

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

AFTER THE WORLD WAR—WHAT?

WILL THE SCHEME OF SINCERE BUT MISGUIDED ENTHUSIASTS
RESULT IN A WORLD-EMBRACING RELIGIOUS DESPOTISM?

By GEORGE MCCREADY PRICE

"Christ refused to be crowned king of this world while here upon earth, and He has delegated no set of men to start a similar movement to make Him sovereign of the world as it now is. Any attempt to do so must inevitably result in oppression and tyranny."

ON Friday, July 31, 1914, with the setting of the sun, the old world order passed away. The alliances and ententes, with their secret understandings between royal families and cabinets, arranged with so much shrewd diplomacy by the Palmerstons, the Bismarcks, the Disraelis, proved an utter failure; and this order of things passed away forever, like a dream of the night. A wholly new order, born of new necessities, and inspired with entirely new ideals, is even now in its birth throes, while an amazed world stands watching to see what this new order will be like.

I have been quoting the ideas, almost the direct language, of Dr. Nicholas Murray Butler, president of the largest university in America, given one evening last fall to a group of college men in Philadelphia.

THE SCHEME OF A FEDERATED HUMANITY

The world is ready for a new order of things, an order in which each nation must lay aside some of its narrow, petty concerns, even a large share, it may be, of its private rights and privileges, that they may form a true world alliance, a world federation. The problem of just how this shall be done is yet to be solved; but the working out of this problem is the next thing in order before the world, and on its solution hangs the future of mankind. Such is Dr. Butler's argument; and he declares that, as we here in the United States have already solved the problem of federating together a scattered group of states with widely differing ideals and interests, we are the ones to point the way out of the wilderness, the chaos of the present condition, to that fair land of promise whose verdant hills and smiling valleys we see just beyond the smoke and carnage of the present conflict.

It is a splendid dream, a soul-elevating vision, in the minds of all those who believe in the perfectibility of the human race. From the days of Kant and his scheme of a federated humanity, from the days when Southey and Coleridge were building "out of cloud and moonbeam" their poetic kingdom of a pantisocracy



[the government of all, by all], this vision has hypnotized the minds of many of the great thinkers of the world.

And while all such schemes founded on the doctrine of the development of the race or the perfectibility of the species have received a rude shock from the spectacle of the present titanic struggle, the vision itself cannot be laid by any such exhibition of international brutality and ruffianism; for it has its basis in longings and hopes that are rooted deep in the spiritual nature of mankind. And unless I have misunderstood my Bible, and have misinterpreted all the signs of the age on which we are now entering, this scheme of a world federation will be revived with a whirlwind of enthusiasm as soon as the present conflict is over.

THE BLIND LOGIC OF FANATICISM

The hope of such a period of world-wide brotherhood may be good and admirable in itself; but history shows that such a scheme can never be brought about except under the hot-house stimulation of some fanatical religious or semi-religious doctrine. And history also shows that there is nothing more dangerous for civil and religious liberty than such an idealistic doctrine applied in a concrete way to the solving of national and international political problems. As Prof. John Dewey expresses it, we are all familiar with the danger of men's trying to impose their wills on other men under the claim of being themselves the special agents and instruments of Deity.

But the danger is equally great when an idealistic philosophy, like that which we are now dealing with, is substituted for a divine Providence. Such "ideals" have a remarkable way of ignoring the lessons of history, of even denying all the rights and legal guarantees established to protect minorities. They seem to render their

advocates the mere tools of unseen forces, blind followers of a "logic of fanaticism" which drives them to sanction the most horrible crimes and the most inhuman injustice in the name of the higher "ideal" which they believe they are following.

No persecution of any consequence was ever perpetrated except at the bidding of what the persecutors believed to be the demands of Providence for the general good of the whole, or

for the promotion of the kingdom of God on earth. And when the leaders of the modern world are wearied of their slaughter, others will arise determined to improve the opportunity to federate humanity into a union for the establishment of the kingdom of God on earth.

How is it possible for any such danger to result from this apparently harmless plan to end war and establish international good feeling again? Let us go back just about a hundred years.

THE PEACEMAKER OF EUROPE

At the close of the Napoleonic wars, the emperor Alexander of Russia found himself the most powerful sovereign in Europe. He had long brooded over the horrors of war and the sufferings of the oppressed lower classes; and he now resolved to do something for the world that would mark a new era in the life of humanity. At the burning of Moscow, in 1812, he declared that he had received a direct inspiration from heaven, and a commission to become the peacemaker of Europe.

