

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
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TEMPERANCE LEGIONS MEET

*Great Anti-Saloon Convention Ten Thousand Strong—Growth and Strength
of the Foes of the Liquor Traffic—United
Action Bringing Results*

By L. A. HANSEN

Special Correspondent for the SIGNS OF THE TIMES

SETTING a new record for attendance in numbers, and marking a growth in interest never before seen, the Anti-Saloon League of America held its sixteenth convention at Atlantic City, New Jersey, July 6-9.

This was a gathering of temperance forces such as has never before been known, calling together about ten thousand people from all parts of the country, and representing all walks of life. Besides the many leading platform speakers and other temperance workers, there were present men prominent in politics, business, education, philanthropy, medicine, science, literature, and other important callings.

A REVELATION OF STRENGTH

The convention disclosed a growth of temperance sentiment that was a revelation. While the enormity of the battle against the legalized traffic seemed to be fully realized, there was also seen a mustering of fighting forces, possessing a store of ammunition, that gives sure promise of victory.

National prohibition by 1920 was the sounding note of the convention. A statement holding prominent place was, "The Anti-Saloon League forces are working not merely for a law to create a condition, but rather for a condition which will support a law." That this condition is fast creating, seemed quite apparent from the reports given of progress already made, and from the program outlined of future movements.

PRESENT GROWTH

The report of the general superintendent, Dr. P. A. Baker, showed great progress in the last two years. The last eighteen months have broken all records for gains in the prohibition cause, not only in this country, but throughout the world.

"In this country," said Dr. Baker, "hundreds of towns, townships, and counties have abolished the saloon, and nine entire states have joined an equal number in the past ten months in the march toward a saloonless nation."

The superintendents from almost all the states of the country also gave reports of conditions in their respective fields.

These reports were encouraging, though they did not in every instance claim victory. The fact that it is a case of hard fighting was apparent throughout; but it was also seen that steady gains are being made in almost every state, and that with the present rate of progress, it will not be long till the entire country is voted dry.

Nearly every speaker made reference to the changed conditions relative to the public consideration of the liquor question. Various ones told of the reinforcements that have come to the temperance cause from many quarters.

HARD FACTS

While oratory flowed freely in the hundred or so set speeches that were given, there were fact and argument in all, enough to carry conviction to any skeptic who might question whether the liquor traffic is an unmitigated evil. Every speaker seemed a specialist in his line, and demonstrated that he knew his ground. No ground was left for the liquor interests.

The value of prohibition as already demonstrated in various states and communities where it has been fully tested was presented as one of its strongest arguments, one that cannot be controverted by any of the representations of the liquor interests. With prohibition in so many places at present, and with it so long in some places, there is now seen a force in its favor that is cumulative, and that grows constantly more powerful in hurrying on nationwide prohibition.

Facts from science, proving the unquestionable damaging nature of alcohol; facts from economic experts, showing the great wastes caused by the drink evil; facts from municipal re-

ports, telling of the civic losses occasioned by the saloon; facts from political leaders, demonstrating the corrupting influence of the liquor traffic; facts from everywhere,—told the story of ruin and devastation in the wake of the arch destroyer, till the hearer could but wonder at the spell of the power that delays a moment in putting an end to the whole thing.

That the convention was an occasion worthy of special notice was seen in the fact that from thirty to forty metropolitan newspapers had special correspondents on the ground,

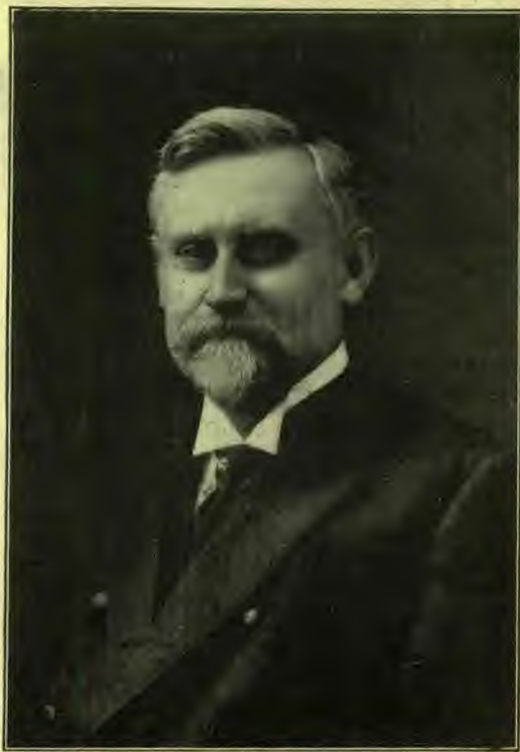


Photo by Baker Art Gallery

DR. P. A. BAKER

GENERAL SUPERINTENDENT ANTI-SALOON LEAGUE
OF AMERICA

and gave liberal space to reporting the proceedings. Newspaper accounts were singularly free from anything savoring of jest or ridicule, and gave publicity to the convention as a gathering of earnest men and women engaged in most serious consideration of a tremendous problem.

This attitude of the press was seen notwithstanding the fact that convention speakers gave free expression to the charge that the newspapers of the country have been largely representing the liquor interests, under liberal pay.

The enthusiasm displayed by the convention speakers and hearers was marked. Statements prophesying further triumphs received cheers that spoke victory. Financial help was pledged that would go far toward meeting the large amount of money used by the liquor people in their efforts to stay prohibition.

The Catholic Prohibition League also held a convention at the same time, this being its first gathering since its organization a year ago. Leading speakers took part in the Anti-Saloon League program, as presiding officers and as speakers. A resolution was adopted pledging cooperation to the work of the Anti-Saloon League. This was received with great cheering.

The Catholic speakers stated that while that church had held itself aloof from organized temperance movements, there was no good reason for doing so. Strong appeal was made to the Catholic membership to join forces with the movement to abolish the saloon.

This was the first time that Catholics and Protestants had thus united on a temperance platform, and the occasion was regarded as promising a speedier victory. The state superintendent of Louisiana, in giving his report, declared that if the Catholic clergy would throw its influence against intemperance, and would rally its membership to a fight against the saloon, the liquor problem would find much readier solution.

POLITICS VERSUS THE SALOON

"In order to get clean politics, let us get rid of the saloon," was the proposal of J. Denny O'Neil, of Pittsburgh, Pennsylvania, a man who has been in active politics for about twenty years. Giving force to his remarks by recital of experiences, he arraigned the liquor interests as corrupters of politics and politicians. He stated that all "ballot box stuffing," "repeating," and all attempts to bribe and debauch public officials, originate in the saloons.

That the saloon has been the dominant issue in American politics was asserted by other speakers. That the game of politics is to be played by the temperance forces was made clear—not that the Anti-Liquor League is to be partisan in its political adherence, but that candidates for public office, from the presidency down, must show themselves as opposed to the legalized liquor traffic before they can count on the support of the temperance people.

This significant statement was quoted: "No presidential bee can live in alcohol." The rumored candidacy of certain men who are known to be liquor supporters, received attention; and notice was served that, regardless of party affiliations, Anti-Liquor Leaguers would oppose them. Richmond P.

Hobson stated that if necessary a new party should be formed.

VOTES FOR WOMEN

That the question of woman's suffrage is to play a telling part in the liquor fight appeared quite evident from the attitude of almost every speaker. Tribute of praise and acknowledgment of help were freely rendered, being loudly echoed by the rousing cheers of the audiences.



THE HON. RICHMOND P. HOBSON



BISHOP L. B. WILSON
President Anti-Saloon League of America



THE HON. MORRIS SHEPPARD

Men of prominent position argued for the ballot in the hands of women as a mighty factor in settling an issue that so vitally affects women and children.

The W. C. T. U. membership received a good share of credit for having greatly helped in bringing about the present success of the temperance movement. Although other and perhaps stronger organizations are now in the fight, these workers will still continue their efforts as a body.

RESOLUTIONS

The convention unanimously adopted a number of resolutions submitted to it by the board of directors, covering among other things the following:

Appreciation of the changing attitude of some newspapers and magazines in refusing to accept advertisements and in giving larger space to instructive consideration of the liquor question.

Recognition of the assistance rendered by medical science in propagating scientific truth concerning alcohol; also of the entry, in the prohibition arena, of manufacturing and business interests.

Urging upon temperance forces everywhere the importance of securing action by state and local boards of health warning the people against the use of liquor as against every other disease-breeding pestilence that preys upon the public health.

Modification of civil service laws to permit government employees to take part in local option and prohibition campaigns.

Barring all intoxicating beverages from interstate commerce.

Prohibiting the use of the mails by newspapers and periodicals carrying liquor advertisements.

Prohibition for the District of Columbia, Hawaii, Alaska, Porto Rico, and the Philippines, by congressional enactment.

Submission of a national prohibition amendment to the people.

History Repeating Itself

It has been said that like causes produce like results. This is doubtless true. About the only use the study of history can be to us is that we may see the effects certain causes have produced in the past, and thus learn to discard those which produce evil results.

God's seers of old saw the judgments that were sure to come upon the people, long before those judgments were visible to the natural eye. The sins of the people were pointed out, the judgments that were coming were described, and a call to repentance was heard throughout the land. The ancient prophets saw more than their own people and time. They spoke to their own generation, but also for those who would live in the future. Therefore the truths they taught are for us. "They are written for our admonition, upon whom the ends of the world are come."

HE DESCRIBES OUR TIMES TOO

Fifty-seven years before the northern kingdom of Israel was carried away and destroyed, the prophet Amos described conditions existing at that time, and we have in his words a complete picture of things as they now exist. He says: "Thus saith the Lord;

For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes." Amos 2: 6. To sell a man, in one sense, is to take the products of his labor and sell them, and by fraud deprive the laborer of his just due.

"That pant after the dust of the earth on the head of the poor." Verse 7. What stronger language could be used to describe "earth hunger"? And what sarcasm is used in describing it! The monopolist is represented as actually "panting" after the dust on the head of the laboring man, or on the neck of an untidy schoolboy. What a picture of our own time! Individuals, nations, corporations, are all earth hungry. See the "spheres of influence" in Africa, the scramble of the nations leading to war and bloodshed, the consuming desire for a foothold in Turkey! The earth is literally searched over and over by the nations for some little corner of which they can get possession. Corporations and syndicates are all anxious for more land. The insatiable "earth hunger" has seized all men.

THE OPPRESSION OF THE POOR

In connection with this exhibition of covetousness is also seen the oppression of the poor, and they are deprived of their rights. "Forasmuch therefore as your treading is upon the poor, and ye take from his burdens of wheat. . . . For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Amos 5: 11, 12. All can see the nature of this oppression. The poor are defrauded. Bribes are taken by him who sits in "the gate"—the place of judgment; and fraud and violence prevail.

The prophet continues: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" Amos 8: 4, 5.

No truer picture of our social and commercial world was ever drawn than this. It

is not confined to one nation or people, but it is the spirit of the age the world over. And as that was the presage of the downfall of the kingdom of Israel, so now the same conditions are prophetic of the downfall and destruction of all the nations of the earth.

The Lord continues: "Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; . . . and I will turn your feasts into mourning, and all your songs into lamentations; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an

only son, and the end thereof as a bitter day." Verses 7-10.

Then is given a description of the great world-wide famine that is to come: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Verses 11, 12.

When that time comes, God's Spirit will have ceased to strive with men. Probation will be past, the end will have come. That great famine is just before us.

