by the pagan world when persecuted at all, the principal exception being the persecutions that were inflicted by the Jewish church in places where it had sufficient power to do so. But after Constantine began to favor Christianity and to enact laws designed to support it, the world beholds the spectacle of professing Christians persecuting other professing Christians to the death.

The individual who has read the twelfth, thirteenth, and fourteenth chapters of Revelation, as well as other portions of that book, must have been impressed with the fact that God predicts a great religious controversy right at the very close of time. He issues a thrilling warning against "the beast" and his "image" and his "worship"; and on the other hand, the beast and his image, according to this prophecy, demand worship, and threaten with the death penalty those who will not submit. This condition must be brought about through the

enactment of religious laws. Persecution does not stand upon any other foundation than religious laws and the decrees of despotic monarchs.

History has ever showed a tendency to repeat itself; and since God has taken pains to predict so carefully, through His word, this religious despotism, it is well for those who believe the sacred Book to think carefully before they favor legislation that introduced the persecution of the Dark Ages.

Stormy Conditions

THOSE who are paying any attention to the news dispatches of the time, must be impressed with the general stormy conditions. The world socially, politically, and physically is in constant commotion. We have the Old World war that is engaging almost the whole of it; and in portions of the world where the war is not raging, there is unrest and more or less strife. Almost every day, the news brings us reports of earthquake and storm that are spreading havoc and disaster.

Men try to talk hopefully despite these conditions. They try to tell us that they have no significant portent; but God's word makes it plain that these conditions are tokens of the rapidly approaching end. The conviction is stealing over men, in spite of themselves, that some great event of stupendous proportions is hovering over the world. That event is the second coming of our blessed Lord and Saviour Jesus Christ. Concerning these times in which we are living, the Master Himself left the word:

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Luke 21:25-28, A. R. V.

According to this prediction, there will be distress among the nations. They will be in perplexity, and men will be fainting, or as in the marginal reading, "expiring," for fear, and for expectation of the things that are coming on the world.

No prediction the Master has ever made will fail of fulfillment; and the only thing that can possibly remove this perplexity and fear, is to know the Christ of the living God, and to know the prophecies of His word. That Word makes the meaning of the conditions in this time all clear and plain; and this knowledge, and personal acquaintance with Christ through His word, cast out all fear. The perplexity is all gone; and instead of these distressing conditions of mind, there are implanted the thrilling joys of "the blessed hope." Do you know what this hope is? It is the most precious, it is the most comforting, it is the most soul-helpful thing a mortal can possess.

The Freedom of the Press—Shall It Be Preserved?

IT is certainly in danger. Repeated attacks have been made upon this time-honored palladium of our rights. Congressman Fitzgerald, of New York, sought to do this in an amendment to the post office appropriation bill, December 31, 1914. This was defeated. Then he introduced a bill of the same import, which is still pending. Another congressman, Mr. Gallivan, of Boston, Massachusetts, has introduced a more drastic measure than the Fitzgerald bill. It is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the postmaster-general that any person is engaged in the business of publishing any scandalous, scurrilous, indecent, or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizens of the United States, it is hereby declared that the postmaster-general shall make the necessary rules and regulations to exclude such matter from the mails."

The design of the bill is to strike against the aggressive Protestant press. There are many honest, patriotic American citizens who believe that Roman Catholicism is a political menace to free institutions, but who have naught against

Roman Catholics as individuals. This is equally true regarding Mormonism. Not a few believe that Roman Catholicism, Mormonism, Buddhism, theosophy, spiritism, Christian Science, are antagonistic to the gospel of Christ; and they say it. Now whether their convictions are true or not, they have the constitutional and indefeasible right to speak them. And the devotees of each of these named isms have the same right. If a religious system cannot stand the fullest, most searching investigation and freest criticism, it deserves to go down. The man who feels he has the truth, can afford to be fair; and he who does not have the truth, or is not disposed to be fair, ought not to be permitted to muzzle others. Then, too, no one man, however high his position, ought to be made a religious censor of the press, or be permitted to decide as to whether any publication is "a reflection on any form of religious worship practiced or held sacred by any citizens of the United States." What then would some of our Catholic papers do which seem to delight to reflect on the mistake (to use the mildest term) of Protestantism? The man who slanders his neighbor is subject to the law, but there is no law to protect a religious ism. Wherever isms or institutions are thus exalted, man is correspondingly degraded. The fullest, freest liberty under present laws, with redress at common courts, is all that the liberty-loving will ask, and all that the intolerant deserve. M. C. W.

A BILL has been introduced in the Colorado legislature, to provide for the enforcement of the prohibition amendment carried in their last election. Under the terms of the proposed measure, the use of intoxicating liquor will be permitted "only for medicinal and sacramental purposes." It seems a shame that our churches, which should be the strongest in advocating prohibitory measures, and that should lead the way in practical temperance, should want an exception made in their favor, in a law prohibiting the use of liquor. The use of fermented wine in the Lord's Supper or "sacrament" has no foundation in Scripture, and churches should get beyond the place where they use anything of that sort. Unfermented wine is the only thing the Bible authorizes, and most of the Protestant churches recognize this.

"THE armed peace" which able men thought would forever prevent war resulted in the present awful strife. Armed and equipped for conflict, is always provocative of war. Dr. James Bryce, historian and diplomat, prays, "Deliver us from another armed peace." That armed peace cost the nations three billion dollars a year. It is costing billions more in this war's fearful loss. Some men are working for disarmament after this war, and think it will come. If it does not, as the *New York World* remarks, "another war of similar character and consequences is as inevitable as the rising of the sun." And that is Armageddon.

AN official of the Department of Agriculture is reported through the *Wall Street Journal* to have said, "This country faces the possibility of beef-steak at fifty cents a pound." The most advanced physicians, including some of the leaders in the American Medical Association itself, are telling us that meat is not an essential; that there are other foods that are even more nourishing and in many respects more desirable than flesh meat. There are thousands of us who have learned this through experience, and to all such there is no anxiety whatever over the prospect of "beefsteak at fifty cents a pound."

THE saloon interests of San Francisco have caused to be introduced in the California legislature a bill providing for the keeping open of all the saloons in that city for the entire twenty-four hours of the day. The object is to reap the benefit that would come through the drinking crowds that may come to the Panama-Pacific Exposition. We are satisfied that no such measure can be passed. If the saloon men succeed, however, it will certainly cause the temperance forces to redouble their efforts to destroy such an influence.

OUR periodical department informs us that the *Signs of the Times Magazine* subscription list keeps mounting higher and higher. An increase of 1,400 in December and 1,600 in January is reported. For the past five months, the circulation has averaged 48,000 copies. A record-breaking sale of the beautiful Exposition Number is expected. It is now ready.