In the autumn of the next year, he had met the baroness de Krüdener, and under the influence of her teachings,—partly spiritualistic and partly pantheistic,—he had found entire peace of soul, and a more direct enlightenment as to his mission. And “during the campaign that ended in the occupation of Paris, the imperial prayer meetings were the oracle on whose revelations hung the fate of the world.” (*“Encyclopædia Britannica,”* volume 1, page 558, eleventh edition.)

This baroness de Krüdener was a fanatical believer in the soon coming of Christ and the impending coming of the kingdom of God; and under her inspiration,—though the czar himself seemingly needed little help or encouragement along this fanatical line,—the celebrated international treaty or proclamation called “the Holy Alliance” was given to the world. And in view of the circumstances under which this idea was conceived, as well as in view of the changed outcome of this plan of international federation which really resulted in binding more firmly the shackles upon the oppressed people of the continent, this Holy Alliance is well worthy of our study at the present time.

THE WORK OF MISGUIDED ENTHUSIASTS

It was originally a compact entered into by the sovereigns of Austria, Prussia, and Russia, the others, however, being but puppets in the hands of the powerful Alexander. And its general character can be well imagined by the preliminary heading or motto, “In the name of the most holy and indivisible Trinity.” It set forth that they were determined “to take for their sole guide the precepts of that holy religion” which they all professed, and that they would ever consider themselves all as “members of one and the same Christian nation,” the three sovereigns regarding themselves as merely delegates of Providence, the Christian world having “in reality no other sovereign than Him to whom alone all power belongs.” And it cordially invited all the powers of earth to unite with these three sovereigns in establishing international peace and good will. And ultimately all the sovereigns of Europe except the pope, the sultan, and the king of England signed this strange document.

We may smile at this affair; but there is no shadow of doubt that in its beginnings it was the work of sincere though misguided enthusiasts. The czar Alexander was clear-headed enough to see that this scheme logically involved the granting of liberal constitutions by all princes to their peoples; but the trend of the world’s course was too strong for him, and that which he had devised in his religious zeal for the good of the people of Europe resulted in several long decades of tyranny and oppression secured and made

doubly strong by the pseudo-religious sanctions behind it.

A SOUL-CRUSHING DESPOTISM

Surely the lesson is for us. Whenever we see any persons or any set of persons trying to establish the kingdom of Christ in this present order of the world, it is time for us to look out. And when we see this thing attempted on a world-wide scale, with all the blare of international trumpeting and world-wide enthusiasm, as will surely be the case at the close of this war, or as soon as a little lull is discernible in the tumult, then it will be time for the whole world to look out.

Soon after the Deluge, the people attempted to form a stable and true federation of all humanity, to prevent a scattering abroad on the face of the earth and the de-

velopment of individualism. The Lord interfered and stopped that Babel scheme, for He saw that such a plan would result in a great soul-crushing despotism that would effectually banish liberty from the earth. But with the Lord, all things are accomplished in the fullness of time. And in the end of the ages, when sin has run its course, when men have shown their determined disregard of the principles of His word, He may allow men to show, for a little season, what they can and will do in their own way and apart from Him.

But Christ refused to be crowned king of this world while here upon earth, and He has delegated no set of men to start a similar movement to make Him sovereign of the world as it now is. Any attempt to do so must inevitably result in oppression and tyranny.

ACCUSED of TREASON

THE CHARGE BROUGHT AGAINST THE DEFENDERS
OF RELIGIOUS LIBERTY BY THE ADVOCATES
OF COMPULSORY RELIGION

By CHARLES S. LONGACRE

THE Bible contains many remarkable prophecies concerning earthly kingdoms and nations forming alliances with religious organizations for the purpose of trampling “the truth” “underfoot,” and



“This new nation, which was to arise at the time the papal power went ‘into captivity,’ was evidently the United States.”

crushing “the saints of the Most High.” The books of Daniel and the Revelation abound with such prophecies.

AMERICA POINTED OUT IN PROPHECY

In the thirteenth chapter of Revelation, a prophecy is recorded which, according to all Protestant Bible commentators, gives a striking prophetic outline history of the papal power. It tells of its rise, its persecuting reign for twelve centuries, the “deadly wound” that it received, and how this “deadly wound was healed.”

It also tells of “another beast,” or earthly power, which was to arise and exercise “all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast [the papal power], whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”

This new nation, which was to arise at the time the papal power went “into captivity,” was evidently the United States. It was the only nation that was “coming up out of the

earth . . . like a lamb”—the symbolism of Christian principles—at the time the papal power was politically “killed with the sword,” and its representative head led “into captivity.”

The United States government was to “make an image to the beast,” or papal power. An image is a likeness, or facsimile. What was the papacy?—It was a union of church and state, setting aside the true worship of God, and making “war with the saints,” “to overcome them.” Accordingly, we must look in these United States for a coalition between the religious organizations and the civil power, if we are to have a reproduction, or likeness, of the papal power.