E. W. FARNSWORTH.

Christian Science and the Coming of Christ

The Prophecies of the First Advent Are Plain—Christ Upbraided His Own Disciples for Not Heeding Them—The Prophecies of His Second Advent Also Abundant and Clear—No Occasion for Making Mistakes

By J. L. McELHANY

IN turning over the pages of a copy of the *Christian Science Journal*, the writer noticed an article entitled "The Fulfillment of Prophecy." Being especially interested in the subject of prophecy and its fulfillment, I read the article with more than ordinary interest.

THE CLAIM THAT IS MADE

A few sentences from this article will show how far some will go in setting aside the plain teaching of Scripture:

"Just before coming into Christian Science, the writer was greatly stirred up over the second coming of Christ; had read a book and heard numerous sermons on the subject, and was convinced that the second advent was near at hand; but somehow this reflection did not afford any great satisfaction. On the contrary, there was the fear of not being ready; but being healed by Christian Science, . . . almost the first thought that presented itself was, This is the 'second coming of Christ.' The Messiah did not come at first in the way He was expected, and it is not strange if people should now have a wrong conception of the reappearing of the Christ."

That Christ's first coming was different from the popular expectation, is perfectly true. The religious teachers of that day were looking for a Messiah who would assert His power as a mighty conqueror. Instead of the Lamb of God, who would deliver them from their sins, they looked for a deliverer from the Roman power. The Messiah for whom they looked was one of their own imaginations, but not the Messiah foretold in Scripture.

PROPHECIES OF HIS FIRST ADVENT PLAIN

How did He come?—*In exactly the way every prophetic writer declared He would come.* Centuries before He appeared, prophets had written, telling the very time He would come. They had traced out the manner of His conception and birth. They had foretold the place where He would be born, and many of the events that would occur during His life on earth. In the prophets, we read the inspired predictions of His crucifixion, resurrection, and ascension.

SLOW TO BELIEVE THE PROPHETS

After His resurrection, we read of His summing up the meaning of all these prophecies, for the benefit of two unbelieving disciples, in the following words: "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And

beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 25-27.

On the same day, He appeared to all the disciples, and spoke to them as follows: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Verses 44-46.

Christ's first advent was not in harmony with popular ideas; but it was in harmony, in every particular, with the statements of Scripture.

HOW WILL HE COME THE SECOND TIME?

Will it be according to the teaching of Christian Science, or will it be in harmony with all the predictions of Holy Scripture? Is Christian Science the second coming of Christ, or shall we look for His glorious appearing in the clouds of heaven? These questions are worthy of our earnest consideration.

The writer quoted in the beginning of this article is right in saying that "it is not strange if people should now have a wrong conception of the reappearing of the Christ." He then proceeds to demonstrate it by assuming that Christian Science is the second coming of Christ. Unmask this assumption before the word of God, and how strikingly are the words of Christ fulfilled: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

HIS COMING DESCRIBED IN THE PROPHECIES

Christ recognized that there would be many attempts to deceive His people by false manifestations of His coming. Therefore He was very particular to describe the exact manner of His appearing. "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man

coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Verses 26, 27, 30, 31.

Angels of God also have added their testimony on this subject; for we read: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

The apostle Paul, writing under the inspiration of the Holy Spirit, said: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

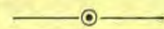
The prophet John, in vision on the isle of Patmos, saw the closing events of this world's history, and thus describes the Lord's coming: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

HE IS NOT AFRAID

These prophetic statements concerning the second coming of Christ will be literally fulfilled, just as the prophets have declared. The child of God does not look forward to that great event with fear, but with glad anticipation; for "unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

Every Christian should be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

The closing words of the Bible contain His promise, "Surely I come quickly." Let every loyal heart join with the prophet in praying, "Even so, come, Lord Jesus."



Is It Unreasonable or Unjust?

BY one man sin entered this world. Death passed upon all men because this one man sinned. This seems in a way unreasonable and unjust.

By one Man righteousness entered our world. And life is passed on to all men who by faith take this one righteous life in place of their own. From the ranks of the enemy the accusation comes that this also is unreasonable and unjust.

But it is as reasonable and just that life should be bestowed upon every one who by faith accepts it from the Son of God, as for all to pass under the domain of sin—of death, Satan's realm—because of one man's offense. Therefore God is justified in justifying all who forsake their sins and believe in Jesus.

"For as through the one man's disobedience," He pleads, "the many were made sinners, even so through the obedience of the one shall the many be made righteous."

The only condition is that the sinner shall renounce his sins; for God cannot under any circumstances justify him who cherishes sin. And what is the sin detector? See Ex. 20: 1-17.

T. E. BOWEN.

Mrs. E. G. White's Funeral Services

At St. Helena and Richmond, California, and at Battle Creek, Michigan—Many People Gathered to Show Their Respect—Laid to Rest Beside Her Husband and Children in Oak Hill Cemetery

By MILTON C. WILCOX

THE SIGNS OF THE TIMES has already given a sketch of the life of Mrs. White, who has had so much to do in the establishment and prosperity of this publishing house. It remains simply to give a report of the funeral services, which were held on the Pacific coast and in the East.

She peacefully fell asleep July 16, 1915, in the sunny upper chamber of her Elmhaven, St. Helena, home, where so much of her time had been spent during the last fruitful years of her busy life.

SERVICE AT ST. HELENA

Services were held at Elmhaven on the afternoon of Sunday, July 18, on the lawn under the great elm trees. Nearly five hundred friends and neighbors assembled to pay their last tribute of respect to her memory.

At one end of the lawn, a canopy had been erected for the officiating ministers, while chairs and benches placed beneath the wide-spreading trees furnished seats for all who came. After singing by a double quartet from the Pacific Union College and the St. Helena Sanitarium, Elder R. W. Munson offered prayer. A Scripture reading followed, by George B. Starr, comprising the following passages in whole or in part: Ps. 116: 15; Eccl. 7: 2, 4; Rom. 8: 35, 37-39; John 6: 39, 40; Dan. 12: 2, 3; Rev. 14: 12, 13; Eze. 37: 12-14; Isa. 26: 19; Rev. 7: 9-17; Rev. 21: 4, closing with a few verses especially illustrative of Mrs. White's life experience, in Ps. 40: 9, 10 and Mark 14: 8.

The first speaker was Elder J. N. Loughborough, one of the pioneers in the advent movement, one who had known the deceased longer and more thoroughly than any one else now living. He spoke especially of the working of the Holy Spirit through Mrs. White in connection with her labors. Following this, Elder George B. Starr and Elder E. W. Farnsworth also spoke of various phases of the life and character of Mrs. White. The service closed by the singing of

"We shall meet beyond the river,
Where the surges cease to roll,"

and the benediction by Elder S. T. Hare.

MEMORIAL SERVICE AT RICHMOND

Inasmuch as the California Conference of Seventh-day Adventists was in session at Richmond, a special request was made by the Pacific Union Conference and the California Conference officers that a memorial service be held at Richmond the following day. And inasmuch as this was on the way to the East, where the body would be carried, it was not difficult to arrange for such a service. Announcements were sent out to

the larger churches near Richmond; and on the morning of July 19, fully a thousand friends from cities surrounding San Francisco Bay, and even from more distant points, assembled at the Richmond encampment.

The services opened with the hymn "Sweet Be Thy Rest," and Scripture reading by Elder Farnsworth, 1 Cor. 15: 12-20, 35-38, 42-45; 2 Cor. 4: 6-18; 5: 1-10. At this service, Elder J. N. Loughborough offered the invocation. The biographical sketch that has already appeared in the SIGNS OF THE TIMES, was read by Elder A. O. Tait. The funeral discourse was given by Elder E. E. Andross, from the text: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." After the singing of a hymn, Elder Farnsworth dismissed the congregation, and the memorial service closed.

of the North American Division Conference and the General Conference, were present.

FLORAL TRIBUTES

The Tabernacle itself had been beautifully and appropriately prepared for such a service. The floral decorations around the pulpit made that part of the building a bower of beauty. The friends at the Battle Creek Sanitarium had sent a wealth of potted palms, ferns, lilies, and marguerites, almost covering the large rostrum, and extending to left and right up the gallery stairs, gently waving in the breeze of a hidden electric fan. At the foot of the rostrum was a mass of flowers and foliage, and here reposed the casket containing the remains of one loved so well.

Many floral pieces had been contributed, symbolical of the occasion and of the hope beyond. The church at Battle Creek presented a broken wheel; the Review and Herald Publishing Association, a broken column surmounted by a crown; the General Conference and the North American Division Conference, a cross and a crown; the Pacific Press Publishing Association, an open Bible of solid white carnations, on the pages of which stood forth, in purple flowers, "Behold, I come quickly; and My reward is with Me."

THE BODY LYING IN STATE

For two hours preceding the service, the body lay in state in front of the rostrum. Guards of honor stood by, while thousands passed to take a last look upon the worn servant of Jesus sleeping her last sleep. The guards, six in all,

served in pairs, each pair being relieved after serving twenty minutes.

We do not know of anything connected with the service that was more pathetic than the long line of humanity, many of whom were bent with the weight of years—old friends of Mrs. White, mingled and intermingled with those of middle age and youth, who passed by the casket, pausing for a little while to look upon the well-known features, tears coursing down their cheeks, oftentimes bosom heaving with convulsive sobs. Thus the long procession passed on. We do not know how many thousand there were that passed through the Tabernacle that morning.

When the hour appointed for the service came, the Tabernacle seats were filled, and many were standing. It is estimated that one thousand or more turned away who could not enter.

Among the members of Mrs. White's family who were present were both of her surviving sons,—Elder James Edson White, of Marshall, Michigan, and Elder W. C. White, of St. Helena, California; Mrs. Addie Wall-



Courtesy Gage Printing Co., Ltd.

THE ROSTRUM IN THE BATTLE CREEK TABERNACLE DURING THE FUNERAL SERVICES OF MRS. E. G. WHITE

FUNERAL SERVICES AT BATTLE CREEK

The chief funeral service was held at Battle Creek, as was entirely fitting. It was at this place that the very strength of her womanhood was put forth in the service of God. Here it was that she and her husband laid the foundation for a great work, and in Oak Hill Cemetery are the graves of her husband and two children.

The service was held in the great Tabernacle, which has a seating capacity of 3,500—a place of worship to the building of which the whole Adventist people contributed nearly two score of years before, and in which Mrs. White had many times spoken the words of life, and where many of the great decisive General Conferences and meetings of the denomination had been held.

Many friends had come in from cities and towns near, and many citizens of Battle Creek also were present to pay their tribute of respect and love to the memory of the one who had been called to rest. Presidents and executive officers of local conferences and union conferences, as well as the officers

ing MacPherson, a niece, living in Suffern, New York; and Miss Sarah McInterfer, of St. Helena, California, who has for so long a time been secretary, companion, and general helper of Mrs. White. There were others there who had at different times been members of her family, and who had been associated more or less closely with the deceased.

The family of Elder W. C. White had said the last farewell at St. Helena. Mrs. Emma White, wife of Elder J. E. White, was prevented from being present, by rheumatic affliction, which for two years has rendered her unable to leave home. There were present many of the leading people of the town and from the sanitarium.

The service was simple and impressive. From the forest of palms, the double quartet sang the always restful, comforting hymn,

"Asleep in Jesus! Blessed sleep,
From which none ever wake to weep!"

Its soft, sweet measures filled the Tabernacle as though they came from the "choir invisible."

