

Signs of the Times

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With the Eye on the Masterpiece

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By IRWIN H. EVANS

IT is a wonderful thing to be really in love with a being we have not seen. The secret of true service to God lies in being in love with Him; for service that is not born of love is but the stern performance of duty, and is hard work. A person who truly loves God will strive to serve Him. Apply the rule to your own life. If ever there was a time when you really loved some one, you did not dislike to serve that person. You regretted your inability to do more, no matter what the effort or the self-denial involved. If you did not love that person, the task would be difficult, and you could do it only from the sense of duty.

THE PERSONIFICATION OF LOVE

I once knew a man who had a child that had been afflicted with meningitis in infancy. I had never seen the child, though I had known the father, who is a successful business man, many years. He took me home to dinner one day; and when I saw the child, I was shocked and horrified. His face was distorted, and he could not speak a word — could not even lift his little finger. He was entirely helpless.

I said to the mother, out of sympathy, "How long has the child been in this condition?"

She replied, "Ever since he was two years old — thirteen years."

I asked, "Is this little one fifteen years old?"

"Yes," she answered, "and he has never been able to speak a word since he was two."

I suggested, "This must have been a great burden and trial to you all these years."

The tears sprang to her eyes, and she put her arms around the child, and said: "No, Brother Evans, this child has never been a burden to me. The only regret I have is that I have not had the strength to do more for him."

That is love; and there are many in this world who have had joy in suffering and in spending their time and strength for some loved one, — a child, a sister, a father or mother.

In spite of suffering, there is joy in the service, for there is love in the heart toward the afflicted one. As truly as a person loves, so truly he cannot help serving.

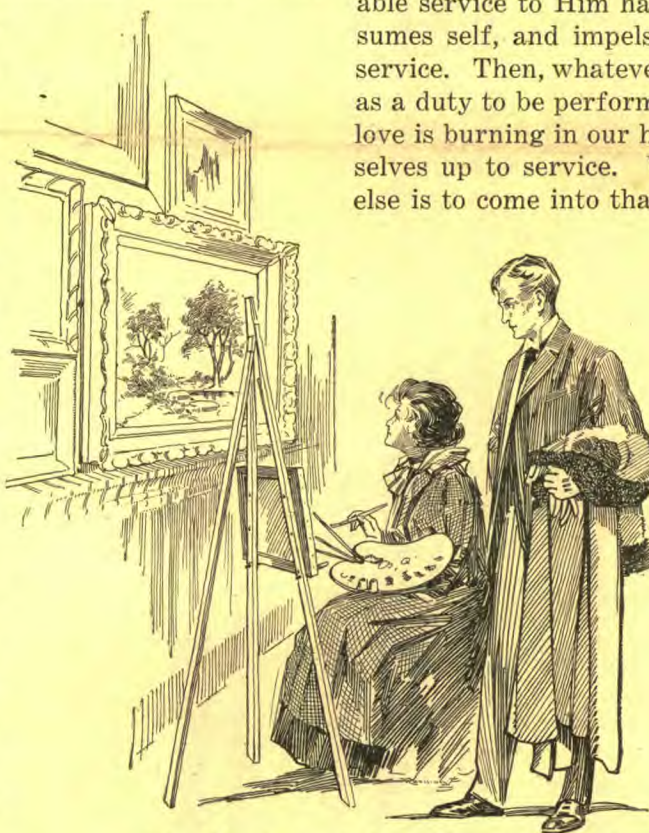
THE SECRET OF SERVICE

There is not a husband on earth, who truly loves his wife, who feels that he is doing as much for her as he would like to do. So in the service of God. The secret of all acceptable service to Him has its root in love, — a love that consumes self, and impels one to spend and be spent in His service. Then, whatever He requires is not regarded simply as a duty to be performed. It is a joy, a privilege. If this love is burning in our hearts, we will not have to whip ourselves up to service. What we need more than anything else is to come into that relationship, for only thus can we succeed in His service.

Just as surely as that passion is burning in the life, just so surely will sin be unable to dominate in the life. The love of Christ will take out of the soul every evil passion of the heart, — impatience, envy, malice, hatred. All these carnal things will die under the flame of love for Jesus Christ. Really, if we have that love burning in the soul to the extent that we think of Him first, last, and all the time, we cannot help serving Him. A man in that condition would go right just as easily as he went wrong before, when he loved himself and the things of the world.

THE SECRET OF PEACE

If God asks for our money, our children, or ourselves, we should be willing to give Him all He requires. Why? — Because we love Him so much that we want Him to have everything we possess. I think that Paul meant something like this when he said, in the twelfth chapter of Hebrews, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" — not looking at each other or our brethren.



She did not seem to be looking at her painting at all, but only at the great master painting. That is just what God wants us to do — keep looking at Christ, the Pattern.

When we look at men, we will make mistakes; and we cannot have a great passion of love for Christ in our hearts when we are all the time looking at men. But we are to look to Jesus as our pattern. Then, when we see a man going astray, it will not affect us, except to cause us to desire to save him. We should be just as firmly grounded in our determination to love and serve the Lord when every man of the world goes wrong, because we do not get our religion from men. We get it from God.

In passing through a great trial, in a matter that I could not control, but had done everything I could to prevent, I found that every time I got the picture of Christ before me—and not only Him, but His precious promises—the turmoil would die out, and I would have peace in my heart. There is no other way than just to take Christ, and let Him be the chiefest of all our desires. If we do this, we will surely have peace in our hearts, and will grow like Him.

TRANSFORMED BY A RESISTLESS POWER

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. We are changed into the same image from glory to glory. How?—By beholding. We say we want to be like Christ; but how can we be like Him when we think only of fallible mortals, and when we give our supreme thought and anxieties to the things of this world? We can, however, be changed from glory to glory if only Christ is before us.

Changed—how?—By a power that is perhaps imperceptible, but still is mighty—a power that nothing can resist. It will subdue the passions of any heart. It will take sin out of any life. There is a transformation that is silent but continual, and that works and works and works, transforming and changing, until, by and by, the image of Christ is reflected.

Nor is there any other way by which we can attain Christian perfection except by looking at Christ. He is the Way, and there is no other. Yet the weakest cannot fail if only we will look at Christ, believing that His righteousness answers for our sins, believing His life to be a substitute for our life, and believing that God imparts His righteousness to us by faith, all the time looking to Christ, that we may be changed and transformed into His image.

KEEP THE EYE ON THE PATTERN

In an art gallery once, I became much interested in the work of a young woman who was copying a painting by one of the masters. The copy was practically completed, and I remember that I thought it was better than the original, or at least equal to it. But as I watched, I saw the artist sitting there with everything ready to paint, but all the time looking at the original.

Moment after moment she sat gazing at the picture. I would wander about a little, and come back, and she would be gazing at the picture still—not at her picture. She did not seem to be looking at her painting at all, but only at the great master painting. Then I saw her work at her paints to get the colors just right. Then she would make a tiny stroke upon the canvas and again would look at the original picture. I wondered at her looking all the time at the original, and not at her own picture; and I thought, That is just what God wants us to do—keep looking at Christ, the Pattern.

I noticed other artists there, who were making great strokes at first, and not paying much attention to the painting; but when it came to the final strokes, they looked carefully at the original. Hours at a time would pass that they did not put a stroke of paint on canvas, but they continued to look at the original. That is what God wants us to do. He wants us to look to Christ continually. When we get to thinking about Him in this way, in communion and prayer, Christ will come so near that we shall feel that He is indeed a present help, near at hand and not afar off, and we can talk to Him, and hear His voice in our hearts.

CHAINING THE MIND DOWN

I once asked a woman who was leading a very consecrated life, "How is it that you have developed such faith?" She said: "I just try all the time to keep Christ before me. I talk with Him as I go about my work, and we hold sweet converse together." That is what God wants. That is the Christian life. Here we are, surrounded by heavenly intelligences. The Holy Spirit is here. The secret of the Christian life is, to learn to have sweet communion with God, and to have the mind stayed upon Him.

You will say: "But my mind is like a wind-mill. It beats back and forth, never at rest, and I know not how to control it." You must

chain the mind down. We must learn to control the mind, and stay it on sacred and holy things, instead of letting it get away to worldly, fleshly, and selfish things all the time. Surely we can do this by God's grace. When we give ourselves to Him without reserve, Christ Jesus will become to us the chiefest among ten thousand, the One altogether lovely.

We need this spiritual converse, this uplifting, divine touch, in order that we can keep our minds upon spiritual things, and keep them there more than one or two minutes without letting them drift off across the world. A person is in an awful state when he cannot hold his mind on the word of God while reading it. We must get over these habits, and get our minds fixed on Christ, till He is everything to us, and love Him so ardently that we shall have joy and gladness in the thought that He will some day make us like Himself.

PURIFIED BY AFFLICTION

We want to become like Jesus; and we can become like Him, can be changed into His image, from glory to glory. Christ can become a great, supreme passion with us; and it will not matter whether the world goes right or wrong, or what men may do or may not do. We will be students of Jesus Christ, molded and fashioned into His similitude, and we will long to be more and more like Him. There will be no room in our hearts for self-pity, or envy, or selfish desires.

Sometimes He will mold and fashion us by trials, sometimes by allowing afflictions to come into the life. No one need think that because he is trying to be like Jesus, he will be taken out of this world of suffering and sorrow. These things we shall have to the end. But they will only be allowed in your experience and mine to the extent that they make us more like Christ.

Just as soon as God sees that the trial has worked the desired effect on the life, He will lift it. Therefore we may, even in manifold temptations, "greatly rejoice," knowing that the trial of our faith, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love."

"LOWLY circumstances are no bar to high thoughts."

THE setting sun was gilding with burnished gold the towers and palaces of ancient Sodom. The soft, caressing breeze was laden with the scent of flowers, and vibrant with the hum of insect life. Everywhere were tokens of material prosperity, for the Vale of Sodom was almost as fertile as the garden of the Lord.

In Sodom itself, everything appeared as usual. The streets were lined with people; visitors from surrounding countries were taking in the sights; Sodom's great white way was running at high pressure; everything was wide open. No thought of impending disaster marred the mad revelry of that last night. Yet two angels were in Sodom that night, writing its doom; and before the sun arose, Sodom and its citizens had perished forever.

Thirteen centuries later, an angel hand wrote the doom of Babylon on the walls of King Belshazzar's palace; and that very night, the scepter passed from Babylon to Medo-Persia. A nation had been rejected.

Sodom's Great White Way



Not only Babylon was found wanting, but also Egypt, Medo-Persia, Grecia, and Rome. Weighed in the balances of the sanctuary, weighed by the standard of God's word, weighed by the precepts of God's law, these nations were found lighter than air; and as universal empires they passed away.

In the case of Babylon, the judgment was personal as well as national. When the king

called for the holy vessels that had been taken from the temple at Jerusalem, and polluted these vessels in the sight of his lords, that moment the king crossed the "dead line," and that night Belshazzar died.