WILL ISSUE A DEATH DECREE

The Bible foretells the rise of a religious power in the United States which will decree the death of all who refuse to do it homage. In unmistakable language, John the revelator thus described this power:

“And he had power to give life unto the image of the beast, that the image of the beast should both speak [enact laws], and cause that as many as would not worship the image of the beast should be killed.” Rev. 13: 15.

Just before the end of all earthly scenes, the nations of the earth are to combine their forces, and “make war with the remnant” of God’s people, “which keep the commandments of God, and have the testimony of Jesus.” Rev. 12: 17. Since it is evident that we are living “in the last days,” we ought to be able to see some indications of religious organizations combining in the United States for the purpose of controlling the state and punishing so-called heretics with death.

Such a religious organization has arisen, declaring that Seventh-day Adventists, who have opposed its schemes in behalf of religious legislation—especially Sunday laws—are traitors and worthy of the death sentence.

DEFENDERS OF LIBERTY ACCUSED OF TREASON

In the October (1915) issue of the *Christian Statesman*, the promoters of the *Liberty* magazine were declared to be guilty of “treason” against the government, because they dissented from the ideas of the National Reformers, and from their schemes to establish “a national religion” in the American republic. A person who is guilty of treason against the government merits the death penalty.

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MAMMOTH MASS MEETINGS IN PITTSBURGH

Sunday, March 12

WE were all anxious, wondering if the times were propitious for a good audience. There were to be many mass meetings throughout the city.

If the environs are counted, the population of Pittsburgh is about one million. We had looked the town over to find a hall to which to call the public. There was none available. We took the newspapers, and looked over the list of theaters. One by one, our chances began to disappear. Finally we called up the Pitt Theater. It is one of the best and largest in the city, and the most modern. It has a beautiful pipe organ, of a make of which there are only three in North America — one in Denver, one in Seattle, and one in Pittsburgh, the one in Pittsburgh being the largest of the three.

Mr. Patch, the manager of the theater, wanted to know for what we desired it. We said, "To hold a mammoth religious meeting Sunday night." He asked us to come down the next morning at eleven o'clock to see him. So we went.

WORLD WAR A SUBJECT OF PROPHECY

After we were ushered into his office, the manager desired to know for what purpose this big meeting would be held. We told him, "For religious purposes." Then he asked us if we were going to "pound" other denominations. We replied, "Mr. Patch, we believe that this great war now involving Europe is a subject of prophecy, and we want to tell the people of Pittsburgh about it."

"Well, gentlemen," he said, "if that is your object, I am with you, for I believe the lesson of this war is an awful one. I think the American people are supinely indifferent to the terrible train of events. I am a born American, and have traveled all over the world; but I think that we people in the United States are the most luxurious and pleasure-loving, and unless something is done, we are in for a terrible thrashing."

I said to him, "My dear sir, this condition of affairs is exactly what is prophesied in the Scriptures; and we desire to set forth not only the prophecy — the prediction — but also the fulfillment." He replied: "Very well. I usually rent this theater for \$100 a night, but I will let you have it for \$75. Moreover, I shall be glad to publish an account of your meetings in my little theatrical journal, and help you on."

We rented the theater, and announced our opening meeting under the title, "The Call to Arms — Is America Yet to Be Involved?" Arthur G. Daniells, president of the General Conference, had been requested to present the subject of the evening.

We reached the theater by six o'clock. The crowd was waiting before the doors. By seven o'clock, the place was filled; and although, according to our announcement, we should not be-

GREAT CONCOURSES OF PEOPLE SEEK A SATISFACTORY EXPLANATION OF THESE TROUBLOUS TIMES

By BENJAMIN G. WILKINSON

gin until about 7:45, we decided to begin at 7:20. Before the address of the evening was given, a request was made of the audience for an offering to help defray expenses, and they responded with \$131.45. A remarkable interest was manifested during the entire program, and many expressions of approval were heard. After the address was over, we stated that all who would hand in their names on little slips of paper, would receive a copy of the lecture of the evening. We obtained the names and addresses of seven hundred people.

Sunday, March 19

WOULD the people come again? The topic for the night was, "Armageddon, or, Changing the Map of the World." Again we were favored with extra help. Dr. Irving J. Morgan, who is organist for John Wanamaker at Philadelphia, had kindly offered to play for us. He was formerly organist of Trinity Episcopal Church, and director of music in the Pittsburgh University. After the St. Louis exposition, Mr. Wanamaker purchased the big pipe organ that was there, which is considered the largest of the world, to install in his big store at Philadelphia. Dr. Morgan was called from Pittsburgh to take charge of Wanamaker's musical interests, and to be organist for the big organ.