The Scripture reading was by Elder F. M. Wilcox, editor of the *Review and Herald*, of Washington, D. C., from Rev. 21:1-7; 22:1-5, dealing with the wonderful promises of God which point us forward to that time when the tabernacle of God would be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." With these were linked some of the precious promises found in the thirty-fifth chapter of Isaiah. Prayer was offered by Elder M. C. Wilcox, of Mountain View, California.

Following the prayer, Professor Frederick Griggs sang "Rest for the Tiring Hand."

A sketch of the life was given by Elder A. G. Daniells, president of the General Conference. He briefly traced the early life and experience of Mrs. White, and also her late labors; told how, in her early life, she took the Bible as her supreme guide; how God especially came to her in her childhood days, revealing to her the work that He had for her to do; and how He had sustained her through all her long life of service. He quoted from the late Uriah Smith, a lifelong associate in this work with Mrs. White, as to the fruit borne in the life and writings of Mrs. White; how her writings lead to the Bible, lead to Christ, point out sin, plead for righteousness, and bring comfort and consolation to many hearts.

Elder Daniells also showed how the views held by Mrs. White touch the great vital, fundamental questions of the sovereignty of God, the divinity of Christ, the efficacy of the gospel, the inspiration of the Scriptures, the majesty of the law, the character of sin, and deliverance from its power, and referred to the fruits of the Spirit seen in her own life. He pointed out that the writings of Mrs. White present most comprehensive views regarding all true reforms in all the various phases of life. They make prominent the responsibilities of the church in home and foreign mission service. They teach that

every member of the body of Christ is to be a light to the world, and a blessing to those with whom he may associate; that all must live the unselfish life of the Master for others; and the church in Christian lands must put forth their highest endeavors to evangelize those who are groping in the darkness and superstitions of heathen lands.

Thus, he told us, for seventy years Mrs. White gave her life in active service to the cause of God in behalf of sinful, suffering, sorrowing humanity. After traveling extensively through the United States from 1846 to 1885, she devoted two years of her life to work in Europe. In 1891 she went to Australia, where she remained nine years, returning to the United States in 1900, at the age of seventy-three. Her work from that

and a prayer by Elder W. T. Knox. The casket was again opened in the vestibule, that the late comers might have a last look — to many a first look — before it was committed to the earth.

The pallbearers, Elders I. H. Evans, W. T. Knox, G. B. Thompson, F. M. Wilcox, and G. E. Langdon, and Prof. Frederick Griggs, bore the casket to the waiting hearse.

But few who attend the funeral service usually go to the cemetery. That was not the case here, however. All the carriages that could be obtained in Battle Creek, many automobiles, and nine street cars, had been secured. In addition to these, there were many other automobiles which came from various sections of the country, which attended the funeral procession to the cemetery. The street cars had been hired by the Battle Creek church.

The services at the grave were as follows: a Scripture reading from John 11 and 1 Corinthians 15, by Elder I. H. Evans; a song by the quartet,

"We shall sleep, but not forever;
There shall be a glorious dawn;

We shall meet, to part, no, never,
On the resurrection morn,"

and prayer and benediction by Elder George B. Thompson. Very inspiring were the words of the song and of the Scripture and the prayer; and many hearts were lifted heavenward, and saw by faith, in the precious Bible promises, the glorious resurrection day, when all those who sleep in Jesus will come forth to a glad, glorious immortality, which shall never know death or pain or the infirmities of age. Because God lives, His children shall live also.

"God buries His workmen, but He carries on His work;" and as the writer entered his carriage and left the cemetery, there came to him the words of the song written in memory of one of the Mrs. Judsons,

"So have ye buried her. Up and depart
To life and to duty, with undimmed heart."

So God would speak to all those who have been wont to look to Mrs. White for encouragement and strength and help. Her writings remain; but above all things else, God remains. His word is eternal, His love is eternal, Christ is eternal, and the great everlasting gospel is founded in the eternal verities of God. Hoping in that, we shall triumph; and that work to which Mrs. White gave her life, and to which thousands of others are giving life and all, will soon triumph in the glorious second coming of our Lord Jesus Christ.

"THE Saviour's entire life was characterized by disinterested benevolence and the beauty of holiness. He is our pattern of goodness. From the beginning of His ministry, men began to comprehend more clearly the character of God. He carried out His teachings in His own life. He showed consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism."

"WHOSOEVER believeth on Him shall not be ashamed."



Courtesy Gage Printing Co., Ltd.

Upper — CASKET OF MRS. WHITE RESTING IN FRONT OF THE TOMB OF HER HUSBAND

Lower — SECTION OF THE CONCOURSE OF PEOPLE WHO ACCOMPANIED MRS. WHITE'S REMAINS TO THE CEMETERY

time on was given largely to the getting out of books and writing for periodicals.

Following this very interesting biographical sketch by Elder Daniells, Elder Haskell preached the funeral discourse, from the text, "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15), bringing from this and other scriptures the comfort which God gives concerning those who sleep in Him, and also pointing out that just as we know each other here by distinct individual characteristics, so in the last great day, when the Lord shall call His children from the grave, we shall know each other.

The service at the Tabernacle was concluded by the singing of the hopeful song,

"We shall meet beyond the river,
In that glorious land of bliss,"

Papal Claims to Divine Prerogatives

The Prophetic Forecast That the Pope "Shall Magnify Himself"—God upon Earth—The Priests as Creators—The End That Will Come

By JEAN VUILLEUMIER

This is the third and concluding article by Mr. Vuilleumier on the subject of the papacy as presented by the prophet Daniel in the eighth and ninth chapters of his prophecy. In his first article, Elder Vuilleumier showed that the papacy fulfilled the prophecy by seeking to shut the Bible and its plain teachings away from the common people. In his article last week, he showed, from Catholic writers, that they claimed that the church has a right to persecute heretics. He also showed that the persecutions which have been the result of this doctrine are a very striking fulfillment of that prophecy of Daniel. While these articles are presented in a spirit of candor, it is also designed that they shall be presented in a spirit of kindness. We have no disposition to be at war with any one. But the truth of God's word is paramount to anything else; and whether we be Protestant or Catholic, or whether we make any profession whatever, it behooves us to study that Word carefully. In the great Judgment day, we will be acquitted or condemned by what God has taught, and not by the teachings of men. The Word is plain, and we may understand it for ourselves if we will only take the pains to study it.

EDITOR.

IN the third place, the prophecy says that the horn "shall magnify himself in his heart," magnify himself "even to the Prince of the host," and shall "stand up against the Prince of princes."

In order to apply this language to the papacy, we must find that she has claimed and does claim to be as high as God Himself, thus standing up "against the Prince of princes," our Lord and Saviour Jesus Christ. Has she done that? Let her own words answer the question.

POPE CLAIMED TO BE CHRIST ON EARTH

Monsignor C. Minneo Janni, in his book on the eucharist and the papacy (Paris, Vic and Amat, 1905), says: "Peter is Jesus Christ in the church by his sovereign, supreme, universal, illimited authority."—Chapter 6. "The pope is Jesus Christ, Vice God, our sweet Christ on earth. . . . We kneel at the feet of the pope as before Jesus in the sacrament."—Chapter 11.

Monsignor Fava, bishop of Grenoble, France, writes, "Leo XIII is our Christ."

The bishop of Angoulême wrote to his diocesan on the occasion of the election of Pius X: "All we see in the one elected is the pope; that is to say, Peter; that is to say, the Christ Himself, which means that our heart's

desire is to see in him only the supreme receiver of divine power. . . . We say to him, O king, live forever." (Italics ours.)

ON EARTH AS GOD IN HEAVEN

The Paris periodical *Les Annales Catholiques* makes the following statement: "As vicar of Jesus Christ, the pope is truly upon earth the sign of God. The earth, to honor him, has placed upon his brow the diadem of kings; but God, to honor him more, has placed upon him the reflection of His own attributes. . . . Thou, says God to the pope, . . . art on earth as I am in heaven; I and thou, both immutable, both eternal."

These assumptions, being entirely unknown in the teachings of Christ and His apostles, are therefore confessedly false and self-made, and thus they come fully and squarely under the prophetic arraignment, "It magnified itself, even to the Prince of the host;" and this action, on the part of a man or an angel, is made directly "against the Prince of princes." In any sphere, a rival is the adversary of the one whose legitimate position or office he usurps or desires to usurp. This is why the one who said, "I will make myself like the Most High" (Isa. 14: 14), has ever since borne the name "Satan," literally, the adversary.

THE PRIESTS AS CREATORS

According to this rule, not only is the pope an adversary of the Prince of princes, but such also is every priest in the communion of the Church of Rome, and this on account of the phenomenal assumptions made for the priest in the celebration of the eucharist. These claims are made from every Catholic pulpit, are printed in their books of theology, and form a part of the teaching given every seminarist preparing for the priesthood. They were printed in the *Montreal Sentinel of the Blessed Sacrament* of December, 1912. A rather full statement of this doctrine was published a few years ago in a work printed in Paris under the seal of ecclesiastical authorities, by Abbot Nauzeze. Here is a literal translation of the statement:

"What is the priest? — He is between God in heaven and man who seeks him on earth,

a being God and man, who brings them together and sums them up.

"I am not flattering you by pious hyperbole. . . . This is not a rhetorical falsehood. . . . You are creators, just like Mary in her coöperation in the incarnation. You are creators as God in time. . . . You are creators as God in eternity. Our creation, our daily creation, is nothing less than the Word made flesh Himself.

"God can bring forth new universes. But He cannot do a greater thing under heaven than what is being done in your sacrifice [of the mass]. For in this moment, He places in your hands all that He has and all that He is. . . . I am not a little lower than the cherubim and the seraphim in the government of the world. I am far above them; for they are only servants of God, while we are His assistants [coadjutors].

ANGELS AFFRIGHTED

"The angels, who see the volume of wealth which each day passes through our hands, are frightened at our prerogatives. I fill three sublime offices with regard to the God of our altars: I bring Him down, I serve Him to the people, I watch over Him. . . . Jesus dwells under your lock and key; His audience hours are opened and closed by you; He does not move without your consent; He does not bless without your coöperation; He does not give but through your hands; and His dependence is so dear to Him, that for eighteen hundred years, He has not escaped from the church to disappear in the glory of His Father."

Any one who has read the Bible, knows that Christ, at His ascension, went up to heaven; that He promised His disciples He would return at the end of the world, to take them to Himself; that He is now sitting at the right hand of the Father, offering in the heavenly temple His precious blood in favor of those who believe; and that in His absence, He has sent "another Comforter," the Holy Spirit, who is to be with us and in us. John 14: 3, 16, 17; Acts 1: 11; Heb. 8: 1; 9: 11, 12. This being true, then all the above about the transubstantiation and real presence of Christ on the altars, is sheer falsehood. But in this exaltation of the priest, the falsehood becomes blasphemy.

ABOVE HUMAN CONDITIONS

The abbot continues: "By his office, the Catholic priest is raised above human conditions at an immeasurable height; for at the confessional, he exercises the supreme power, the power that God shall exercise at the final Judgment, the formidable power to retain and to remit sins, to condemn or to absolve; and if he happens to be at the deathbed, the priest has the power to send the impenitent or repentant soul either into the eternity of reward or into the eternity of punishment. . . . Who is the privileged creature on whom the ministration of such a sacrifice has been conferred? Is it the angel? Is it Mary? — No; the angels and Mary shall worship, says Abbot Hubert Lebon; the priest alone shall have the prodigious power to create his Creator." (Italics ours.)