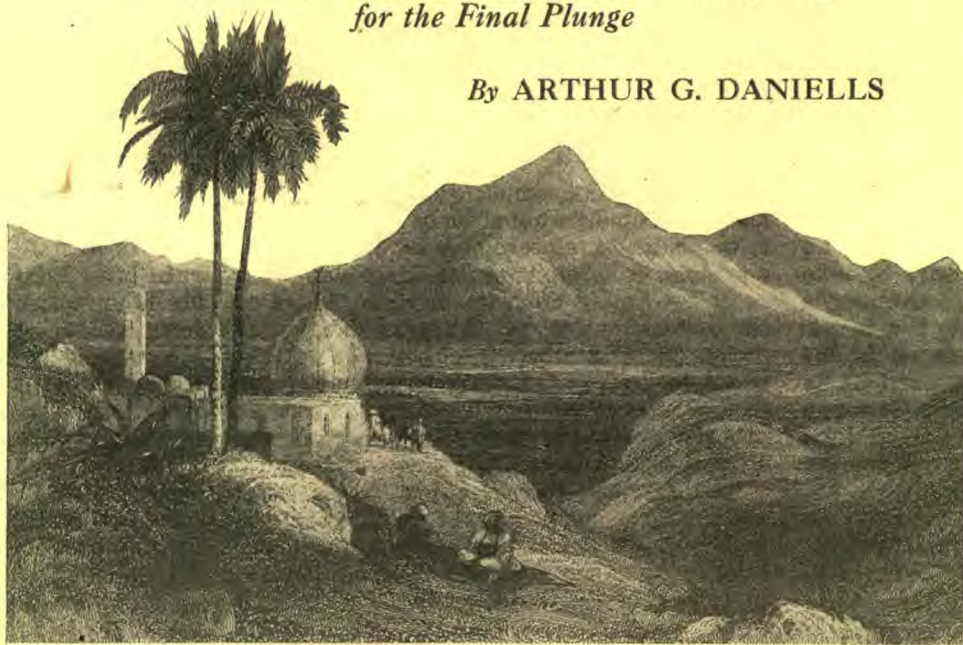
Even so it is to-day. The hand that wrote the doom of ancient empires is writing still; and "Weighed and found wanting" is being written on many an individual and institution which to carnal eyes may seem prosperous and enduring. More than this, the hand that is writing the doom of a city or an empire; that hand is writing the doom of the world.

Neither the darkness of the blackest night, nor the secrecy of all deceptive arts, can veil one thought from the Eternal. Deeds once done can never be recalled. It is a fearful thing to face the Judgment without a Saviour. Every one who does so, will hear the sentence from the great Judge, "Thou art weighed in the balances, and art found wanting." Dan. 5:27. J. W. McCORD.

THE PRELUDE TO ARMAGEDDON

Impelled by Demons, the Nations Are Preparing for the Final Plunge

By ARTHUR G. DANIELLS



The Plain of Esdraelon, north of Jerusalem, in Palestine, the scene of the coming world war of Armageddon.

ALTHOUGH the apostle John is the only Bible writer who uses the word "Armageddon" in foretelling world struggles, he is not the only prophet who foretold the great war of Armageddon. His prophecy agrees in every detail with the prophecies given by other inspired writers centuries before his time.

In John's prophecy of Armageddon, recorded in Rev. 16:12-16, there are given the following specifications:

1. The drying up of the waters of the Euphrates, to prepare or clear the way for the gathering of the kings of the east. Verse 12.

2. The deceptive working of demon spirits on the minds and hearts of all the kings and nations of the earth, inciting them to war and bloodshed. Verses 13, 14.

3. The gathering of the misled, war-maddened nations of the whole world to fight "the battle of that great day of God Almighty." Verse 14.

4. The place of the battle of Armageddon, in the great Plain of Esdraelon, north of Jerusalem, in Palestine. Verse 16.

5. The time when all this is to take place; namely, when Christ, the Saviour and Deliverer, is about to come. Verse 15.

The Scriptures furnish data for a clear, rational interpretation of each specification in this prophecy.

TURKEY SYMBOLIZED BY THE EUPHRATES

The river Euphrates is mentioned many times in the Scriptures. The name is the same as one of the four rivers that flowed from the Garden of Eden. Starting in the mountains of Armenia, it flows through the Mesopotamian valley to the Persian Gulf. On its banks once stood the city of Babylon, "the beauty of the Chaldees' excellency." To-day the Euphrates is a Turkish river, the land through which it flows being Turkish territory.

The prophecy foretells the drying up of the water of the Euphrates. Does this mean the drying up of the literal water of the river?—This is not the understanding of the students of prophecy. Water, when used in prophecy, stands for people. This is the interpretation given by the angel to John, as follows: "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Rev. 17:15. The same interpretation is given by the prophet Isaiah: "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks." Isa. 8:7.

These scriptures establish the fact that water, whether rivers or seas, is used to represent people and nations. When so used, a river would naturally represent the people through whose land it flows. On this principle of interpretation, it is claimed that the river Euphrates, being a Turkish river, would at the present time represent Turkey. The language used, very appropriately describes the drying up, shrinking, disintegrating process that Turkey has been under-

going during the last half century. The prediction will be fully met when Turkey comes to his end, as it is expressed by the prophet Daniel, chapter 11:45.

DRIVEN ON BY DEMONS

It is not claimed that the war now devastating Europe and staggering the whole world is the entire fulfillment of the prediction in reference to the deceptive work of demons by which rulers and people are blinded, maddened, and led into wanton, devastating war. But if ever warring nations seemed to be under the control of satanic powers, it is at this time. This is the view of many who have had the best opportunities for observation. Dr. Courtney, editor of the London *Fortnightly Review*, in his series of articles entitled "Armageddon and After," says:

"In the clash of the two great European organizations—the Triple Alliance and the Triple Entente—we have all those wild features of universal chaos which the writer of the Apocalypse saw with prophetic eye as ushering in the great day of the Lord, and paving the way for a new heaven and a new earth. It is a universal upheaval."

Dr. Courtney's statement of the present situation is true to the facts, and represents the opinions of many men of keen vision and great opportunities for observation.

Granting that the terrible war now going on is not Armageddon, it certainly seems an alarming prelude to it.

INVOLVES THE ENTIRE WORLD

In "the battle of that great day of God," the whole world will be represented and involved. In the study of this prophecy fifty years ago, it was impossible to suggest the international complications that would drag the whole world into the vortex of war. But the nations have been making history during this last century, and to-day it is not difficult to outline a tangle that would involve every nation in the world. In fact, the tangle is well in sight. What is now going on appears, to many onlookers who have a comprehensive grasp of affairs, to be what the prophets foretold—a world war, Armageddon. Mr. H. G. Wells, of England, describes it in the following terse statement: "This

is already the vastest war in history. It is a war not of nations, but of mankind. It is a war to exorcise a world madness and end an age."

President Wilson says: "The world has never before in the history of mankind seen war on such a scale, seen war with so many terrible features, seen the sweep of destruction comparable to that which is now devastating the fields of Europe. . . . We are witnessing a cataclysm, and God only knows what the issue will be."

Instead of our being unable to see and state conditions that could involve the world in the Armageddon war, it is now very difficult to see how the causes of the war now going on can possibly be prevented from eventually plunging the whole world into the battle of Armageddon.

At least four of the great powers now at war—Russia, Germany,

Great Britain, and France—stoutly maintain that they are fighting for their existence. If the claim is true—and it certainly appears as though it were, in each case—how is peace ever to be brought about? Surely there can be no peace among these nations as long as the conditions that imperil their existence continue.

These conditions may be briefly stated as follows:

While possessing one eighth of the land area of the earth, and a population consisting of one ninth of the human race, Russia is practically cut off from the high seas. Without a suitable outlet for a merchant fleet and a navy, she is at the mercy of the other great powers of the world. This is a real peril to her existence. She has realized this for centuries, and all the while has been working with tireless energy to secure suitable and permanent outlet to the open sea and the world's commerce.

While slowly yet surely cutting her way from the Black Sea through the Bosphorus and the Dardanelles to the Mediterranean, Russia worked her way across Siberia and down through Manchuria to Port Arthur, on the Gulf of Pechili; but being beaten back by Japan, she turned resolutely to the old, difficult task of pushing through to the Mediterranean.

WHY THE NATIONS ARE AT WAR

Although Germany had an outlet to the world, it was considered both insufficient and insecure for the growth and maintenance of the nation. To make her position invulnerable, Germany began, a quarter of a century ago, to make secure a highway from the North Sea eastward to the Persian Gulf.

After years of tireless effort, large expenditures of gold, and far-sighted diplomacy, she placed herself in a dominant position throughout the Turkish empire. The concessions Germany secured from Turkey for the building of the railway to Bagdad, and for mining, dredging, wharf-building, etc., not only gave her a highway from Constantinople to the Persian Gulf, but placed in her hands the resources for maintaining her paramountcy in Asiatic Turkey as far east as the Persian Gulf, and as far south as the borders of Egypt.

Unlike Russia and Germany, England had unlimited access to the seas. But she saw, in the movements of both Russia and Germany in the Balkan peninsula and Asia Minor, what she considered dangers to her widely extended empire. For years, she feared that if Russia secured the waterway from the Black Sea to the Mediterranean, she might declare the latter a Russian sea, close the entrance at Gibraltar, and take possession of the Suez Canal. This would cut off England's short route to her Indian and Australasian possessions. It would break her hold on Egypt, and seriously imperil her position as a world power.

She saw equal danger in Germany's paramountcy in the Balkan peninsula. A naval base for either Germany or Austria in the vicinity of Saloniki, on the Ægean Sea, would make it possible for these powers to take control of the Mediterranean. Germany's position in Turkey would enable her to get dangerously near to the Suez Canal in the south and England's Indian possessions in the east. Thus in recent years, Germany came to loom up as a greater danger than Russia to the interests of the British empire.

AN UNFORGOTTEN BLOW

The French have never forgotten nor forgiven the blow dealt them by Germany in 1870; and as they have watched the growth

of militarism in Germany, and the aggressive policies carried out, they have counted on having to fight, some day, for their existence. Facing these and many other serious complications, the powers have kept themselves busy plotting and intriguing and forming alliances to preserve what they have termed "the balance of power," while making every possible preparation for self-defense.

And now the long looked-for struggle is on. The effects are already terrible beyond expression, and still there is no abatement. In their most recent official statements, each nation declares that its sword shall not be sheathed until it is completely victorious over its enemies.

In view of the complications, the dangers, and the grim determination of each nation to triumph, how can peace be established? Will a present, decisive victory of either side bring peace? — Surely not with anything short of the extermination of the vanquished. It seems doubtful whether either side is prepared to destroy the other so completely as to prevent a renewal of hostilities as soon as preparations can be made for a more deadly conflict and a more decisive victory.

The resolute determination, the colossal preparations, and at last the final plunge into a not far distant struggle, will bring about "the battle of the great day of God," the Armageddon of the Apocalypse.

sin, but by the law." Rom. 7:7. And again, speaking of the result of sin, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Paul again points out the reality of sin when he says there is no way of getting rid of sin, it is so real, unless the old man is crucified: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6. When this is done, then "ye are dead, and your life is hid with Christ in God." Col. 3:3. This blessed state brings the promise in the following verse: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

In Mrs. Eddy's definition as given above, sin is unreal; therefore it exists only in the imagination. This conception entirely destroys the gospel, which Paul declares is "the power of God unto salvation" (Rom. 1:16); for if sin be not real, then there is no need of the gospel, no need of a Saviour.