These words seem so awful, that comment or protest becomes superfluous, except to exclaim: How has prophecy been fulfilled! How true are the words of God! How completely has the papacy incarnated the divine photograph taken thousands of years ago, announcing that she should magnify herself "against the Prince of princes"! For not only has she magnified herself in her heart, like the fallen cherub, but she does not hesitate to proclaim such astounding assumptions in the hearing of the multitudes.

PUNISHMENT IS COMING

Dan. 8: 25. "But he shall be broken without hand," is the next statement of the prophecy. Ah, yes, the day is coming when



STRIKERS AT BAYONNE, NEW JERSEY, BATTLING WITH THE POLICE

This particular strike has been settled, but the scene nevertheless represents the unrest of the populace, and reminds one that intelligent and wise-hearted people will not close their eyes to the conditions of this time.

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the power which has been allowed to in-trench itself in the place of God in the hearts and over the bodies of millions, and to live haughtily and luxuriously with the untold wealth derived from her deceptions, will be judged and rewarded. This day of reward is fully described in Revelation, chapters 17, 18, 19, and 20. Let the reader turn to them.

"And the vision of the evenings and mornings which hath been told is true: but

shut thou up the vision; for it belongeth to many days to come." Dan. 8:26.

That the vision is true, we have more evidence than Daniel had. We have more than the words of an angel. We have before us twenty-five centuries of marvelous fulfillments. We can therefore say, The vision is no longer shut up, for we have reached the "latter time of the indignation," "the appointed time of the end."

constituted the accomplishment of Jehovah's eternal purpose as related to our world. As the commission was given before sin entered, it did not contemplate replenishing the earth with sinful beings.

Other portions of Holy Writ make it perfectly clear that the replenishing of the earth with the offspring and descendants of Adam and Eve contemplated the filling of the earth with sinless and deathless beings.

Let us consider the wisdom displayed in designing the eternal purpose, and the desirability of its being carried to completion.

Triumph of His Eternal Purpose

The Earth Was to Be Peopled—Final Triumph of the Plan in Christ—God Must Manifest His Love

By GEORGE W. REASER

THE scope of this present article will not permit the development of the several interesting topics—all vital to the plan of salvation—comprehended in the expression, "the dispensation of the fullness of times." Eph. 1:10. Suffice it to say that the injection of sin into the world with the express design of defeating Jehovah's eternal purpose, demanded the launching of the plan of salvation, with sufficient time to carry it to completion, in order to make the eternal purpose effectual.

NATURE OF SIN MUST BE DEMONSTRATED

A dispensation of time must be given to demonstrate the nature and the results of sin and rebellion, and to make manifest the character of their author. The utter helplessness of humanity to attain character development to fit into God's eternal purpose, without the coming of the Son of God, Immanuel, to dwell with us, was demonstrated by four millenniums of human history; and "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

A dispensation of time must also be devoted to the work of deciding who, among the sons and daughters of Adam's race, will, by character development, finally fit into the completed purpose (Rev. 3:5), as well as to decide the destiny of those whose character development will not justify their being beneficiaries of the priceless blessings included in the eternal purpose (Rev. 20:4).

MUST MAKE KNOWN THAT GOD IS LOVE

But above all other things comprehended in the expression "the dispensation of the fullness of times" for the gathering "together in one all things in Christ," time and events must make manifest the great truth essential to the eternal happiness of every creature in the universe; namely, that "God is love." This fundamental truth being questioned, as it has been all down the stream of time, a "dispensation of the fullness of times" must be given for the manifestation of the character of God.

Awful calamity that sin was, it nevertheless offered the opportunity for the revelation of the character of God in the attributes of long-suffering, mercy, justice, love. "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. Thus when the great drama of sin is past, the opportunity that it afforded for the manifestation of the character of God, will result in the universal chorus, "Just and true are Thy ways, Thou King of saints." Rev. 15:3.

The dispensations briefly outlined, largely overlap one another in point of time, and are all embraced in the expression, "the dispensation of the fullness of times."

THE ETERNAL PURPOSE IN THE FIRST COMMISSION

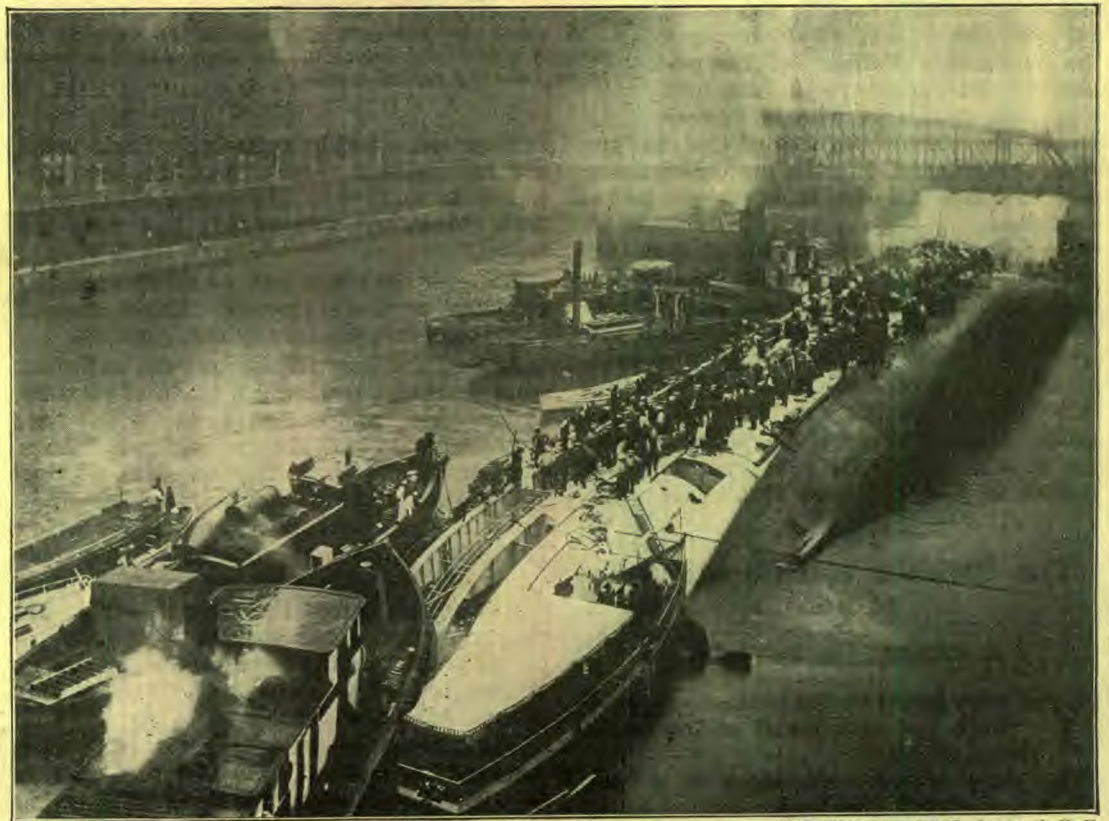
If Jehovah had a definite purpose for our world, to be accomplished through the co-operation of the highest order of created beings placed on this planet, would it not be both logical and natural that He should state this purpose to such beings as soon as they were brought into existence, and, having stated His design for the world, place His divine blessing upon them, thus empow-

PERFECTION OF DESIGN IS SEEN

With the mental conception of a Being who is able to create and uphold a universe, there must be associated the idea of definite design in all His works. The organism of everything in the vegetable and animal kingdoms, as well as the perfection of the organized universe, proves absolute perfection of design in all of Jehovah's works.

A perfect design for the peopling of a planet could not be accomplished by filling such planet with unaffiliated individual units, but instead, by having all correlated, sympathetic members of a common family.

Furthermore, in a perfect plan, there must be certain limitations to the number included. To have the human family multiplied to such extent as to permit of simply standing room for all upon the surface of the



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THE STEAMER EASTLAND

This is the boat on which so many hundreds of excursionists lost their lives. The picture shows it as it lay overturned in the Chicago River, with the rescuers at work on its side.

ering them to fulfill their part in the accomplishment of His will?

This is precisely the thing that Jehovah did. Man was the masterpiece, the crowning act, of God's creative work pertaining to our world. Immediately the first human pair had been created in His own image, God blessed them, and said to them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion." Gen. 1:28.

COMMANDED TO PEOPLE THE EARTH

We thus learn that the very first recorded commission given to the parents of our race in Eden comprehended the proper peopling of the earth with their own family and descendants. This commission, if it had been carried to completion without the injection of sin and the consequent fall, would have

earth, would be a condition not to be contemplated. To have the earth finally peopled so sparsely as to provide but a single individual for each ten thousand square mile area, would seem too lonely for happiness. Therefore the replenishing of the earth with the human family must have contemplated a definite number in the mind of the Creator. With the completion of this number, the divine plan must have been that the multiplication of the human family should cease. A divine record must be kept of the increase of the human family until the completion of the plan,—the replenishing of the earth. Such a family record was started, and faithfully kept at least from the launching of the plan of salvation. It is called "the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

HIS PLAN CANNOT BE OVERTHROWN

Again, if God is all-wise, He knew the end from the beginning. If His very nature is love, in whatever plan He conceived, He had as His objective, in its ultimate completion, the highest happiness, the best interests, of all intelligent creatures in any wise related to the plan. This being true, then the plan devised *ought* to be carried to completion, regardless of all opposing agencies.

If He is all-powerful, His purpose for our world *will* be carried to completion, no matter what forces may oppose. If sin opposes, it must be nullified. If Satan, "the adversary," undertakes to block the completion of the plan, he must be circumscribed in power. If, as the ages follow in succession, any influence arises that threatens defeat to the plan, Jehovah, pledged by His own word to carry it to completion, must with His omnipotent hand brush aside such opposing agency.

If the first human agents commissioned of Heaven to accomplish His eternal purpose, shall perchance default, and become helpless to carry that all-wise purpose to completion,—if they and their offspring shall, because of yielding to sin, return to non-sentient dust,—then the only way for the accomplishment of the purpose must be to introduce into the human family a member of the Godhead, who, supplanting Adam, to whom the first commission was given, becomes "the everlasting Father" of the redeemed human family; and thus, help being laid upon One who is mighty to save, the eternal purpose of God for our world, comprehended in the first commission given to Adam and Eve in Eden, will be accomplished.

The facts and eternal principles thus outlined, logically explain the dealings of Jehovah with the righteous and the wicked. Some charge God with tyranny, injustice, and favoritism, in His dealings with the race. Even His own professed people have said that He is "unequal" in His ways with the human family. Careful study of God's eternal purpose should fully satisfy every mind that Jehovah is just and true in all His ways.

The Patience and Impatience of Job

By CHARLES L. TAYLOR

"YE have heard of the patience of Job." Have you ever heard of the *im-pa-tience* of Job?

The story of Job—the story of a "perfect and upright" man under trial—surely reveals patience, but it also brings to light impatience.

Job's afflictions were very real and very severe. He was called to the loss of property, the loss of children, the loss of health, the loss of wife's moral support, the loss of confidence on the part of his friends.

From a position of great affluence and influence, he was instantly reduced to one of poverty and disrespect. Some of the SIGNS readers may have known, at least in part, how tremendously such change tends to depress and discourage.

But Job took the loss of property without sin, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

What a splendid testimony of faith, trust, and good will! Patience was beautifully demonstrated.

Following loss of property, came the loss of his beloved children. Job's loss in this respect was terribly real. Jacob's loss of Joseph was only a supposed loss. Joseph

had not died—was only taken away for a short time. Job's children were destroyed and gone.