This is "denying the Lord that bought them." And just as surely as it is knowingly accepted by any one, that one has brought upon himself "swift destruction." On page 402 of Mrs. Eddy's book, we read: "The time approaches when mortal mind will forsake its corporeal, structural, and material basis; when immortal mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal." How strikingly this harmonizes with Gen. 3:4, "And the serpent said unto the woman, Ye shall not surely die."

OPPOSITIONS OF FALSE SCIENCE

Christ was our example in all things; and when He was on earth, He left us many examples of how to teach. On the memorable resurrection day, we find Him in company with two of His disciples, and He begins to teach them the truth concerning the Messiah. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." What was the effect of such teaching? "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:27, 32.

Quite contrary to all this is the teaching of Mrs. Eddy in her "Key to the Scriptures," forsaking and ignoring the plain "Thus saith the Lord," denying and disputing its plainest statements.

In Daniel 1 we read of certain "children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science," that "God gave them knowledge and skill in all learning and wisdom." Verses 4, 17. And of Daniel we read, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Daniel was a true *scientist*, and his knowledge of science led him to stand firmly and squarely for, and in harmony with, the law of his God, the transgression of which is sin; the penalty, death.

Paul warned Timothy, and us through him, of a certain thing said by him to be "profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21. There were some professing it in the days of Paul, and Peter says there will be many teaching it in these last days.

If I gain the victory once, why can I not gain it every time? It is always gained the same way. "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

A. M. D.

"Science Falsely So Called"

Repudiates the Necessity of a Saviour—Denies All Sin and Pain

By ALVIN S. KELLOGG

"THERE were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

ORIGINATES WITH SATAN

There were false prophets in the past, and there will be false teachers in these days. Peter declares that they will "privily" bring in something. And that which is brought in is declared to be "damnable heresies." Heresy is anything that is contrary to sound doctrine. But note that this is not only heresy, but "damnable heresies"; and that which is *damnable* must originate with Satan himself.

The only sound doctrine in this world is that which has for its foundation a plain "Thus saith the Lord." Its first principles must rest upon the fundamental truth of all truths, that Jesus is "the Christ, the Son of the living God." Matt. 16:13-18. It is upon this truth that the church of God now rests, and will rest through the ages. It is this truth that is the true *key to the Scriptures* and to the kingdom of heaven. And our opening text includes Christian Science.

CUT OFF FROM ETERNAL LIFE

What is the effect of these "damnable heresies"? — They are said to lead those who accept them to "denying the Lord that bought them." Is there anything like that taught in Christian Science? — Yes, emphatically. On page 23 of Mrs. Mary Baker Eddy's book, "Science and Health, with Key to the Scriptures," we read: "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath

should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made." Again, on page 38: "The eternal Christ, His spiritual selfhood, never suffered." This is a denial of "the Lord that bought us," which cuts off from eternal life the one who knowingly and willfully indorses such teaching, as quickly and surely as did the act of Adam when he partook of the forbidden fruit; and it brings, as stated in 2 Peter 2:1, last clause, "swift destruction" upon those who accept it. Hence it is an exact fulfillment of this prophecy given by Peter.

As proof that such teaching is squarely against the word of God, read the following scriptures: Heb. 5:8, 9; 9:28; 2:10-18; 1 Peter 3:18; 2 Cor. 5:21. Many others could be cited, but these are enough.

IS THERE NO SIN?

Christian Science denies that sin exists. *Ibid.*, page 472: "Question.—What is error? Answer.—Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither mind nor one of mind's faculties. . . . Error is unreal because untrue. . . . Question.—Is there no sin? Answer.—All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God. We learn in Christian Science that all inharmonies of mortal mind or body is illusion, possessing neither reality nor identity, though seeming to be real and identical."

How different is all this from the definition given in the word of God, which plainly says, "Sin is the transgression of the law." 1 John 3:4. Paul says, "I had not known

Enthroned by the Nations

Would the Pope Be the Logical Head of the Proposed United States of the World?

By SANFORD B. HORTON

THE first ten verses of Revelation 13 bring to view a system of sovereignties, the center of which is a power to whom the dragon—symbolizing primarily Satan, and secondarily pagan Rome—gives “his power, and his seat, and great authority.” John sees this power receive a deadly wound; but “his deadly wound was healed; and all the world wondered after the beast.” Moreover, “they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?”

John is called to write that “there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

THE ENTIRE WORLD WONDERS

Protestant commentators agree that the papacy is the “head” that received the deadly wound. This is the same power that Daniel tells of in the seventh chapter of his book, notably verses 8 and 24-26. The apostle Paul also refers to the same power in 2 Thessalonians, second chapter, verses 3-8. In this article, our purpose will be to consider only that feature of the prophecy in which the statement is made, “All the world wondered after the beast.”

In his very first encyclical, Pope Benedict XV said that one of the causes of the war was “disregard of and for authority,” and recommended religion as the only safeguard of authority, saying: “Let princes and rulers bear this in mind, and bethink themselves whether it be wise and salutary that public authority should divorce itself from the holy religion of Jesus Christ, in which it may find so powerful a support. Let them seriously consider whether it be politically wise to banish from public instruction the teaching of the gospel and of the church. Experience teaches, only too well, that where religion is away, public authority falls.”

In this encyclical, the pope gives as another correlated cause of the war, that the temporal power having been taken from the pope, he was not free in the exercise of his apostolic ministry, and would demand, as did his predecessors, that “the abnormal condition in which the head of the church finds himself, and which in many respects is highly injurious to the peace of the peoples, should cease.”

DIPLOMAT OF EXCEPTIONAL BRILLIANCY

A series of facts in connection with the pope's desire to exert an influence upon the warring nations is significant at this juncture. The New York Times of January 31, 1915, contained an article from the pen of a “Veteran Diplomat,” in which he stated, among other things:

“Benedict XV, unlike his immediate predecessor, Pius X, is not only a statesman of the type of Leo XIII, and of Cardinal Rampolla, but also a diplomat of exceptional brilliancy and experience. . . . Thanks to this

blend of statecraft and diplomacy, Benedict XV has already succeeded in securing his acceptance by all the belligerent powers as a friendly intermediary. . . . Indeed, Benedict XV has met with so cordial a response from all the belligerent powers, who have shown a readiness to accept his intervention, as to create the conviction at Rome and in other foreign capitals that he is destined to become the principal intermediary in all the negotiations among the warring nations looking toward peace. . . . Benedict XV therefore remains, by reason of these conditions, the most suitable and acceptable intermediary to all the belligerents.”

PAPAL COURT ENLARGING

By no means the least significant diplomatic move in connection with the world war was the dispatching of Sir Henry Howard by



BENEDICT XV

Great Britain to the Vatican as its representative. This move produced a profound impression, because it threw to the winds the precedents of several centuries, and aroused the ire of those known in England as the ultra-Protestants.

The mikado of Japan followed soon after with his embassy to Rome. In fact, the entente between the papacy and such nations as Russia and Bulgaria has been reestablished; and many reasons are presented by Romanists, as well as by Protestants, urging the United States to send a representative to the pope to join in bringing about peace. The bishop of Limerick, in a pastoral quoted in the *Catholic Mind* of July 8, 1915, said:

“Already we have read with great interest and satisfaction the pronouncement of some distinguished English Protestants that a general council of the church should be summoned by our holy father, the pope, to find some means of ending this abominable war. . . . They feel the want of some moral authority in the world; of some one raised above the rivalries of nations, who could speak in behalf of God and His holy religion.

. . . Essentially it is a Catholic ideal: one church, one fold, and one shepherd.”

The bishop evidently had in mind the Rev. Reginald J. Campbell, one of the most prominent Congregationalists in London, and minister of the City Temple, who was quoted in a London dispatch of January 6, 1915, as saying, “There is only one person, namely, the pope, who could, with any chance of success, call such a conference.”

Sermonizing upon the subject of the temporal power of the pope, Archbishop Glennon, of St. Louis, on December 7, 1913, the year before the war, as quoted in the *Western Watchman* of December 11, said:

“We may utter the hope that Christendom would, as it did in the Middle Ages, re-create as a court of last resort the supreme spiritual head of Christendom. Such a court would obtain a more historical setting than the one now established at The Hague, to which the nations appeal and sometimes don't. It would be more in the order of Christian development that the last word of justice and right should be spoken by the head of the church that has the Just One as its founder. Such a court would be free from prejudice, and would not be affected by a desire for an extension of power.”

REGAINING ITS FORMER POWER

From all these significant statements and facts, to which might be added many more, it must appear logical that the one potentate whom the nations would presently place at the head of a peace congress, or as the presiding officer of the United States of the World, is the pope. There does not seem to be in sight any political ruler of sufficient neutral stature to fill such position. The Roman Catholic Church has been cast out from the influence it once exercised in Europe; but it survives, and now seems to be on the road to resuming its wonted position among the nations. Macaulay, in his “Miscellaneous Writings,” page 403, has this to say about the papacy:

“Four times since the authority of the Church of Rome was established in Western Christendom has the human intellect risen up against her yoke. Twice she remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults which she has survived, we find it difficult to conceive in what way she is to perish.”

Had Macaulay been familiar with the prophecies relating to the papacy, he would have found—not as the Church of Rome has so often claimed, that she is the body of which the Saviour said, “The gates of hell shall not prevail against it,” but that she is in very truth the power of which Daniel said, “I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”

Is it too much to say, in view of all that is referred to herein, that in Mr. Kingsley's panacea for the world war, and the fundamental change necessary to bring about a united world authority, we are moving in the direction of fulfilling the prophecy, “All the world wondered after the beast”? And is not the time near when, according to prophecy, Rome will say, “I sit a queen, and am no widow, and shall see no sorrow”?

Next week, Mr. Horton will show that professing Protestantism has failed to carry to completion the work so triumphantly begun by the Reformation.

EDITOR.

WHEN I speak of the future, I feel that I am encroaching on sacred ground. The future is God's, and anxiety about it is nothing less than trespass on God's property. “No trespassing!” JOSEF W. HALL.

Character building is the work, not of a day, nor of a year, but of a lifetime. . . . Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown."

IN CONQUEST FOR A CROWN

By the late MRS. E. G. WHITE

MORE clearly than we do, we need to understand the issues at stake in the great conflict in which we are engaged. We need to understand more fully the value of the truths of the word of God, and the danger of allowing our minds to be diverted from them by the great deceiver.

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil.

As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is to be complete. No act of wickedness will the law of God excuse; no unrighteousness can escape its condemnation. The ethics of the gospel acknowledge no standard but the perfection of the divine character. The life of Christ was a perfect fulfillment of every precept of the law. He said, "I have kept My Father's commandments." John 15: 10. His life is our example of obedience and service. God alone can renew the heart. "It is God which worketh in you both to will and to do of His good pleasure." But we are bidden, "Work out your own salvation." Phil. 2: 13, 12.

THE WORK OF A LIFETIME

Wrongs cannot be righted, nor can reformations in conduct be made, by a few feeble, intermittent efforts. Character building is the work, not of a day, nor of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

The strongest evidence of man's fall from a higher state is the fact that it costs so much to return. The way of return can be gained only by hard fighting, inch by inch, hour by hour. In one moment, by a hasty, unguarded act, we may place ourselves in the power of evil; but it requires more than a moment to break the fetters and attain to a holier life. The purpose may be formed, the work begun; but its accomplishment will require toil, time, perseverance, patience, and sacrifice.

A BATTLE AND A MARCH

The life of the apostle Paul was a constant conflict with self. He said, "I die daily." 1 Cor. 15: 31. His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his nature.

At the close of his life of conflict, looking back over its struggles and triumphs, he could say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4: 7, 8.

The Christian life is a battle and a march.

In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves. No one else can fight our battles. Individually we are responsible for the issues of the struggle. Though Noah, Job, and Daniel were in the land, they could deliver neither son nor daughter by their righteousness.

MUST DISCARD LIFELONG TRAINING

There is a science of Christianity to be mastered,—a science as much deeper, broader, higher, than any human science, as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Hereditary and cultivated tendencies to evil must be overcome. Often the education and training of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God,—principles that are as high as heaven, and that compass eternity,—we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles. All must be brought into harmony with, and subject to, Christ.

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

NO TIME TO LOSE

We have no time to lose. We know not how soon our probation may close. At the longest, we have but a brief lifetime here, and we know not how soon the arrow of death may strike our hearts. We know not how soon we may be called to give up the world and all its interests. Eternity stretches before us. The curtain is about to be lifted. But a few short years, and for every one now numbered with the living the mandate will go forth:

"He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

Are we prepared? Have we become acquainted with God, the Governor of heaven, the Lawgiver, and with Jesus Christ, whom He sent into the world as His representative? When our life work is ended, shall we be able to say, as did Christ, our example:

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. . . . I have manifested Thy name?" John 17: 4, 6.

WINNING A CROWN

The angels of God are seeking to attract us from ourselves and from earthly things. Let them not labor in vain.

Minds that have been given up to loose thoughts need to change. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

The thoughts must be centered upon God. We must put forth earnest effort to overcome the evil tendencies of the natural heart. Our efforts, our self-denial and perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. Only by overcoming as Christ overcame shall we win the crown of life.

Victory Through Submission

"SUBMIT yourselves therefore to God. Resist the devil, and he will flee from you." James 4: 7.

I can see no defeat for the one who complies with this instruction. But we must carefully consider it. I rise in the morning and submit myself to God. It is not hard to do. I am encountering no adverse influences. But this may not be true through all the day. The time of test and trial comes. Conditions arise that call forth the unlovely in my nature. Hereditary and cultivated tendencies to evil are clamoring for recognition. Now it is not so easy to submit myself to God; but victory for Christ depends upon it.

If I do not submit myself to God, I will submit myself to the enemy. The greatest of all battles is raging—the battle with self. I must make my choice. If I submit myself to God, the victory is won; for in submission, I come in contact with His power, which is all-sufficient. How interested heavenly intelligences must be in my case just now, anxiously waiting! But not one thing can be done for me till I choose. God Himself will not interfere with my power of choice.

Webster defines "submit" thus: "To yield; to surrender; to comply." And when once this is done in God's favor, how quickly the victory is won! A. M. DART.

THE refined taste revolts against a continual round of fare. One of the greatest necessities in preparing meals is that they shall be appetizing. The surest aid to a good digestion is the pleasure and satisfaction excited by well cooked food served in a savory manner. To have variety in the meals, one does not need to depend so much on different articles of food as on the way in which it is served. The pleasing appearance of the table will lend a relish to any meal.

FREDERICK BULPITT.

Unlocking the Hidden Treasures

The Life Story of a Noble Pioneer

By C. C. CRISLER

In these days of prophetic enlightenment, but few pause to consider the prodigious labors of the early expositors of prophecy. In the words of Scripture, "Other men labored, and ye are entered into their labors." Sketches from the life stories of six of the forerunners of prophetic interpretation will be presented in as many articles by Clarence C. Crisler, beginning with this issue.

EDITOR.

AMONG the marked providences preparing the way for the great advent movement was a revival of interest in the study and exposition of prophetic portions of Holy Writ. While the desire to understand prophecy seemed strongest during the first few decades of the nineteenth century, yet the search after the hidden things of God's word was prosecuted with vigor for a century or more before the long-locked treasures of truth in the book of Daniel were opened to the understanding of all who sought for a knowledge of the times and the seasons in which they were living.

AGE-OLD PERVERSIONS OF TRUTH

The earlier fathers of the Christian church had a correct understanding of the general features of the prophecies of Holy Scriptures concerning the second advent, the resurrection of the righteous, the millennium, and the final destruction of Satan and his host. But these truths were spiritualized by Origen, Augustine, Jerome, and other expositors of Scripture during the fourth and fifth centuries.

"The doctrine of Christ's reign on earth," says Gibbon, "was first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy [the Apocalypse], which still forms a part of the sacred canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church." ("Decline and Fall," chapter 15, paragraph 21.)

"It was not till the church had learned to Platonize," says Dr. Horatius Bonar, in his comments on the twentieth of Revelation, "or had taken lessons in the school of Origen," that they could condemn the doctrine of the coming and kingdom of the Redeemer as revealed in the Apocalypse, "without disputing the inspiration of the Revelation."

During the centuries that followed, to the time of the Reformation, there were but few who held to the Scriptural doctrine of the second advent. In the time of the crusades, one of the most learned of the expositors of those days, Joachim, a Calabrian abbot, lifted his voice in protest against the prevailing tendency to spiritualize away the meaning of revealed truth. He had the privilege of lecturing on the Apocalypse before Richard Cœur de Lion while that valiant knight was passing through Messina on a crusade to the Holy Land.

Two centuries later, there occurred in all portions of the then known world a series of "calamities, more tremendous than any which had lighted on the earth since the great plague which made the reign of Justinian so disastrously memorable." (Le Bas, "Life of Wycliffe," pages 105, 106—Harper's edition, 1832.) Wycliffe, who later became "the morning star of the Reformation," was then a young man of about twenty-five. All around him



Title page of Joseph Mede's "Works" on the prophecies, published in 1677.

were many whose hearts were failing them for fear, and who were inquiring concerning the meaning of these things.

Wycliffe's thoughts turned toward the writings of the learned abbot, Joachim, to whom had been given the spirit of wisdom, of discernment, and of a sound mind in the study of prophecy; and Wycliffe became convinced that in pestilence and earthquake and flood, as well as in conditions prevailing in the social world, he could discern the signs of the times; so he was impelled to write his first tract, entitled "The Last Age." In this, he attempted to interpret the meaning of the signs of his times, and to urge the importance of preparation for the day of Judgment to come.

In the teachings of the Waldenses, also,



Mede's conception of the appearance of the book sealed with seven seals.

may be traced a knowledge of God's purpose as revealed in prophecy. Thus the way was preparing for the larger work of the Reformers of the fifteenth and sixteenth centuries. But not until the seventeenth century, when the beginning of "the time of the end" foretold by Daniel the prophet was drawing on apace, did learned men of God's appointment give special attention to the exposition of prophetic Scripture in the light of history, as a means of determining approximately the time of the second advent.

THE FATHER OF MODERN PROPHETIC INTERPRETATION

Among the more prominent of these seventeenth century expositors is Joseph Mede, B. D., of Christ's College, Cambridge University. It was Mede who made the discovery that several of the prophecies in the book of Revelation are synchronous. For this reason, declares Dr. Worthington, the editor of his published works, "shall the present and succeeding ages owe a great respect and veneration to his memory."

And truly the hand of God is revealed in the conscientious and painstaking labors of this "pious and profoundly learned man," as he is quaintly characterized by Dr. Worthington on the title page of his collected "Works." During his study of the Apocalypse, Mr. Mede wrote to a friend "that it was his daily desire and prayer to God that he might not be led away with delusions"; and he earnestly requested his friend to pray for him. As he advanced in the preparation of his exposition of the book of Revelation for publication, he wrote again to this same friend of his: "I am conscious of my weakness and unworthiness. . . . But if it be found the least means of farther light, to the Father of lights be the glory." (See the general preface to his "Works," folio edition, London, 1677.)

Of his published works, Mr. Mede's "Clavis Apocalyptica" ("Key to the Apocalypse") is generally conceded to be his masterpiece. His "Commentary on the Apocalypse," which appeared in 1632, together with the "Key," earned for him the title "The father of modern prophetic interpretation."

"COMPARING SCRIPTURE WITH SCRIPTURE"

In large measure, Mr. Mede's success as an interpreter of the apocalyptic visions is due to his "accurate and judicious comparing of scripture with scripture, and observing the proper and genuine use of the like words and phrases in several passages of Scripture." (*Idem.*) He found, says the editor of his "Works," that "the word of God is a lamp unto our feet and a light unto our pathway, not only as to the guiding of our life and practice, but also as to the directing our spirit in the safest and clearest method of interpreting itself; and that such comparing of places is as needful for our conduct in the more solitary and dark passages of Scripture, as that burning pillar of fire was to the Israelites in their journeyings through a waste and desolate wilderness, which God gave them to be both a guide of the unknown journey, and an harmless sun by night." (*Idem.*)

Mr. John Tudor, the editor of the *Morning Watch*, a quarterly journal on prophecy published in London from 1829 to 1833, wrote thus of Mr. Mede's labors:

"He entered upon the study of prophecy with the deliberation and calmness of one whose aim is not distinction, but to know the will of God; and seeking this first, all other things were added unto him. He soon perceived that the Apocalypse is the key to all the other prophecies, and that it is also the scale by which they are to be adjusted: then, reasoning by analogy, and concluding that the scale must be well understood before it could be applied with advantage to any other thing, he endeavored to adjust the structure of the Apocalypse from the book alone, and independently of any interpretation. A very important principle this, which serves as a good test of modern commentators, who, we believe, have never succeeded in their interpretations except in proportion as they have adhered to this principle."—Editorial on "The Gradual Unfolding of Prophecy," *Morning Watch*, December, 1829.

Mr. Mede brought to his study of prophecy a mind enriched with a vast store of learning. During his long residence at Cambridge as a teacher in the university, he spent much time in the study of history, Jewish antiquities, and sacred chronology. "When foreigners traveling into England came to visit the University of Cambridge," declares his biographer, "they would carefully seek him out, and endeavored to gain his acquaintance, as much as many others then more eminent in place." (See "The Author's Life," in "Works," page 7.)

Among his learned contemporaries with whom he corresponded more or less regularly, was Archbishop Usher, the author of the "Annals of the Old and the New Testament," embodying the system of chronology adopted by the publishers of the Oxford editions of the King James Version of the Holy Scriptures.

"HIS WORKS DO FOLLOW HIM"

The untiring labors of this illustrious Church of England divine did much to prepare the way for the advent movement, to which so many honest-hearted men of every creed have given their noblest efforts. The spirit of his labors is beautifully set forth in a prayer left on record by Dr. Worthington at the close of the general preface to his "Works":

"He who is the Father of mercies and the God of all grace, that giveth power to the faint, and reneweth their strength who wait upon Him, who worketh both to will and to do, and to continue patiently in so doing unto the end; to His name alone (not unto me, not unto me) be the glory and praise for His mercy and for His power's sake. The same Father of lights, who commanded the light to shine out of darkness, shine into our hearts, unveil our eyes, that we may behold wondrous things out of His law; purify our souls from prejudice and passion, from every false principle and corrupt affection, that we may receive the love of the truth, and know the mysteries of the kingdom of God; that being filled with all wisdom and spiritual understanding, we may walk worthy of the Lord unto all pleasing: to whom be blessing, and glory, and wisdom, and thanksgiving, and honor, and power, forever and ever. Amen."