But even when this loss was made known, the grand old patriarch offered no foolish charge against Providence. He fell down and worshiped Him who gave and who had taken away. His testimony was, "Blessed be the name of the Lord."

Ah, how strikingly trustful and submissive and patient! Yes, we have "heard of the patience of Job."



A scene in Warsaw, the capital of Russian Poland, around which the furies of the European war have been raging during recent weeks.

Then came bodily suffering. Some hold, and not without reason, that Job was subjected to smallpox. He was covered with boils "from the sole of his foot unto his crown."

However, smallpox had no effect upon the integrity of God's servant. Illness seemed only to confirm his loyalty and devotion.

A step further: While he was suffering most intensely, enduring a world of physical agony, his companion came with that wretched word of doubt and reproach, "Curse God, and die." More terrible than all that had preceded was this withdrawal of wifely sympathy and comfort. Through the wife's infidelity, Satan was striking at the very vitals of Job's life experience.

Did he fall before the attack?—No. He simply reminded her that he who daily receives good from the hand of God, should be willing to receive ill as well. "In all this did not Job sin with his lips."

From these exceedingly great trials, Job emerged triumphant. He had been able to see, in all that came, the hand of a loving Father, a faithful God. He read aright the messages that came. And because he thus read and understood, he maintained his equilibrium, he preserved inviolate the privileges of sonship, he pleased God, he continued to bless those around him.

WHEN HIS FRIENDS DERIDED HIM

There came a time, however, when trial was misunderstood, when his eyes became focused upon circumstances, when he thought and spoke of things seen.

That which the good man failed to appreciate as from God, was the "comfort" of his three "friends." From the day when those "friends" began their effort to help(?) Job, he began to lose in experience. From that point forward, we shall read and hear of the impatience of this man of God.

But why should Job have been thus changed? What did his "friends" do that caused him to lose his footing?

A careful reading of the record will show that in the eyes of his "friends," Job was

one who sought to cover sin. One questioned his innocence. Job 4:7. Another doubted his uprightness, and insinuated that he was a hypocrite. Job 8:6, 13. A third openly accused him of dishonesty. Job 11:3. And now the first returns to charge him with egoism and self-conceit (Job 15:7-10), telling him finally that his wickedness is great, that his iniquities are infinite, and that he had turned against the widow and the fatherless. Job 22:5, 9.

These and many other accusations, all of which Job knew to be unjust and untrue, caused him to lose sight of God, and led him to make statements of which afterwards he repented. "No doubt but ye are the people, and wisdom shall die with you," he cuttingly replied. "Miserable comforters are ye all," he said at another time. And as his brethren continued their scourging, Job continued to answer back in words of self-defense and self-justification.

By and by God came and spoke to His servant from the whirlwind. Note the divine words of reproof: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou Me." Job 38:2, 3. Some one had been allowing himself to speak unwisely, to utter that which brought darkness. Some one had been reading wrongly the message contained in the writing on the wall.

BROUGHT TO HIS KNEES IN VICTORY

The divine interpretation and explanation brought the grand old man to his knees. He saw himself to be the guilty one. In shame and mortification he acknowledged the charge brought against him, and then said: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:5, 6.

Looking back from our day of light and life, we may easily see that throughout all Job's dark hours, God was ever with him, making all things work together for his good. Had he resolutely waited, and kept the door of his lips, even the wrong course taken by his "friends" would have worked untold and unmingled good. He would have come forth from the furnace of trial without burn or scar.

Good came at last, notwithstanding his failure, because God interposed and specially reproofed and corrected. But, O, how much more would have been his, had he taken his last trial as he took the first!

His remarkable patience and trust manifested in the beginning were but the necessary result of seeing God, of recognizing His hand, and of acknowledging Him in all that came. "The Lord gave, and the Lord hath taken away."

Impatience and sarcasm, of necessity, resulted from a mere seeing of men. Nagging remarks hurt and cut to the quick when God was left out; for it is only with God in the soul that man can take injury without suffering short circuiting of the nerves, with its consequent fires and explosions. For some reason, the patriarch lost his clear view of God, failed to interpret His message; and being alone in the trial, he found he could not bear what came, and thus impatience came in.

O, how much Job lost by his failure! And while it is true that in the end, he repented and found his way to victory, yet how much more might have been his, both while in trial and afterwards, had he maintained an unbroken connection with God!

"Ye have heard of the patience of Job." Let us remember the cause of his *im-pa-tience*, and forever avoid it.

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THE VALUE OF FOREIGN MISSIONS

THE supreme purpose of the foreign missions movement now carried forward by the Christian churches is, to evangelize the non-Christian world. This is the highest, the truest, and the most enduring service men can render to their fellow men.

The reign of sin in the hearts of men is the cause of all the unspeakable sorrows of the human race. The Son of God came into the world to break this reign of sin, and thus set men free, and eventually bring to an end all suffering and sorrow. The gospel is the revelation of that great truth, for it is "the power of God unto salvation to every one that believeth." Rom. 1:16. This is the hope, and the only hope, of sinners. It is the grandest message that can be borne to the ears and hearts of the heathen wandering in the valley of the shadow of death. And this is the message proclaimed by the missionaries who have gone to heathen lands.

MILLIONS HAVE ACCEPTED HIM

The great world-wide, thoroughly organized foreign missions movement in behalf of the heathen has been in operation a little more than a century. The results are known the world over. Millions have accepted Christ as their Saviour. And all who have done so sincerely, have been lifted to a higher life. They have had a revelation of the character and results of sin, and also a revelation of Christ as the Saviour from sin. This revelation has wrought in them a marvelous transformation of life. It has banished superstition, savagery, and cannibalism from different classes of people in various groups of islands, and from large sections of country in all the continents of the world. The most thorough investigation shows that the gospel of Christ lifts all classes of people who receive it, to a new life. It Christianizes them, and that makes them a truly civilized people.

But the results of this great evangelizing movement represent only one side of the undertaking. On the other side are the missionaries,—their toil and self-sacrifice,—and the means required to support the work. The combined annual reports from the various mission boards and societies show that there are at the present time about twenty-five thousand European and American missionaries making Christ known in heathen lands. These are assisted by one hundred ten thousand native evangelists and workers. To maintain this splendid work, the churches in the home lands contribute twenty-five million dollars annually. The native Christians each year raise between seven and ten million dollars to push this work along in behalf of their own people.

TO FILL THE GAPS

The toil and the sacrifice, the separations and the sorrows, involved in this movement for a single year, are too great either to trace or to express. Every year, death reaps its cruel harvest. Filling the gaps breaks hundreds of family circles, and causes the repetition of hard labor to master the languages and make the necessary adjustments all around. To hold the ground already occupied, and to enter the doors everywhere thrown open to the missionary forces, requires constant and earnest efforts on the part of all believers in foreign missions.

And the work of raising funds can never cease. The years pass quickly, and consume the annual appropriations. There can be no let-up in giving. The movement is on in full force. The missionaries, with their wives and children, are at the front. The schools, printing houses, and dispensaries are all operating. This great work cannot stop. To continue implies the full expenditure of present appropriations, and that calls for continued giving on as large a scale as the church has ever contributed to the cause of foreign missions.

THE WORTH-WHILE ENDEAVOR

And why should not a work so helpful, so uplifting, and so transforming, continue and steadily enlarge? If any endeavor in the world is worth while, this is. If money is of value for any purpose, it is of special value in this movement. The unnumbered blessings the gospel has brought to us in the home land, the new life and hope it has brought to millions in heathen lands, and the great needs of the multi-millions who are still without it—all these appeal to us to go on recruiting and giving for foreign missions.

A. G. D.

FINISHING THE WORK

1. GOD has given a work to be finished. John 5:36.
2. It was Christ's meat to do God's will, and finish His work. John 4:34.
3. And at last, when His life work on earth was ended, He could say, "I have finished the work." John 17:4.
4. A few hours later, on the cross, He cried, "It is finished." John 19:30.
5. Paul's desire also was to "finish" God's work. Acts 20:24.
6. When his active life was about to close, he could say, "I have fought a good fight, I have finished my course." 2 Tim. 4:7.
7. "In the days [or years] of the voice of the seventh [the last] angel, when he shall begin to sound [he began in 1844], the mystery of God [which is the gospel] should be finished." Rev. 10:7. This angel sounds from 1844 till the end of the millennium; but in the years when he shall begin to sound, the preaching of God's truth must be brought to a close. That work is soon to be finished.
8. The Word tells us that God "will finish the work, and cut it short in righteousness." Rom. 9:28. This text means that the great work of preaching the message to all the world will be finished speedily. May God give us all the spirit of Jesus, whose meat was to do God's will, and whose chiefest desire was to finish His work! All are to be missionaries.

J. E. F.

THE SOUL'S REFUGE

PRAYER is indeed a great privilege. It is the soul's refuge from the storm. When in distress—when we do not know which way to go or what to do—prayer shows us the way out. In hours of darkness, in times "when sorrows like sea billows roll," prayer brings relief to the soul. The Saviour in the garden, in that last and most tremendous crisis before He was delivered into the hands of sinners, prayed repeatedly, most

earnestly and urgently. Agony from the deep recesses of His soul caused Him to pour forth petitions which brought angels to the relief of their beloved Commander. So in response to the earnest prayer of His trusting child, offered in simplicity and resignation, help and deliverance will come. G. B. T.

THE MARK OF THE BEAST

His Authority Set in Opposition to God—Charges Made Against Protestants—The Conflict Is On

This is the third of four articles by Elder Porter on the general theme of the seal of God contrasted with the mark of the beast, as presented in the prophecy of Rev. 14:9-12. In his first article, he showed what the beast symbolizes. In his article last week, he considered the seal of the living God, which is set in contrast to the mark of the beast depicted in his article this week. Next week, he will conclude the series by presenting the stirring appeal that God makes to a lost world, in view of the conflict that is confronting us, and the great climax that is soon to be realized in the second coming of Christ. EDITOR.

HAVING found that the fourth commandment contains the seal, sign, or mark of God, which, under the third angel's message, shall be restored in the foreheads of His people, while they, through the faith of Jesus, keep the commandments of God, it will not be difficult to learn what the mark and worship of the beast is. The beast is further identified by the number of his name. The revelator says: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Rev. 13:18. The pope is the head of the Roman Catholic Church. He wears a tiara, or crown, as the symbol of his authority, and has assumed the title *Vicarius Filii Dei*—a substitute for the Son of God, or "instead of the Son of God."

THE NUMBER OF THE BEAST

We are asked to count the number of the beast, and we are told that it is the number of a man. The one man who represents the papacy is the pope. As we are dealing with Rome, we naturally turn to Roman notation in our endeavor to count the number of the beast. In Roman notation, certain letters express numerical value. For example: D equals 500, M equals 1,000, and so on. Taking the title *Vicarius Filii Dei*, and selecting the letters having numerical value, we have the exact number of the beast as given in the prophecy.

With astonishing accuracy, the title *Vicarius Filii Dei*, worn by the head of the papacy, counts the number 666, which identifies the papacy as the beast of the prophecy of Revelation 14, against which the warning of the third angel's message is borne.

VICAR OF THE SON OF GOD

The following correspondence was addressed to Cardinal Gibbons's secretary, on the question of the use of the words *Vicarius Filii Dei*:

"Baltimore, Md., Jan. 18, 1904.

"Wm. T. Russut,

"Cardinal's Residence, City.