THE sanctuary, God's dwelling place on earth, in days of old was "all glorious within." It was a figure of the true tabernacle, God's dwelling place in heaven. Heb. 8:5. It also faintly shadowed forth the human heart cleansed from its natural defilement, and made by the presence of God's Holy Spirit "all glorious within." To be thus is the high privilege of human beings.

E. H. M.

Religious Liberty Overridden in America

ONE way to set aside the guaranties of religious liberty in the federal and state constitutions is to repeal the privileges and immunities granted to its citizens. But this mode of procedure is not so easy, and the enemies of religious liberty seldom attempt the overthrow of the constitution in this way.

There is an easier but a more effectual way to deprive citizens of the enjoyment of their constitutional right to worship God according to the dictates of their own consciences, or not to worship; and that is by overriding the constitutional guaranties by statutory legislation or by judicial interpretations of law. The danger of losing our most sacred, inalienable, God-given rights is not by statutory repeal, but by the overriding of these privileges pertaining to the minority.

The Roman republic held to its republican forms long after it had lost the real spirit of the republic, under the domination of tyrants and despots of the worst type. Even so it is possible for the American republic to depart from its fundamental principles of civil and religious liberty, and in practice deny every theory of our guaranties of constitutional liberty for the individual citizen.

It is well to remember that America was not always free, and that once upon a time, men were persecuted and put to death for daring to differ, in their religious teaching and practice, with the tenets and opinions of the established religion. The successors of the old régime are not dead to-day, but have greatly multiplied, and are loudly clamoring for a resumption of the old order of things.

WHERE IS OUR BOASTED FREEDOM?

Those who dare to differ with the teaching and practices of the popular religion of the present day are still incarcerated in prisons and chain gangs in some of the states of the Union. Hundreds of Seventh-day Adventists have been fined and imprisoned for worshipping God in harmony with the fourth commandment of the Decalogue.

With all our boasted freedom of individual rights and equality of rights in religious matters before the law, some states and some courts require Seventh-day Adventists to observe Sunday after they have already conscientiously observed Saturday as the Sabbath, thus compelling them to observe two days each week.

Just now there are two cases pending before the courts of Oklahoma, and five cases before the courts of Tennessee, in which states Seventh-day Adventists are prosecuted for doing private work in their own dwellings or on their premises on Sunday.

Scores of other men, not Seventh-day Adventists, had done similar work from time to time on their private premises as actual necessities, but only Adventists were indicted. Notwithstanding the fact that those who observe Saturday as the Sabbath are exempted, by the statutes of Oklahoma, from being compelled to observe Sunday also, yet the district court at Watonga, Oklahoma, denied the defendants the right to offer as defensive material the constitutional guaranties granting religious freedom to all citizens alike, as well as the right to plead the immunities of the exemption statute enacted by the legislature for their special benefit and protection in case of prosecution. The guaranties of religious liberty for the individual so magnificently set forth in both federal and state constitutions, some of our courts mock at, and regard as empty platitudes. These guaranties are set aside by being overridden.

Unless juries, lawyers, and judges recognize the purport and spirit of the constitutional guaranties and immunities granted to

the individual citizen, we can look, in the not far distant future, for a repetition, in America, of the bloody persecutions of medieval Rome. Such a travesty upon justice and liberty ought to awaken the press of the country, and stir the public conscience to the last degree.

The fact that the courts override the constitutional guaranties, and the public quietly acquiesces without protesting, serves as a striking testimony that the American republic is retrograding to the old order of things, and that the United States is fulfilling a prophecy uttered nearly 1,900 years ago. Read Rev. 13:11-18, and you will find a divine statement as to how far the American republic was to depart from its lamblike origin.

C. S. LONGACRE.

Too Wise to Ask Wisdom

THERE never was a time when earnest prayer was needed more than at present, and probably there never has been a time when prayer was more neglected. God is ready and willing to do great things for His people, but they "ask not." This is sad indeed. Men feel too wise to ask wisdom of God, and are too self-confident to feel their need of divine help. The form of prayer, it is true, is still kept up; but there exists no spirit of prayer. Prevailing prayer—how seldom is it heard! One of the essentials of prayer is to know and understand ourselves. A knowledge of our weakness leads to prayer.

"Teach me first to feel my weakness,
Then to plead for strength divine."

When the news came to Jehoshaphat, "There cometh a great multitude against thee," he "set himself to seek the Lord," and "Judah gathered themselves together, to ask help of the Lord." When he had acknowledged his helplessness and utter dependence upon God, God undertook the battle for him. Then came the words to Jehoshaphat from the Lord: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." "Ye shall not need to fight in this battle."

TRUTH IS NOT AN OPIATE

The Lord next told them how to go out against their enemies. He requested that they appoint "singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth forever. And when they began to sing and to praise," the Lord sent confusion into the camp of their enemies, and "every one helped to destroy another." Judah needed not to fight, for their enemies destroyed themselves.

God desires to-day to fight the battles for His people. He does not want them to fight. "They that take the sword shall perish with the sword." On the other hand, when their enemies arise, they are not to settle down at ease, and say, Well, the work is the Lord's, and He will take care of it; or, He has His hand on the lever of circumstances, and works everything after the counsel of His own will. While all this is true, this truth should not act as an opiate, and lead to inactivity and a false trust. It should stimulate men to do as did Jehoshaphat and all Judah—"ask help of the Lord."

D. H. KRESS.

As Moses climbed up Mount Sinai—a rough, hazardous, precipitous ascent—at last to stand before God, so we, by a similar climb, rough though it may be, may at last come into the very presence of God.

M. A. H.

"THE sweetest bird builds near the ground;
the loveliest flower springs low."

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"WHO is worthy to open the book, and to loose the seals thereof?" Rev. 5:2. John, in apocalyptic vision, saw a strong angel proclaiming with a loud voice this searching question. The book is the book of the future, closed to all created beings. The seals are the bonds that hold secure from creature sight the events of coming days.

Who can open that book, and read there the things that shall be? Whose eye can run down the line of coming years, beholding the events of the future? Who can read to-morrow in the light of to-day? Who can discern the signs of the times? Will the clouds of to-night break in fury on the morrow, or will yonder lowering sun rise in cloudless glory with the breaking day?

Who is worthy to answer these burning questions?

Is the claim of the poet Virgil, after all, but a poet's boast, "I will declare thy people's unshaken destinies, and causing them to revolve far in the future, will set in motion the secrets of the fates"? We find his declarations mere conjectures and plausible suggestions, that rise nowhere into clear predictions. And for all the wit of mortal mind, we must say as Cicero said, that he is the wisest prophet who can guess the best.

But it is not left for mortals to answer as to what mortals can do regarding the things that shall come to pass.

The question from the book of God is answered by that book: "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

KEPT SECRET FROM TIMES ETERNAL

How sweeping the denial as to human ability! Not able to open the coming days to the sight! Not able even to look upon them! Truly "the secret things belong unto the Lord our God." And these mysteries have been kept secret from times eternal, and would be still hidden even unto times eternal, for all that man might do.

But the question of the angel, "Who is worthy to open the book, and to loose the seals thereof?"—is not that the question which to-day is echoing and reëchoing in the minds of millions? In some form or other, is not that the thought which is to-day uppermost among the hosts of humanity?

Various are the forms the question takes, but at heart the question remains the same: What of the future? Who will win the war? Will the Turk be driven out of Europe? Will Russia and England eventually quarrel? Will any of the nations now at war be destroyed? Will the war debts be repudiated? Will the people rise against their kings, or will the war but further intrench the power of the rulers? Will this war end in the final battle of Armageddon? Will there be no wars after this present war? Will peace come soon?

THE BOOK OF THE FUTURE

And so the questions run. But at the best, they are the questions of the mighty angel—Who is able to open the book of the future and to unloose its seals?

But you protest: It does not say, "the book of the future."



It reads only, "the book." True; but the contents of that book are given in Revelation 6, 7, and 8, and there we find events of earth's history symbolically disclosed. Moreover, we are told that the book of Revelation is a prophecy (Rev. 1:3; 22:10, 18), recording "things which must shortly come to pass" (Rev. 1:1), "the things which must shortly be done" (Rev. 22:6).

And so we reiterate, The question of the angel is a question relating to events of the future. It is the question above all questions that God wants us to ask. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on"—heedless of what is before—"and are punished." "To be forewarned is to be forearmed."

To cause us to ask the question in reference to the future, events of weighty portent are occurring daily. As Christ declared of our times, so has it come true,—“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:26. Does not this statement of Christ refer to the future—to what is “coming on the earth”?

There can be no doubt about it. The question raised by the angel will not fail of its purpose. Though spoken and recorded nearly two thousand years ago, it was the word of a mighty angel, commissioned of God for the task; and the question will come to thousands, and burn upon the brain until, after God’s own order, it has been fully answered.

SATAN KNOWS NOT THE FUTURE

No one in heaven or in earth or under the earth was found able to read the mystic future. That is to say, it is not within the ken of the mightiest angels around the throne, the keenest intellects among men, or the sagacious cunning of the devil himself, to know one day ahead of the present.

We may all gather some meager idea of what will be, in a general way, by a study of the law of cause and effect; but this is not certainty. A powerful cause we did not see, may arise at any time, and put all our speculations in disarray.

No one on earth to-day can of himself tell you or me what our lives may hold for to-morrow. The palmist and the clairvoyant may advertise their boastful claims; but they do not know one thing of what is to be, more than they may shrewdly conjecture.

But above the level of created intelligences we lift our gaze, and behold One who can read for us the events that are to be. Yea, “the Lion of the tribe of Judah . . . hath prevailed to open the book” and its seals. Christ predicts future events. He reads the scroll of coming activities. The book of Revelation is named “the Revelation of Jesus Christ,” “things which must shortly come to pass”; and the testimony of Jesus is solemnly declared to be the very spirit of prophecy itself. Rev. 19:10.

FULFILLED THE HORRIBLE SPECIFICATIONS

In the book of God are many prophecies,—specific, definite predictions of events future at the time, some of which have

been literally fulfilled, others of which are yet to be fulfilled. From the clear, definite, and unquestionable fulfillment of the first, we may know the surety of the fulfillment of the second. Could clairvoyant or palmist predict with equal accuracy, how high their powers would be proclaimed among the deeds of men!

In Deut. 28: 56, 57 is foretold, hundreds of years before it happened, an event that took place in A. D. 70, when Mary, the daughter of Eleazar of Bethzob, within the sight of the besieging Roman general, fulfilled all the horrible details of the prediction. And this one chronicled event gives us large ideas of similar instances that must have occurred at this awful time, in fulfillment of that one prophecy.

Another example is given in two very definite specifications concerning one incident in connection with the taking by Nebuchadnezzar of the city of Jerusalem. Jeremiah foretold of King Zedekiah, "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." Jer. 34: 2, 3. But Ezekiel says of this same occurrence, "I will bring him to Babylon; . . . yet shall he not see it, though he shall die there." Ezek. 12: 13. Here are very explicit prophecies, seemingly contradicting each other. But the record of the times of Zedekiah make it all clear, and show how fully God's prophecy is fulfilled in the reality. The king of Judah saw his captor Nebuchadnezzar at Riblah; but there his eyes were put out, so that when carried to Babylon, he never beheld it. 2 Kings 25: 6, 7.

NAMED 150 YEARS BEFORE HIS BIRTH

Cyrus is mentioned by name in Isaiah, a hundred and fifty years before the monarch's birth. And of him it was foretold, "He shall build My city, and he shall let go My captives, not for price nor reward." Isa. 44: 28; 45: 13. Yes, God even stated beforehand the very year in which these captives would return from Babylon. What worldly sagacity could even have dreamed of such service as this of Cyrus' being performed by a heathen monarch for the troublesome Jews?

As definite as these is the prophecy regarding Mohammedanism, declaring the number of its soldiers who took part in the siege of Constantinople to be twice ten times ten thousand. And Myers, ignorant of the specifications of the prophecy, records in his history the fact that the soldiers of Mohammed II numbered two hundred thousand. And we may say, in passing, that among the other numerous predictions regarding these Mohammedan activities, the use of gunpowder is very plainly included. Rev. 9: 16, 18.

Christ "hath prevailed to open the book, and to loose the seven seals." In the book of Revelation alone, we have uncounted prophecies of future human or divine events. God makes these known to His servants. Rev. 1:1-3. If it were merely knowledge held by Him alone, it would avail us nothing. We might know that He is able to discern all coming events, but be none the wiser concerning the days ahead.

But Christ is with His children. He has promised to be with them to the end of the world. In Him "are hid all the treasures of wisdom and knowledge." Col. 2: 3. Yes, in Him dwells all the fullness of Deity (verse 9), and by this fullness His children are made complete (verse 10), for "of His fullness have all we received, and grace for grace." John 1: 16.

HAS CHRIST A CRIPPLED BODY?

There are therefore, in the world to-day those who share with Christ in His knowledge of what is to be in days to come. It is against such a people that Satan's wrath is vented; for they know and make known all his devices to his ultimate destiny, as revealed in the Word. Against those having Christ's prophetic insight he particularly makes war. Rev. 12: 17, with Rev. 19: 10.

Inspiration declares that those gifted with spiritual powers are set in the church, Christ's body, as the different members of the human body are placed in their proper positions. And it is averred that "God hath set some in the church, first apostles, secondarily prophets," etc. 1 Cor. 12: 28. But men declare to-day that the prophetic gift is no longer within the

church. By this charge they really say that from the body of Christ these parts are now lacking. Has there been a surgical operation? Has there been an amputation? Or has some terrible accident robbed the body of its perfection? We ask, in all seriousness and solemnity, Is the body of Christ but a crippled body? The very thought seems blasphemous, if we would give it even a second's condoning. No, indeed; His body, the church, is full and complete, notably in these last days. "But now hath God set the members *every one of them* in the body, as it hath pleased Him." 1 Cor. 12: 18. All the gifts, including the prophetic gift, are to be in the church until all have "come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 13. And of those living in the end of time it is also declared, "The testimony of Christ [that is, "the spirit of prophecy," Rev. 19: 10] was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 6, 7.

SHARE HIS KNOWLEDGE OF THE FUTURE

Again we say that Christ has opened the book of the times that are to be; and those who are Christ's share His knowledge of future events. "The secret of the Lord is with them that fear Him." Ps. 25: 14. "None of the wicked shall understand; but the wise shall understand." Dan. 12: 10.

"Weep not." We may know what is coming. "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev. 5: 5.

That Lion is the Lamb slaughtered ("slain" is too feeble a word for the original Greek here), who has the sevenfold Spirit of God. And this Spirit has gone forth into all the earth (Rev. 5: 6), to show to all God's children, through His word, the "things to come." John 16: 13.

TRAFFICKING IN HUMAN SOULS

DURING recent days, the New York papers have been describing a beautiful young woman about twenty years of age who suddenly dropped out of sight. Her picture has appeared in the papers, so that individuals who might chance to see her could identify her. Her parents, it is needless to say, are both frenzied and heartbroken.

Presumably this young woman of refinement has been seized by one of those venomous creatures in human form who make their living by capturing girls and selling them to a life of infamy in the brothels. Every year, there are thousands of young women who drop out of sight in this way, and are never heard from again.

The question has been agitated; and strong men and women, in strong organizations, have endeavored to break up these dens of white slave traffickers, and to make it safe for our young women to traverse our city streets. But regardless of all these efforts, the infamous work goes on. The men and women engaged in that sort of traffic can make money out of it, and they are so calloused that their hearts cannot be touched by the piteous cries or the suffering of an innocent girl who is dragged from a home of refinement into a life of such indescribable debasement and horrors.

God has said that the love of money would make the last days perilous (see 2 Tim. 3: 1-3); and when we think of the combinations of men that are promoting war in order that they may make money; that are promoting the liquor traffic, with all its degrading, degenerating tendencies, in order that they may make money; and of the other men who are even trafficking in the lives and the chastity of innocent girls in order that they may make money; who are willing, through graft, robbery, murder, and all the rest of the criminal and fraudulent methods of the time, to crush out every sacred tie of life just merely to make money,—who can doubt that we are in the time that is indeed perilous because of the satanic greed and sensuality that have gripped the souls of men?

How can men who recognize the conditions in our world at the present time think that it is growing better? Why can

they not see that God's word is true when it says that "evil men and seducers shall wax worse and worse"? A just and merciful God cannot look much longer upon such Heaven-daring infamies as the traffic in women and the other crimes that are cursing this generation. He must soon arise to strike it down; and happy will be the men and women in that time who have foreseen what was coming, and have forsaken their evils, and who stand with God and Christ upon the side of righteousness, mercy, and truth.

FASCINATED WITH BRUTALITY

Echoes of the Cruel Glee of the Antediluvians Reverberating in the Twentieth Century

THE god of brutish strength and bestial savagery is not without his modern votaries. The brutality and violence that proved the undoing of the antediluvian world, has been reincarnated in the twentieth century. Unabashed, and almost unchallenged, it boldly stalks abroad through every land, treading in every walk of life, and entering even the sacred precinct of the church.

MINISTER REFEREES A PRIZE FIGHT

Some time ago, a Protestant church in one of the Southern cities of our country sent out cards bearing an astonishing invitation — to attend a prize fight to be held in the church. The cards read:

"Dear Brother: You are cordially invited to attend a prize fight at ——— church, Monday night, April 4, at eight o'clock. Be sure to bring this card for admittance."

The press report continues: "Officials of the church admitted there would be a boxing bout, but declined to give the names of those who would put on the gloves. It is believed the fighters will be two members of the church's athletic club. Indications are that the church will be much too small to hold the crowds which will gather."

From across the Atlantic comes the report of a professing minister of the gospel of Jesus Christ acting as master of ceremonies at a prize fight, and uttering a yell of triumph when one of the pugilists "knocked out" the other. According to the newspapers, his "popularity has greatly increased."

What a picture! A professed ambassador of Him who taught men to turn the other cheek to the fighter, and who lifted not even His finger in retaliation, when abused in the Roman hall of injustice, refereeing a prize fight! Oh, the shame and pity of it all! If a minister chooses to officiate at a prize fight, let him, in the name and for the sake of the gentle Christ and the holy gospel, refrain thereafter from officiating in a Christian church. The church and the prize fight have absolutely nothing in common. If Christians deliberately choose to attend the prize fight, let them sever all connection with the church. Let them not play the hypocrite.

WOMEN JOIN IN THE WILD GLEE

Not only do men attend these brutal exhibitions, but women too give their unblushing patronage to them. Hundreds and thousands of women in beautiful gowns, jeweled with rare gems, frantically crowd, push, and fight for the opportunity to see two men hammering away at each other. Roused to a frenzy of enthusiasm, screaming with delight, and even standing on their chairs, when the fight is particularly vicious, they applaud every unusually brutal blow, specially if it brings blood.

Press reports tell of how, not very long ago, some of the most fashionably dressed women, at the conclusion of a fight, were thrilled with savage joy as they crowded around the ring, and felt the sweaty muscles of the victor, even kissing his arms and lips in their wild glee.

\$175 FOR A SINGLE SEAT

At the recent Willard-Moran fight, 12,000 men and 1,500 women gathered about the two gladiators. The reason the crowd was not larger was because "the walls of the garden are not made of rubber. They bulged as it was." Some of the seats in the topmost gallery were sold for \$20; and in the boxes, it is said, the sum of \$175 was paid for a single seat, while boxes with six chairs sold for \$900.

Men crossed the continent, and even came from South America, to witness the fight, while nearly every large city was represented by a delegation. The most widely known financiers in America were there, the former secretary of war, world-famed actors and musicians, senators, mayors, captains of industry — in fact, "everybody who was anybody in New York," as the newspapers expressed it.

"More women were there than ever before came to see a professional prize fight. Representatives of every social division and subdivision helped swell the enormous gate receipts, which totaled \$151,254." It is significant to note that according to the press, "the lure of a possible knock-out blow appeared to be the primal element of a vast majority of those who looked on."

WOMAN ASPIRES TO FIGHTING CHAMPIONSHIP

And not only do women attend these fights to watch the men, but they are now beginning to enter the ring themselves, to engage in this degrading sport, as is noted on page 16 of this issue.

The ignoble aspiration of the young woman in New York who covets the "fly-weight" championship of the world, and



Courtesy "Illustrated London News"

Great crowds of fashionably dressed men and women madly applaud such brutalizing exhibitions.

challenges all women of her weight to contest her title with the gloves, is indeed pitiable. It is unwomanly, unnatural. Yet it is but another of the myriad indications of the brutalizing passion of the age that, with growing boldness and ever increasing frequency, seeks for recognition.

In a pleasure park in one of our largest cities, a public slaughtering contest was held, the butchers racing to see which could complete the killing and skinning in the shortest time, to the frenzied enthusiasm of the bloodthirsty crowd that watched. Moving pictures of bullfights, showing the actual goring and disemboweling of the blinded horses by the enraged bull, have, we are told, been accompanied with the wildest applause by the audience.

These hoarse cries of fiendish delight are the echoes of the cruelty that intoxicated the antediluvian sinners, and which, according to the divine Word, is to be repeated in our day. Our boasted civilization is but a thin veneer. It is being sullied beyond all possible purification. And this moral degradation presents a striking analogy to the days before the Flood, when violence reigned and the Sun of Righteousness was eclipsed by the shadow of brutal sin.

According to the Scriptures, the repetition of the scenes

before the Flood will furnish ample proof of the approaching end of the age and the return of our Lord the Christ. Luke 17: 26. Of the violence of those days we are not left in doubt. Read Gen. 6: 5, 11-13. And among the distinguishing marks of the last days, the apostle cites that of *fierceness*. 2 Tim. 3: 1-3. What is it to be "fierce"? — It is to have the characteristics of savagery, violence, mercilessness, ferocity, cruelty.