"Dear Friend: I have received your answer to my letter to his eminence, for which favor I feel indebted; but it did not contain the answer to the main question, which was, Does the inscription *Vicarius Filii Dei* appear on the crown or miter of the pope, or has it at any time in the past appeared on the crowns or miters of any of the popes?

"Trusting you will pardon me for troubling you again, I beg to remain,

"Yours sincerely,

"H. S. Weaver."

In answer to the above, the following reply was received:

¹ U has the same numerical value as V.

"Baltimore, Md., Jan. 26, 1904.

"Mr. H. S. Weaver.

"Dear Sir: In reply to yours of the 18th inst., I beg to say that I cannot say with certainty that the words *Vicarius Filii Dei* are on the pope's tiara. But the words are used by the cardinal who imposes the tiara at the coronation of the pope.

"Yours truly,

(Signed)

"Wm. T. Russut, Secretary."

Since the papacy bears the number of the beast, we next inquire, What is the mark of his authority by which he claims the right to enforce his commands upon the people?

THE BEAST'S MARK AND GOD'S SEAL CLASH

It is clear, from the foregoing study, that the "mark of the beast" is a counterfeit of God's seal, which is the Sabbath. In Dan. 7:25, it is plainly prophesied that the papacy shall think to change the times and the law of God.

That is what paganism did long before. It changed the day of worship from the Sabbath to the Sunday, thus substituting a workday for God's holy day. At the same time, it turned from the worship of God to the worship of the sun. The prophet says: "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26.

This change made a breach in God's law, which He sought to repair to save the people. "And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none." Verse 30.

CHARGED WITH INCONSISTENCY

The papacy has done the same work. The following from editorials in the *Catholic Mirror* of November 18 and 25, 1893, shows what the mark of the Catholic power and authority is: "The Protestant world has been from its infancy, in the sixteenth century, in thorough accord with the Catholic Church in keeping holy not Saturday, but Sunday. To add to the intensity of this unscriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant man: 'Remember the Sabbath day to keep it holy.' No Protestant living to-day has ever yet obeyed that command, preferring to follow the apostate church referred to, than his teacher, the Bible, which from Genesis to Revelation, teaches no other doctrine."

The following is to the same point: "The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, No! by my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And, lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church!"—Father T. Enright, C. S. S. R. of Redemptorist College, Kansas City, Missouri.

From a Catholic work entitled "Plain Talk for Protestants," page 213, we take the following: "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the [Catholic] Church."

The *Catholic Mirror* of December 23, 1893, speaking editorially, says: "The arguments contained in this pamphlet are firmly grounded on the word of God, and having been closely studied with the Bible in hand, leave no escape for the conscientious Protestant, except the abandonment of Sunday worship, and the return to Saturday commanded by their teacher, the Bible; or, unwilling to abandon the tradition of the Catholic Church, which enjoins the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings. Reason and common sense demand the acceptance of one or the other of these alternatives, either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

The Douay Catechism says:

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

THE MARK OF HER AUTHORITY

Here is clearly set forth by the papacy itself the mark of its authority and power. God gave the Sabbath to direct the attention of man ever to Him as the true God, who, by virtue of being the Creator, is worthy of man's worship. This is the mark, sign, or seal of His power and authority.

The papacy claims that without divine authority, it has changed the Sabbath into Sunday, and by this very act it now demands worship. The world was compelled by force, during the supremacy of the papacy, to accept its dictum or die the martyr's death. A large majority therefore followed the beast in its change of the day. Rome now exults in her triumph, and appeals to this act as a sign, or mark, of her authority and power. Enforced Sunday observance is therefore the sign, or mark, of the power and authority of the beast, the papacy.

COUNTERFEIT SABBATH OBSERVANCE

This is the counterfeit of voluntary Sabbath observance, which is the mark, sign, or seal of God's power and authority. Some may say, "It makes no difference which day you observe, so long as you observe one day." God says it makes the difference between following and worshiping Him, and following and worshiping the beast. Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. The difference between Sabbath and Sunday observance is that of being servants of God or servants of the beast. Obedience is the highest form of worship. Therefore those who obey God, worship Him; while those who obey the beast, worship him.

Those who receive the Lord's Sabbath, receive the seal of God in the forehead; while those who, in the face of light and knowledge that Sunday observance is an institution of the beast, follow him in Sunday observance, knowingly casting behind their backs God's Sabbath, receive the mark of the beast. These are the vital issues involved in the warning given in the third angel's message. Sealed with the seal of God, and having the Father's name written in their foreheads, the children of God shall enter the mansions prepared for them, and stand before the throne of God, upon the sea of glass, when the conflict is ended. Rev. 14:1, 2. The worshippers of the beast, and those who receive his mark, shall

receive the unmingled wrath of God as it is visited in the seven last plagues. Rev. 14:9-12.

Every apostasy covered by history has begun in apostasy from a true sense of the import of the true Sabbath as a memorial of God as man's Creator. Every world-wide apostasy movement has reached its climax in enforced observance of a spurious worship day in place of the creation Sabbath. Hence the voluntary observance of the true Sabbath stands as the seal, or sign, of loyalty to God; and the great mark of apostasy is enforced Sunday observance.

THE CONFLICT IS ON

This is no theory or delusion. The conflict is raging. The beast is arising to claim the worship of all people throughout the world, and impose the mark of its power and authority on them, by enforced Sunday observance. The third angel's message presents, in the fourth precept of the commandments of God, His seal. It warns against the worship of the beast, and obedience to enforced Sunday observance as the mark of its authority, under penalty of the unmingled wrath of God. This message is now being heralded throughout the world. The people of the world stand to-day where the people addressed by Elijah and the prophets of Baal stood anciently, when he appealed to them in these words: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. So now, if the Lord be God, follow Him; but if the beast, then follow him. God commands the observance of the seventh day of the week as the Sabbath, as a sign, seal, or mark of His power as both Creator and Redeemer. The papacy commands the observance of Sunday as the mark of his power and authority to exalt himself "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." To which shall we render allegiance? "His servants ye are to whom ye obey." Rom. 6:16.

R. C. P.

IS MAN IMMORTAL?

MANY believe that he is. They have been taught it from childhood by the religious teachers of the day. On funeral occasions, the bereaved are told by the minister that there is no such thing as death, that the deceased is not dead, but that he is now amid the celestial glories of the world to come, singing songs of praise and adoration to God.

NEVER DYING SOUL FOREVER DIES

So much is said of the immortality of the soul, that one would think it could be found on almost every page of the Bible. Poets have written about it, and from our youth up we have sung about it. One favorite hymn says:

"A charge to keep I have,
A God to glorify;
A never dying soul to save,
Fitted for the sky."

Then the poet, seeming to have overlooked what he said in the first stanza, says in the second:

"If I my trust betray,
I shall forever die."

This rime has been sung thousands of times, and but few persons have ever stopped to inquire how "a never dying soul" could "forever die."

THE BIBLE DOES NOT SAY IT

We would like to ask how anybody knows that man is an immortal soul. Nowhere in the Bible have we ever read a verse that says such a thing. The words "soul" and "spirit," it is true, occur something over 1,700 times in the Bible, and the word "immortal" is found in the Bible; but not in a single instance do we find a text that says anything about an immortal soul.

This seems a strange omission, indeed, when men have been saying so much about immortal souls. The facts are that the doctrine of the soul's inherent immortality is based not on the



Photo by Underwood and Underwood, N. Y.

This photograph shows Mrs. Pankhurst, who is said to be leading fifty thousand women in a demand for the opportunity to work in the munitions factories in order to save England.

declaration of God, but rather upon a statement made by Satan in Eden. The Lord had set forth as a penalty for sin, that in the day that man would eat, he should surely die. Death is a penalty for sin. But Satan appeared as the tempter, and said:

"Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:1-3.

SATAN RAISES A QUESTION

True to his nature, Satan raised a question in regard to what God had said. Notice the words, "Hath God said," as though it seemed impossible to think that the great and mighty God of truth would make such a declaration as that. "Hath God said?" Is it possible that you tell me the God of verity has said such a thing? Then he followed his words with, "Ye shall not surely die."

God had said man would die as a penalty for sin. Satan disputed it, contradicted Jehovah by saying that man would *not* die. When man sinned, the penalty for transgression was death. Adam was banished from his Eden home, and soon death appeared. The leaves began to wither upon the trees, nature became seared, and the human family began to pass down into the tomb. What now?—Satan was seen to be a liar unless he could bring forth something that would prove that his words were yet true. So in his councils he concocted the dogma of the soul's immortality. He said man was not really dead; it only seemed so. The body was but the temple,

the tenement in which the real man resided; but the real, living man was the soul, which survived the stroke of death, and lived on in uninterrupted consciousness. And, sad to say, this satanic falsehood is echoed and reechoed throughout the world.

THE ONE SOURCE OF IMMORTALITY

The Bible very plainly declares that man does not *now* possess inherent immortality. We are admonished to "seek for glory and honor and immortality." Rom. 2:7. Why should we seek for what we already possess? This would be nonsense. We are plainly told that man is *mortal*. Job 4:17. And we are told that God "*only* hath immortality." 1 Tim. 6:15, 16. Immortality is an attribute of the Deity, and will never be given to those who refuse to accept the precious boon of eternal life. Immortality is a gift of God to the overcomer, and it will be bestowed upon them at the resurrection of the just. When the trump of God shall reverberate through the long galleries of the grave, and the righteous dead shall come forth, then, and then only, will man receive immortality.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

G. B. T.

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 cannot 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.

163 — THE EXTENT OF GOD'S LOVE

Please explain John 3:16. Will the heathen that have died, never having heard of Christ, be lost? And according to Rom. 2:14-16, what is the use of foreign missions? INQUIRER.

First, God's love is infinite. That is what John 3:16 expresses. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The acceptance of the great offering of the Son of God embraces more than a mere theoretical knowledge of Christ. Many who have never heard of the person of Jesus will be saved in the kingdom of God. They have accepted the great essentials of the gospel by yielding themselves wholly to God and casting themselves wholly upon His mercy.

It is not difficult to conceive, in the light of the passage in Romans referred to, and also the first chapter of Romans, that there are those right in heathenism itself who, though they have never heard the name of the great Jehovah or of His Son Jesus Christ, have accepted the essentials of the gospel. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Read the nineteenth psalm, verses 1-6, where the primary teachings of the gospel are set forth. Compare with Rom. 10:16-18. There are souls all over the world who have seen the essential of Christianity in the great power and wisdom of God manifest in creation; and as it was in time past, so it ever shall be, "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. The scripture does not say, whose *mind* is perfect toward Him, or, whose *knowledge* is perfect toward Him, or, whose *understanding* is perfect toward God; but, whose *heart*—whose affection—is placed upon God

—in other words, those who love God, who respond to His love. In the light of that, every intelligent soul upon the face of the earth has had opportunity to be saved; for Christ, through His works, and through the abundant mercy of God manifest in so many ways, is "the true Light, which lighteth every man that cometh into the world." And if a man will follow the one feeble ray of light that may come to him in the darkness of heathendom, and let that ray of light dominate his life and character, there is salvation in it.

On the other hand, it is also true that he who may live in a land of the fullest light and knowledge concerning the theory of the gospel, may reject light, and be lost.

As to the use of foreign missions, the words of Jesus ought to be sufficient: "Go ye into all the world, and preach the gospel to every creature." God not only wants souls saved, but He wants intelligent souls, those who comprehend more of the love of God, who see more of the light of God, who, thus comprehending and seeing, will tell to others more of the light and the love of God. We might as well say that if one can get at food enough barely to sustain him in a starving condition, he needs no more. While we may be sure that the Lord will never let one honest, sincere seeker for light and truth and sinlessness be lost, yet at the same time, He has made it incumbent upon all those who know His gospel to give it to others. Other than this is selfishness.

164 — REVELATION 20:5

Will you please explain Rev. 20:5 through the SIGNS? It seems to me that the last part of the verse doesn't belong there. It doesn't look clear to me. P. P.

The meaning of the scripture is very clear, taken with the context. Those who have part in the first resurrection are indicated in verse 4. The first part of verse 5 declares that the rest

of the dead lived not again until the thousand years were finished.

When Jesus comes, the righteous dead are raised, and the living righteous are changed to immortality. Those who do not have Christ within are destroyed by the glory of His coming, and they, with all the wicked dead, do not live again until the thousand years are finished. Those who do live have part in the first resurrection, as stated in the last part of verse 5. The rest of the dead come up at the end of the thousand years. The context shows that the first part of verse 5 is thrown in, and that the last part belongs to verse 4.

We do not know why our querist should say that the last part of the verse does not belong there. There is no reason to believe that it is spurious in any way. Sometimes it is said that the first part does not belong there; but there is no ground whatever for that, except the arbitrary statement of some one who finds the text in the way of a theory that he cannot maintain.

165 — THE DAYS OF THE SON OF MAN

"As it was in the days of Noe, so shall it be also in the days of the Son of man." When did the days of the Son of man commence, and when will they end? It is true we are living in the last days, but when will they end? J. A. M.

The "days of Noe" were the days in which Noah was giving his message of the Flood, and those days ended with the Deluge. The "days of the Son of man" are the days in which God's children give to the world the message of His second coming, the gospel of the kingdom (Matt. 24:14), the great threefold message of Revelation 14, the message that Jesus is coming again. That message will close with the second coming of our Lord Jesus Christ. The last days end with the days which precede His coming.

MILK is a staple article of food upon the tables of civilized nations to such an extent that the cow has been termed the "meek foster mother of the human race." Upon her the younger members of the family especially depend for nutrition. While this vital fluid may be used by mankind, and is of value as a food when pure, no one factor contributes more heavily in the production of disease than a tainted or impure dairy supply. Unfortunately, milk forms one of the best breeding grounds for bacteria of all kinds; and since it cannot be taken as nature designs it should, direct from the udder, every effort must be made to prevent exposure and the introduction of foreign matter.

Unprotected milk is a source of danger. The bacteria which gain entrance, though few in number, multiply with such extreme rapidity that in a few hours, under favorable conditions, they are innumerable.

Few are aware of the amount of filth that finds access to the ordinary unprotected milk pail. It has been estimated that in one large city alone, more than twenty tons of cow manure is consumed by the inhabitants of the city each year by the use of milk.

Great alarm is felt when the water supply of our cities contains bacteria to the number of one thousand to the cubic centimeter, and efforts are wisely put forth to improve, at great expense, the purity of such water. Yet it is not uncommon to find from ten to twenty millions of bacteria to an equal quantity of milk served on the average city table.

GUARD AGAINST AVOIDABLE CAUSES

State laws have been enacted to lessen the dangers arising from impure milk. An absolutely pure milk supply is out of the question. Therefore all that any state law can demand, is that avoidable causes of contamination be guarded against. In Michigan, where water containing five hundred bacteria to the cubic centimeter would not be tolerated, the law demands that the milk shall not contain more than two hundred thousand germs to the cubic centimeter. If water containing five hundred bacteria to the cubic centimeter is dangerous, milk containing one thousand times that many would be one thousand times as dangerous as a carrier of disease.

Dr. Wiley discovered that the ice cream served in the city of Washington contained anywhere from fifty millions to four hundred millions of bacteria to every cubic centimeter. To ascertain the number contained in each teaspoonful, it is needful to multiply this by five, as there are five cubic centimeters to the spoonful. We find, therefore, that ice cream may contain anywhere between two hundred fifty millions and two billions to each teaspoonful.

INFECTED MILK AND INFANT DISEASES

The many diseases of infancy are without doubt due largely to infected milk, which



Milk as a Disease Transmitter

The Children Often Wholly Dependent on Cow's Milk—Care Should Be Used in Securing an Article Free from Disease

By DANIEL H. KRESS, M. D.

forms the chief article of food for the young. The modern mother either cannot or will not nurse her children. German women are said to be better able, and also more willing, as a rule, than the average mother; yet it has been found that in the city of Berlin, only one mother out of every four now nurses her children, and over two thirds of the babies have to be artificially fed. In American cities it is not better.

COW'S MILK NOT A PERFECT SUBSTITUTE

Cow's milk is not a perfect substitute for mother's milk, no matter how carefully or scientifically it may be modified or prepared; but since it is the food that has to be accepted as a substitute, every effort should be made to furnish it as free as possible from bacteria. As all the milk contains bacteria, the only practical remedy—although there are objections to it—is in boiling, or pasteurization. Wherever this has been carried out, excellent results have been obtained. For instance, in Sandhausen, near Heidelberg, where pasteurization of milk has been enforced by law, the mortality of infants under one year of age has been reduced from forty-six per cent to ten per cent since its introduction.

TYPHOID IN MILK

Dr. John Trask, past assistant surgeon of the Public Health and Marine Hospital Service, called attention to 317 outbreaks of typhoid fever epidemics, 125 scarlet fever epidemics, and 51 diphtheria epidemics, brought about through the agency of milk.

In the past, typhoid fever epidemics were attributed to the water supply; but after improved water supplies eliminated water as a factor, and typhoid fever epidemics still continued, the attention was called to milk as a causative factor of these epidemics. Dr. Harrington, of Massachusetts, reported eighteen local outbreaks of typhoid fever; and of this number, fourteen were traced directly to the milk supply.

Scarlet fever epidemics due to infected milk are not uncommon. In an outbreak in Boston, of 227 cases in four days, 195 were

in families supplied by the same dairy. This dairy also sold milk at Cambridge, Somerville, and Everett. In these four places, 717 cases of scarlet fever were reported. Eighty per cent of them were supplied by the same dairyman. In 1906, during a period of three months, twenty cases of scarlet fever occurred at Melrose, Massachusetts. Nineteen of these were customers of one milkman.

At Evanston, Illinois, an outbreak occurred in January, 1907. Out of 157 cases, 153 were in families that received their milk from a dairy which supplied only one eighth of the milk used in Evanston. Many other similar cases might be cited to demonstrate that scarlet fever is spread frequently through the use of milk.

DIPHTHERIA IN MILK

In 1877, an outbreak of diphtheria due to the milk supply was reported in England. In 1886, a similar epidemic was reported at Melrose, Massachusetts. In 1898, an outbreak of fifteen cases was reported in Philadelphia, in houses widely scattered, the children attending different schools, but all were consumers of milk from one dairy.

In 1903, thirty-five cases of diphtheria occurred at Los Angeles within ten days, in thirty-three families, all of whom used milk from one dairy. Diphtheria bacilli were later found in the throats of three of the milkers.

At Hyde Park, Dorchester, and Milton, Massachusetts, in 1907, seventy-two cases occurred within one week. Of this number, thirty-two were reported in one day. Of the seventy-two cases, sixty-nine were in families using milk from a dairy farm where the farmer's grandchild had the disease.

Beginning October 3, 1906, within a few days, thirty-six cases of diphtheria developed in the suburb of Clifton, Ohio, within four squares of each other. Each of the thirty-six patients drank the suspected milk. Where only one member of the family drank this milk, as happened in several families, only that member contracted diphtheria. In two families who took milk from this dairy, but sterilized the milk before using it, no diphtheria appeared. In the case of a small boy who returned from Europe on the afternoon of October 4, and who, on reaching home, at once ran to the cottage of the coachman and there drank a glass of the suspected milk, diphtheria appeared on the evening of October 6. The following day, the coachman, his wife, and their daughter all had diphtheria, all having drunk of the same milk.

At this time, two cases developed in a boarding house in the heart of the city, several miles distant from the other cases. These two, mother and child, had daily visited the boy's grandmother in Clifton, and there had drunk milk. This milk came from a small dairy, and the boy who delivered it had a sore throat.

There are a number of other diseases common in infancy and early childhood which

can, with a little investigation, be traced to a dirty or infected milk supply.

BOWEL DISORDERS FROM MILK

Summer cholera among infants, dysentery, and other bowel disorders so prevalent in warm weather, when the bacterial growth in the milk is favored, are unquestionably due chiefly to the milk supply.

To deliver milk in sealed bottles is an improvement over the old method; but this does not eliminate the danger of milk contamination, for bacteria gain access to the milk before bottling. The bottles themselves, unless boiled, become a source of danger. Frequently full bottles are carried into a sick room and emptied, and the contaminated air from the sick room rushes into the space that had been occupied by the milk. These same bottles are again filled with milk, and the germs of disease are planted in the milk, where they multiply rapidly. The bottles then find their way to other homes. In this way, germs may be conveyed from family to family.

In view of these facts, it seems almost criminal to serve milk to children without first boiling or pasteurizing it. A little attention given to this will save an unnecessary outlay of means in doctors' fees, and will also save much sickness and suffering.

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He Knew His Father

A LITTLE story that I heard Brother S. H. Lane tell, I have never forgotten. He said that there was an aged brother who used to come and visit at their house once in a while, and they all thought he was a pretty good man. They loved him. One time he was to stay at the house two or three nights.

The boys had always been taught that they must say their prayers at night, and they did it conscientiously. But one night it so happened that the good old brother went to his bedroom at the same time the boys retired. They undressed quickly, and then knelt down to say their prayers; but they were not through when they heard the old cord bedstead squeak, and they knew he was in bed before they were.

Brother Lane thought a while, then he turned to his brother, and said: "Did that man go to bed *without* saying his prayers? Did you hear the bed squeak? Didn't he say his prayers?" His brother suggested, "Tomorrow night we will watch him."

Above their bed was a little trapdoor leading to the loft; and from the loft they could look down through the cracks into the ad-

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joining room, where the old brother slept. So the next night, about time for bed, the boys hurried upstairs. They went up the ladder, and lay down on the attic floor, waiting for the brother to come up to bed. When the old man came up, the first thing he did was to kneel down, and say:

"Lord, another day is past. If there is anything I ought to make *right* before I go to sleep, tell it to me now." He waited a moment, then said: "I don't think of anything. Keep me till morning. Good night!"

Then he got up and went to bed. It was a strange thing to hear a man say "Good night" to God. Brother Lane said it made a wonderful impression on him. There is something so simple about it, it takes a hold of you more and more as you think about it. That is peace. That man could not have prayed that prayer unless he was used to talking to God. He was acquainted with his heavenly Father, and he knew his Father would tell him if there was anything wrong. There is such a thing as getting acquainted with God.

W. A. WESTWORTH.

Unusually Good

Readers of this paper will greatly appreciate the October number of the *Signs of the Times Magazine*. There are a dozen or more good, timely studies, besides the usual complement of current topics.

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SIGNS OF THE TIMES MAGAZINE
Mountain View, California

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In Touch With GOD

One of the many important and interesting chapters in the new book on prayer by William P. Pearce is entitled

LEARNING TO PRAY

You will be interested in reading the following selections from it:

"First, *calm the mind*. As a general thing, the mind does not like to converse with God. It is ever alert to the material, but sluggish to the spiritual. The soul that earnestly desires to hold converse with God, must not be hurried or disturbed in its communion. . . . 'Be still,' said Jehovah, 'and know that I am God.' Not till the disquieted lake is calm can one get a vision of the stars, and not till his disturbed soul becomes quiet can one gaze on the unseen and eternal."