Prophecy is in process of fulfillment. The last pages of old earth's history are being written. And this characteristic phenomenon of the age is all so serious and so significant, though the vast majority of people would call it but a passing fancy. But it cannot be thus brushed aside.

Which Had the Bible on Her Side?

By MRS. E. E. SMITH

MRS. JONES and Mrs. Brown were discussing the meaning of Christ's words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5: 17.

Mrs. B——: Mrs. Jones, don't you believe that "fulfill" means, to put an end to?

Mrs. J——: Most emphatically not; I believe that "fulfill" means, to do, to obey.

Mrs. B——: I believe that it means, to fill full, to put an end to, and that when Christ fulfilled the law, He put an end to it.

Mrs. J——: What rule, then, did Christ give to the Christian to live by?

Mrs. B——: He gave us two new commandments; namely: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself."

Mrs. J——: Believing this, and believing that "fulfill" means, to put an end to, read James 2: 8, saying "put an end to" instead of "fulfill," and see what you think.

Mrs. B—— (Opening her Bible to the place): "If ye put an end to the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." (After laughing a little) That won't do. I see that "fulfill" does not mean, put an end to, or we would do well to put an end to one of the new commandments.

Mrs. J——: What does it mean?

Mrs. B——: It means, *to do, to obey* that new commandment, I know.

Mrs. J——: Now, believing that fulfilling means obeying, read Rom. 13: 8, using "obey" instead of "fulfill."

Mrs. B—— (Turning to the place): "Owe no man anything, but to love one another: for he that loveth another hath *obeyed* the law."

Mrs. J——: To know what law we obey in doing this, read verses nine and ten.

(Mrs. B—— reads. In these verses are cited some of the Ten Commandments.)

Mrs. J——: Suppose now we keep the whole of this law, and offend in just one point, are we guilty? Read what the Lord says in James 2: 10, 11.

Mrs. B——: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

Mrs. J——: He that said, "Do not commit adultery," also said, "The seventh day is the Sabbath of the Lord thy God"; and He also said, "My covenant [or law] will I not break, nor alter the thing that is gone out of My lips." Ps. 89: 34. (Turning to Matt. 5: 19) "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Now what about the leaders who break the fourth commandment and teach men so?

(Mrs. B——, smiling, awaits the answer.)

Mrs. J——: This is what the Lord says to His people (reading from Isa. 3: 12): "O My people, they which lead thee cause thee to err, and destroy the way of thy paths." So remember: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." This text is in Isa. 8: 20; and the law it speaks of, says, "The seventh day is the Sabbath of the Lord thy God."

Mrs. B——: Yes, I know it does; but if we count Monday the first day, we have Sunday the seventh day.

Mrs. J—— (After a moment's silence): What is the subject of the minister's sermon every Easter Sunday?

Mrs. B——: The resurrection.

Mrs. J——: Does he not tell his people that Sunday is called the Lord's day because on that day Jesus arose from the dead?

Mrs. B——: Yes.

Mrs. J——: Then you know that Sunday is the first day of the week, and Saturday the seventh. And you just said, too, that you knew the Bible says the seventh day is the Sabbath. Now show me one place between its lids authorizing the change from the seventh to the first day.

(Silence. What reply could there be? "For whatsoever God doeth, it shall be forever.")



Danger of the Crowd

Majorities Often in the Wrong—Truth
Will Ultimately Triumph—Wrong Will
Swing upon the Scaffold

By A. R. BELL

TRUTH has never been popular. History proves that in almost every instance, majorities have been on the side of wrong. As the poet wrote,

"Truth forever on the scaffold,
Wrong forever on the throne."

It is easy to go with the crowd. We first resist, then we follow, then we catch the spirit, and at last we defend the wrong. So it has ever been. The multitude followed Jesus. He fed them. He supplied their temporal wants. He gave them bread to eat. But when He besought them to labor

The human heart, hypnotized by sin, is fascinated with brutality, and thus blinded, sees not, heeds not this striking portent of the times.

MAKING THE ETERNAL CHOICE

To all who have come under the spell of this passion is this appeal addressed. Which shall have possession of your heart, the gentle Christ, or the god of force? It must be one or the other. Both cannot dwell in the same heart. You must choose between the high and the low, between the truer joy of the eternal future, and the wild glee of the passing moment. Which shall it be? Friend, choose well. Choose for eternity.

L. E. F.

"for that meat which endureth," they "murmured." Then they "went back, and walked no more with Him." See John 6: 26, 27, 60, 61, 66.

CHURCH-SAVING EXPERIMENTS

When they found that to follow Jesus meant to stand for principle, instead of being fed upon the loaves and the fishes, it was easier for them to follow the crowd.

And truth is still unpopular. To stand for truth means to stand for principle. But God is on the side of principle, though it be unpopular. In the modern tabernacle fad, with its brass bands, and its great hurrah, and torch-light parades, and "hit-the-trail" conversions, we are reminded of the prophecy of Isa. 2: 2, 3 and Micah 4: 1, 2, which shows that in the last days, it will be popular to join the church under the excitement of the crowd. Tabernacle campaigns, social service conventions, church unity congresses, and laymen's movements, and every other sort of church-saving experiment, are the order of the day.

But the study of these prophecies discloses the fact that God is in this very experience, calling attention to a people that "halteth," who are "driven out" and "afflicted." Of these He says, "I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4: 6, 7.

THE UNPOPULAR REMNANT

Here is indeed a remnant. To follow the crowd would be easier than to endure their taunts and sneers, the ostracism and the persecution. But God is watching over His own. They are standing stiffly for the truth. They refuse to yield to the clamor that would have them violate conscience, and are living His truth and law in their lives.

God will not suffer them to be moved. In the trial of their faith, He is refining His gold, and removing the last particle of dross. It is the "little flock"—unpopular but faithful—to whom God will give the kingdom, and over whom He will delight to reign in His kingdom of love and light.

Under a form of godliness that denies the power of the gospel, the multitude is moved. The commandments of men, and convention resolutions, and legislative enactment, are taking the place of the commandments and word of the living God. Men are turning away their ears from the truth, and are turned to fables. But God has never left Himself without witness: and in spite of every hindering circumstance, He will triumph in the lives of a remnant people. Faithful though unpopular, loyal in the face of persecution, obedient to God in spite of oppression, willing notwithstanding the scoff and the scorn, they are dear to God, even as the apple of His eye.

They will overcome "even unto the end," and "shall inherit all things," having a part in that glad day when truth shall ascend the throne, and wrong shall swing upon the scaffold.

Moonstroke

A Story for the Little Folks

By ADELAIDE D. WELLMAN

"THAT is funny."

Olive wondered what Perry found that was funny, in the Bible; for he was reading his daily chapter.

She soon learned what it was, for Perry read aloud the verse; and Olive too thought it funny, or at least strange.

"The sun shall not smite thee by day, nor the moon by night."

That was what Perry read, and he said it was in Psalm 121.

"Who ever heard of the moon's hurting any one?" he asked.

"I have," replied a voice from across the room.

Both of the children looked up in surprise. It was Mr. Wilbur who had answered. He was a stranger who was boarding for a few days in their mountain home, and he did not talk to them much. He spent most of his time studying plants, and animals, and rocks, and other things in nature.

"How does the moon hurt anybody?" asked Perry.

"In a climate no warmer than this, it perhaps does not hurt any one," Mr. Wilbur said; "but in some very warm countries, the people fear moonstroke more than sunstroke."

"Is he just joking, papa?" Olive asked, in a half whisper; but her father replied, "You may be sure the Bible would not speak of danger from the moon, if there were no such danger."

Mr. Wilbur continued: "Any one who sleeps in the bright moonlight of the tropics is likely to be moonstruck. Sailors sometimes suffer thus from sleeping on ship deck. Mild cases have occurred in this country even."

"How does it affect a person?" the children's mother inquired; and their guest answered: "The mouth is drawn to one side, and the eyes become weak, and there is more or less nausea."

"What is nausea?" Olive asked. Could you tell her?

"Does the face always stay one-sided after that?" questioned Perry; and Mr. Wilbur replied, "In some cases, but others recover."

Then the children's father remarked, "This shows us that when people find things in the Bible that seem to them like mistakes, the people are mistaken, instead of the Bible."

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From a Dime to Perdition

Paying the Price on the Installment Plan

By L. A. HANSEN

A STALWART champion of prohibition is Major Dan Morgan Smith, of Chicago, formerly chief counsel of the Model License League. His conversion to the interests of the Anti-Saloon League of America was again and again lauded at the recent convention. Well it might be, for he is a powerful speaker, and exerts a telling force.

In his address "The Price of a Drink," he gave some of the best arguments on the liquor evil. We quote the following:

"If the results of drinking were purely personal, then the complaint of the wets that the anti-liquor forces are trying to interfere with the personal liberty of drinkers might carry with it some force; but drink is sold on the installment plan—first payment is made when you get the drink, the others when the drink gets you.

"The greater part of the payments are made by those who do not drink.

WHO PAYS THE PRICE?

"The price of a drink ranges from a dime to damnation—the drinker pays the dime, and humanity pays the damnation.

"The immediate payment is made in cash; some of the delayed payments are made by the drinker in brawn and brains, ambition and efficiency, morality and decency, duty and honor; but you and I, although we never touch liquor, must pay the price of a drink in loss of trade, in loss of profits, in damage suits in one way or another, depending upon our business, profession, or occupation; but no one is exempt.

"The merchant pays in loss of trade; for the moderate drinker of to-day is the drunkard of to-morrow, and drunkards do not buy liberally of groceries, clothing, shoes, or of anything else, except liquor.

"If we be manufacturers, we help pay the price of a drink when our machinery lies idle because the operator is sobering up; help pay the price when fewer workmen report Monday than were working the preceding Saturday; pay in sluggish brains and trembling limbs; in damage suits caused by carelessness, or inefficiency, or drunken workmen; pay in less output than the pay roll justifies us in expecting.

EVERYBODY PAYS

"True, employers of labor are seeking to avoid this great drain upon their profits by discharging the drinkers; but a man permanently out of work becomes a charge upon the taxpayers, and the manufacturer is a taxpayer. Supplanting trained workmen with untrained men is expensive, and yet it is less expensive than to put up with the drinker.

"The union men are paying installments upon the price of a drink; for ultimately wages and hours of labor must be based upon the earning capacity of the workman, and the earning capacity depends absolutely upon willingness, health, and ability—upon efficiency, and science leaves no doubt that even one drink lessens efficiency.

"Farmers pay their installments, even though no person on the farm were to drink;

for the farmer pays for the drink of the miller who grinds his wheat, and of the clerk who sells the flour of the middleman and who stands between the maker and the consumer. The farmer also pays because of the lessened demand for the products of his farm; but pays most of all in taxes expended to support the cities' poor and criminals—the victims of drink.

"Professional men help pay, because the drunkard pays no professional fees.