"Second, *close the eyes*. There are so many things to attract one's attention, that without closed eyes, the thoughts are liable to wander. When Elijah prayed for rain, he 'went up to the top of Carmel,' and the record says, 'He cast himself down upon the earth, and put his face between his knees.'"

"Third, *be thoughtful*. God reads the thoughts. Words are the expression of thought. Ages ago, King Solomon said: 'Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few.' Eccl. 5:2. 'Prayers are not measured,' as John Mott said, 'by their extent, but by their content.'"

"Fourth, *be reverent*. Never take liberties in prayer. Pet phrases and familiarities are unbecoming."

"Fifth, *be personal*. When the little church at Jerusalem prayed for Peter, Luke tells us it was 'unto God,' not men."

"Sixth, *be simple*. Rhetoric and eloquence are in no sense requisites to real prayer. 'God cares not,' as Bishop Hall said, 'about the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be.' What He wishes is a childlike expression of love and tender solicitation."

"Seventh, *be sincere*. . . . Jesus denounced the Pharisees for their insincere praying. . . . God considers the petitioner rather than the petition. 'The Lord is nigh unto all them that call upon Him . . . in truth.'"

"Eighth, *be specific and importunate*. Ask for what is needed, not wanted, and ask until it is received. It is Jacob wrestling, and Abraham pleading, and Moses interceding, to the willingness to be blotted out of God's book, and the Syrophenician woman supplicating. 'My daughter,' she said, 'is grievously vexed with a devil.'"

"Lastly, *be confidential*. Robert Burns lamented that he could not 'pour out his inmost soul without reserve to any human being without danger of one day repenting his confidence.' Not so with our heavenly Father. He can be trusted."

This book abounds in these practical suggestions on the prayer life. The author has been particularly successful in emphasizing the points made, by short, appropriate experiences and illustrations. These serve to make the book as interesting as it is helpful and inspiring. Its scope is indicated by its chapter titles:

Prayer
 Advantages of Prayer
 Causes for Negligence in Prayer
 Learning to Pray
 Unanswered Prayer
 Conditions to the Answer
 Answered Prayer
 The Wooing Prayer
 The Circle Prayer
 The Intercessory Prayer
 Special Prayers
 The World-Wide Prayer
 The Curative Power of Prayer
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PACIFIC PRESS PUBLISHING ASSN.
 Mountain View, California

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, AUGUST 24, 1915

The Temporal Power of the Pope

ONE of the dreams of the papacy through all the centuries has been that the church should have two arms,—the spiritual arm, exercised by the cardinals, bishops, and priests direct; and the secular arm, exercised by the rulers of states. She believes that the Church of Rome should have sovereign temporal power as well as sovereign spiritual power. And one of the interesting things in connection with the war in Europe, and especially in connection with the peace discussions, is the prominent place given to the papal power.

Of course we must take into account that much of this discussion is colored for the occasion; but whenever you have discussion, you must at least have some basis for it. Prominent in these discussions are such utterances as that all has been done that could "to assure the Vatican that the question of temporal power would be brought forward . . . when the war ended."

Another utterance is, "His holiness has even been assured that to any general conference of the powers preparatory to peace, the holy see will be asked to send a representative."

Further, "The pope will again reign over the historic states of the church."

All such utterances and discussions are exceedingly interesting to the student of prophecy; and equally interesting is the fact that Protestantism is so weakening in its attitude toward the papacy that for the pope again to arise to supreme power will be comparatively easy.

Remarkable Manufacturing Activities

THE strenuous activities of the factories in the great manufacturing centers of the eastern part of this country are perhaps without a parallel, and these activities are absorbed almost wholly in the manufacture of supplies for the soldiers at the battle fronts in Europe.

As an illustration of this, the *Wall Street Journal* reports a factory that is within "eight miles from Wall Street." This company is expending twenty million dollars in enlarging its plant and increasing its equipment. Five million of this has already been spent or contracted for.

In this construction, it has under way a "new gun shop that will be the largest in the country. It will be 600 feet long by 90 feet wide."

"At the moment, five buildings are being erected, and plans have been issued for five more. The foundation of the buildings is of concrete, and work is being rushed as quickly as possible."

"In the old shops, and in as much of the new plant as is serviceable, work on war contracts is going on night and day, including Sunday."

The *Journal* further says: "The biggest line of work at present is the turning out of torpedoes for the English navy. It is said those contracts alone are valued at \$25,000,000. Each torpedo is worth from \$4,000 to \$5,000."

"Another big line of work is the manufacture of high explosive shells of all sizes, ranging from the 4½ inch to the 15 inch lyddite."

"Early in September the company will be making 1,500 of those high explosive shells a day, according to reports in war supply quarters. Those shells, it is figured, will have an average value of \$200 each, which would make the company's yearly output of those shells alone in excess of \$100,000,000, if the 1,500 a day rate is maintained that long."

"Supplementing those three big lines, the company is doing a large business in rifle barrel stock."

"Earlier estimates on the total business of the company gave a range from \$50,000,000 to \$150,000,000. It is now believed, from reports that are current in banking circles, that estimates can start from the \$150,000,000 figure and progress upward."

These figures are for but one concern, in one locality, yet they are so large as to be staggering. One of the most ominous things in connection

with it all is that where there are such heavy investments in equipment for manufacturing war supplies, there will be the strongest kind of selfish interest to keep the war going.

In language that is so simple and clear that a little prattling child can understand it, the apostle Paul tells us that the last days will be grievous because men will become "lovers of self" and "lovers of money." 2 Tim. 3: 1, 2, A. R. V.

The world is not only war mad, but it is commercially mad; and the two influences are working together to create the perilous conditions of the time. This is not the discussion of a theory, but it is the statement of stubborn fact, which ought to cause thinking men to meditate seriously. Men who are intoxicated with the commercial affairs of this world may try to present a rosy future that will keep us from seeing the inevitable crash that must soon result from these conditions. It is folly to think that prosperity built upon such madness and greed can be permanent. There can be but one result. Sensible men and women will open their eyes wide enough to see.

Friends of Peace Will Meet

A FEDERATION of a dozen or thereabouts of peace organizations have arranged to meet in Chicago, September 5 and 6. The program provides for a "grand peace demonstration on Labor Day, September 6." The principal sessions of the convention will be held at the colosseum, but overflow meetings will assemble in various other auditoriums.

The convention is an outgrowth of big peace meetings held in Madison Square Garden, New York, June 24, at which it was claimed a hundred thousand persons assembled; and later at San Francisco, where the estimate is made that one hundred and twenty thousand people attended.

One of the chief objects of the convention will be "to voice the existing overwhelming sentiment against America's participation in the present world conflict." The various churches are "invited to send to the convention as many delegates as possible, as the sentiment against war will be measured largely by the number of delegates."

Among the renowned speakers that are expected to address the convention are the Hon. William J. Bryan, the Hon. James Nagel, Senators Hoke Smith of Georgia, Works of California, Hitchcock of Nebraska, and Clapp of Minnesota, Congressmen Mann and Buchanan of Illinois, the Hon. Mr. Porter, Ex-Governor Pennypacker of Pennsylvania, and Miss Jane Addams of Chicago, as well as many clergymen and other scholars of national reputation.

Movements looking toward the peace of the world are being inaugurated everywhere; and sooner or later, without much doubt, these combined influences will meet with apparent success, for it is difficult to see how the prophecies concerning the world-wide message of the soon coming of Christ can be fulfilled without a further time of peace in which to accomplish this work. And it is only proper that we should hail every movement that is truly working for the peace of the world, since God will doubtless use such movements in fulfilling the remarkable prophecy in the book of Revelation which tells of His divine power holding the winds of war in this time when the nations are so angry.

But while recognizing all true efforts for peace, we at the same time must not lose sight of the prophecies, particularly those in Isaiah and Micah, as well as some of the statements of Paul, which predict world-wide peace movements that are based upon wrong principles, and that are doomed to utter disappointment. There will come a time, in the very last of the last days, when the people as a whole will be "saying, Peace and safety." Paul unmistakably affirms this. Hence, while the student of Bible prophecy, being a follower of the Prince of peace, will ever favor peace, and will ever work to secure it, yet on the other hand, he will know that it is useless to hope for any permanent peace in this wicked world. We are living in the time when the prophecies have foretold that the nations will be angry.

Three or four years ago, when strong men were affirming that we would never have any more wars, because the world had become too intelligent and too businesslike to engage in

such destructive work, the students of prophecy were everywhere proclaiming that the seers of old had foretold that wars, the worst the world has ever known, would characterize the last days. Moreover, they affirmed that the whole world, in the madness of demoniacal war, would meet on the battle fields of Armageddon just before the second coming of Christ.

The war now raging in Europe is not this Armageddon war. In all probability, it will be succeeded by the profoundest time of peace, to outward, superficial appearances, that the world has ever seen. But if we are standing in the light that is shining from the Guidebook, we will not be entrapped by the fatal delusion; for Armageddon lies on just ahead of us, just as surely as God is God and has spoken through His word.

Shells of Flame

ONE of the latest developments in the devices for killing men is a shell that throws a liquid which bursts into flame when it strikes. Yet men in these war times will face just such things, and fight to the death in the flames produced by such missiles.

Before Europe's war broke out, we were told that we could never have another war, for numerous reasons, and among the strongest that were urged was the idea that weapons were becoming so destructive and would inspire such terrors that men would not face them. But every theory has been exploded, and the war that has now been raging for a year under these modern conditions is increasing its furies and its barbarities every day.

It is not for us to say which nation is the worst; but we may call attention to existing facts, and invite the world to examine these facts in the light of the prophecies which tell that the world would break out in tornadoes of war just before the second coming of Christ.

In order to help the public school-teachers in presenting to the children the effects of alcohol as the law requires that they shall, the California Department of Education has issued a pamphlet entitled "Alcohol and Efficiency," giving the scientific conclusion on the subject, reinforced by quotations from men of prominence in various lines of human endeavor and in various periods, from Homer to Kaiser Wilhelm II and Lloyd-George. It may be had free on application to Superintendent Hyatt at Sacramento.

HAVE you learned to trust God? Is He your personal friend and companion? If not, you are in a sorry condition, for there is no power outside of the divine that can protect and deliver us in these days of injustice, political intrigues, and violence. But there is a sure and safe retreat in God. If we personally know Him, we are not afraid, no matter what the surrounding conditions.

THE English government announces that it has made careful and exhaustive investigations of the reports that were made so much of in certain English papers, as well as in the press of the United States, concerning "war babies," and finds that the stories were largely fabrications—that the conditions on the whole are no worse than they usually are in times of war.

Two eminent investigators in connection with the Rockefeller Institute have announced the discovery of a cure for diabetes. Let it be hoped that in the proving out, their discovery may result in all that is promised; for that is one of the most dreaded diseases of the human family, and for it, up to the present, no cure has been found.

THE English press is having much to say in regard to the outlook of the food supply. The government, having become alarmed at the prospect, has appointed an influential committee to inquire into the conditions and recommend legislation.

THE strain that the war has put upon the nations of Europe, and the indescribable suffering in so many localities, is causing to be raised a strong cry for peace. And let us all hope and pray that it may be brought about.