POPULATING THE PENITENTIARY

"Every taxpayer is assessed to pay the price of a drink; and let us not forget that every renter, every buyer of anything, is a taxpayer. The taxpayer's money is used to pay the judges and juries that are trying, with so little success, to stem the tide of crime that is unquestionably attributable, in



From "The Shadow of the Bottle"

"Payments are made by the drinker in brawn and brains, ambition and efficiency, morality and decency, duty and honor."

the main, to the use of drink. The taxpayer supports the penitentiary that is largely populated with men who violate the laws either when drinking or after drink has made them moral lepers.

"Men who should know, assert that seventy-five per cent of crime can be directly traced to drink; that thirty-three per cent of the inmates of asylums are there because they or their ancestors were poisoned by drink. Social workers assert that a large number of women walk the street because the use of liquor has lessened their resistive powers, blunted their moral senses, or excited their sexual desires.

"Are these percentages true? Do these

statisticians know what they are talking about?

"I do not know; but if there be in any penitentiary one person who is there because the government permits the sale of liquor; if in some asylum there is one person who is spending all of life muttering foolish nothings; if in all the world there is one girl—just one little girl—who has kissed her mother good-by and can never come home again, because of drink, then I am in favor of national constitutional prohibition.

"If these things be true—and I believe them to be true—I want to see this country so dry that a rattlesnake's bite won't dig up a drink between oceans.

THE SALE OF DAMNATION

"No small part of the price of a drink is paid by the drinker's family. His wife pays in lost happiness, deprivations, shame, and tears; his children pay in lack of opportunity, in lessened advantages, and, worst of all, in physical infirmities, mental deficiencies, and moral degeneracy. Many children come into the world doomed to have stunted bodies, warped minds, and blunted moral senses, because they were sired by a drunken father.

"Cities pay their installments in waves of crime, lowered standards of conduct, the unwarranted, pernicious, and controlling influence of the liquor interests in politics. Cities pay in the inefficiency and dishonesty of men elected to office by the interests that make but one inquiry of the office seeker—'Are you a wet?'

"States pay the price of a drink in the passage of vicious laws, and the defeat of needed legislation, by legislators whose election was made possible by the activity of the liquor interests in politics.

"The national government helps pay the price of a drink by putting its seal of toleration upon the sale of this damning article to its citizens; by ignoring the fact that a government, as an individual, cannot be pure if the source of its income is impure; by pleading the need of its treasury—thus weighing dollars against decency."

The Underlying Cause

SENATOR JOSEPH T. ROBINSON has introduced a bill in the United States Senate for the purpose of having established in the Department of Justice "a bureau for the study of the abnormal classes." These abnormal classes are the criminals, the paupers, and the defectives. The Hon. Joseph Taggart has introduced the same bill in the House. This bill is designed to provide for the employment of professional experts by the government to investigate the causes that are producing, in such increasing numbers, these classes of individuals.

Such investigations would discover, without doubt, many of the physical causes for these undesirable classes; and the information thus obtained would cause serious reflections on the part of many thoughtful people, which would result in much good.

But lying back of these physical considerations is one cause which must not be overlooked, and that is sin itself. The trouble with the human race is that it is drowning itself beneath a flood of all kinds of vices and sinful indulgences, and this is producing criminals, paupers, lunatics, and all classes of defectives, in appalling numbers. The progress in medical science helps to keep these defectives alive longer than they or-

dinarily would live, and thus they reproduce their kind.

But sin—just plain sin—is the one underlying cause of it all. "The curse causeless shall not come."

Disposing of Sin

WHEN a person transgresses the law of God, he becomes debtor to the law. Gal. 5: 3. A debtor is one who owes something; and to be a debtor to the law is to owe what the law demands. It demands righteousness, and cannot be satisfied with anything short of that.

For a man to steal would be an unrighteous, sinful act, for the law forbids it. Ex. 20: 15. Would the doing away with the commandment, "Thou shalt not steal," pay the debt?—God forbid. God has ordained no such way for the disposal of sin.

How, then, shall the obligation be met? Simply enough. The Spirit of God, through the law, convicts the man of sin; "for by the law is the knowledge of sin." Rom. 3: 20. Pricked in the heart, he bows at the feet of Him who has promised to pay the debt, confesses his guilt, and makes restitution to the one from whom he has stolen. He is abundantly pardoned. He is a free man in Christ Jesus, and is in harmony with the law. Death has no claim upon him.

Now to keep free from the law, he must keep out of debt to the law. He must heed the instruction given by the apostle Paul, "Let him that stole steal no more." In other words, he must keep the commandment that forbids theft.

The violation of any of the Ten Commandments is to be treated in the same manner. No human substitute to meet the demands of God's holy law will exonerate the debtor. Nor will the abrogation of the law cancel the sin, and save the transgressor. Nothing but a frank acknowledgment of the offense, and pleading for pardon, will answer God's purpose.

All who refuse to confess their sins during probationary time, will be found guilty at the bar of God. At the great Judgment day, those found in debt to the Decalogue will have no pleading Saviour to pay their obligations. Having trampled the divine precepts underfoot, they themselves must pay the penalty. Now is the time to study carefully the conditions of salvation, and through Christ, to render full, cheerful obedience. Blessed, indeed, is the man whose transgressions of the divine law are forgiven; and twice blessed he who, through faith in Christ, is kept in full obedience to the commandments of God. In such dwell the Father and the Son, the hope of glory. E. HILLIARD.

THE triumph of faith is to assert a present victory, while facing apparent present defeat. R. S. O.

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Scandinavian ministers discussing neutrality rights. The council was held in the royal palace at Copenhagen, and was attended by the prime ministers and ministers of foreign affairs of Denmark, Norway, and Sweden. It resulted in a closer bond of union between the countries represented.

DO THE SPIRITS OF THE DEAD RETURN?

SOME time ago, a young woman in New York City committed suicide because the man she loved had turned away from her. Beside the body of the suicide was found a letter which read: "My only hope is that if you ever take another girl in your arms, there will appear before your eyes the word 'murderer,' and if there is any hope of coming back to earth, I will be there to single you out."

The girl's suicide, together with her threat to her fickle lover, was widely advertised. The advertising led to the discovery of the man, and it was found that he was wanted by the arm of justice for the numerous crimes he had committed. Then the question was raised as to whether or not the girl would be able to come back in the form of a spirit to torment the man she had formerly loved. Whereupon a leading newspaper said: "In the hope of solving this difficult problem, and arriving at the latest conclusions of science upon this question, the case was placed before Mr. ———, one of the leading scientific writers on astral and psychical phenomena in America, and his opinion asked concerning the reality or otherwise of these facts."

THE CLAIMS OF SCIENCE

This "scientist" replied: "Whether or not the spirits can come back, is part of the general problem before us; namely, whether spirits ever come back at all, or whether such things as spirits really exist or not. It is very certain that many of the cases on record are due to hallucination induced by fright, but in other cases there seems to be strong evidence that those who have promised to come back to this earth have actually done so."

Then the "scientist" proceeds to give some authenticated cases which he thinks show conclusively that there is such a thing as the spirit of a dead individual, which could come back and talk with those who are living. He endeavors to show that the cases he presents are of such a character that the factors of mental hallucination, or other deceptions of that character, were excluded, and that the spirit, in the very nature of things, must have been an actuality. His conclusion is, therefore, that the spirits of the dead do return.

THE REPLY OF SCRIPTURE

Lovers of truth will, in the very nature of things, respect the facts that are the findings of genuine science. We ought to be able to distinguish, however, between speculations that pass under the guise of science, on the one hand, and that which is the "genuine article" of science, on the other hand.

And when it comes to these speculations over the question of the spirits of the dead, he who believes the Bible, will have no difficulty whatever in arriving at a sound conclusion; for in that sacred volume he reads: "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 4-6.

Conclusive and clear is this language, "The dead know not anything," and not only so, but "neither have they any more a portion forever in anything that is done under the sun." If they do not have "any more a portion forever in anything that is done under the sun," they cannot come back either to torment or to comfort the souls they have left behind alive on earth. Not only their love, but also their hatred and their envy, are buried with them in the tomb, to remain there until that great resurrection day so clearly taught in the Bible. At that time, they will come forth again; but until then, they will quietly sleep. Therefore this young woman positively cannot come back to torment her former lover.

But the question is still asked: "What are these spirits that visit the living? Are they not realities?" Let another scripture answer this important question: "And I saw three unclean spirits like

frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

The spirits of devils, according to this text, work miracles to deceive. They go to "the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty;" and the only proper conclusion to arrive at is that these spirits which come to us pretending to be our departed friends, are the spirits of demons, working to deceive. Every true scientific conclusion will conform to this solid Bible fact and truth. The good angels of God do not come to us in the guise of spirits of the dead.

FOURTEEN WORTHY CALLS

In our issue of April 11, an article appeared under the caption "Coöperation Corner," setting forth in detail the purpose of the "Coöperation Department," which has been carried in the SIGNS for many years. Numerous requests have come, within the last two weeks, from ministers and other missionary workers, calling for clubs of the SIGNS to be used in connection with evangelistic efforts. The effectiveness of the SIGNS in pointing unbelievers to Christ has been so thoroughly demonstrated, we do not regard it as being out of the ordinary that so many calls for clubs of this paper should come to us. We give below the names of workers who have made request for papers, the number of papers desired, the cost, and the place of using:

Professor Russell, Mason, Nev.	15	2 mos.	\$ 3.00
R. L. Benton, Albert Lea, Minn.	50	10 wks.	12.50
E. A. Brown, Paso Robles, Cal.	30	10 wks.	7.50
C. H. Rittenhouse, John Day & Canyon City, Ore.	20	3 mos.	6.00
E. W. Wolfe, Cresco, Iowa	100	2 mos.	20.00
L. K. Dickson, Lacombe, Ore.	50	3 mos.	15.00
W. K. Smith, Burlington, Iowa	100	6 mos.	60.00
B. L. Howe, Bakersfield, Cal.	50	1 mo.	5.00
J. D. Alder, Eureka, Cal.	25	6 mos.	15.00
Prof. C. T. Everson, New York City, N. Y.	1,000	3 mos.	300.00
F. C. Bruce, Memphis, Tenn.	100	4 mos.	40.00
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F. N. Johnson, Richmond, Va.	100	3 mos.	30.00
B. F. Kneeland, Dubois, Pa.	50	2 mos.	10.00

In behalf of these workers, we earnestly plead for liberal donations with which to supply the number of papers called for. Think, for instance, of New York City, with its several millions, many of whom know nothing of Christ or the way of salvation. Surely our workers there should have at least one thousand copies of this good missionary paper to use in their meetings this season. We feel very confident that these worthy calls will meet with hearty response from friends everywhere. Address all communications to the SIGNS OF THE TIMES, "Coöperation Corner," Mountain View, California.

JAMES COCHRAN, *Circulation Manager*.

AN IGNOBLE ASPIRATION

A YOUNG woman in New York aspires to the "fly-weight" boxing championship of the world, and challenges all women fighters of her weight to meet her. A press announcement says, "She is extremely clever with her hands; more so than many fighters who masquerade under the name."

What an unnatural, unwomanly challenge from one of the gentler sex! How sad to see one, the weight of whose influence should ever be on the side of sweet refinement and noble gentleness, deliberately choosing brutalizing pugilism! If the manhood of men gives itself over to prize fighting, let the womanhood of woman refuse to countenance it.

F.