By 6:30, the auditorium was filled. We had been able to seat nearly three thousand people, and about one thousand had been turned away. All the boxes were filled with people who would recognize the value of the subject considered. Mr. Daniells presented his theme forcibly, backed by quotations from eminent authorities. We could all see that the audience was being instructed.

The call for an offering resulted again in a donation of \$132. About eight hundred more people passed in their names and addresses, asking that the lecture of the evening be sent to them. Among these names we note those of three ministers and many prominent business men. It is apparent that the people are coming to hear something that they desire to hear. This great audience, which packed the theater, occupying every seat and all available standing room, stayed throughout the program, nobody leaving.

Sunday, April 2

WE were unable to secure the theater for the Sunday night previous, it having been secured ahead of us; but according to promise, Elder A. G. Daniells returned the night of April 2, to address again the Pittsburgh public. Having had a break of one week, and things being not so propitious, we wondered whether there would be any audience; but by seven o'clock, not only the main auditorium, but the second gallery, was filled, with some in the



The overwhelming magnitude of the present war has stunned the world. Its unprecedented ferocity has called forth the universal question, What do these things mean? When a clear-cut, reasonable answer is offered, based upon the unequivocal prophecies of the Bible, the world turns an eager ear. This is evidenced by the monster mass meetings now going on in Pittsburgh, Pennsylvania, Portland, Maine, and other large cities of the East. We are sure our readers will greatly enjoy the interesting report of the mammoth Pittsburgh meetings furnished by Benjamin G. Wilkinson.

EDITOR.

third gallery. In all, it was an audience of about one thousand seven hundred people.

The Lord greatly blessed Elder Daniells in the presentation of his theme. The subject of the address was, "After the War—What?" The Spirit of God came into the audience. Evidently the speaker, realizing that this was the last night he could be there, felt called to speak more directly, in a heart-to-heart fashion, with his audience, especially as in the last moment he dwelt upon the vital value of a moment of probation. There was a tender feeling throughout the building.

COMPLICATIONS IN THE FAR EAST

After the meeting, many kind expressions were heard in reference to the address of the evening. The collection from the audience amounted to \$84.63. Some friends a little later raised the amount to \$95. No special effort was made to call for names that night, but a large number of people passed in their names and addresses to receive the lectures of the two previous evenings.

We regret that through miscarriage of manuscript, these lectures had not yet appeared. An explanation was made to the public, so that they might not think we were dilatory or negligent.

We deeply regretted that Elder Daniells could not be secured to carry on the Sunday meetings. However, as he had made previous appointments throughout Maine, the brethren decided to select a substitute speaker and see if the work could in some way be carried on. So announcement was made that on Sunday night, April 9, the president of the Columbia Union Conference would endeavor to continue the theme of the past three nights, his subject being, "Complications Now Arising in the Far East Which Threaten the Permanent Peace of the World—A Bible Prediction."

Sunday, April 9

THERE was now a change of speakers.

Easter oratorios and cantatas were being given in all the churches. Would the public now cease to favor us with their presence? Public notices, as on the three previous occasions, were printed in the leading newspapers, announcing both the subject and the speaker. We were also glad to announce again the presence with us of Dr. Morgan, from Philadelphia, who had volunteered to return and assist further.

By 6:30, the main auditorium and the second gallery were filled. Before Dr. Morgan began his pipe organ prelude at seven o'clock, the people began to come into the third gallery. Some of the theater men calculated that there was an audience of about two thousand people; and this great audience sat throughout the two-hour program, none leaving before the close.

Considerable Scripture was used in the presentation of the theme of the evening. Attention was called not only to the Bible as the greatest piece of literature in stirring the ideals and spirit of men, but also to the vital importance of the book of Revelation. Like the beautiful tile roof to a fine mansion, so the prophecies of the book of Revelation make a splendid termination to the sacred canon of the Scriptures. The Apocalypse, it was said, is the observation car to the train of time that sweeps down the track of centuries; it is the deep and far-reaching background of history; it is the grand finale to the game of life.

This evening, the audience responded with a donation of over \$112. Nearly three hundred persons handed in requests for literature, that they might read somewhat on the subject matter of the evening. The speaker and his coworkers left the platform while the last double quartet was singing, and passed

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TRANSFORMED by a BOOK

Let the cross of Christ be made the science of all education, the center of all teaching and all study.

By the late MRS. E. G. WHITE

THE whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels.

CHOOSING THE BETTER PART

The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God, and meditate upon it, as they should. The lack of firm, decided will power, which is manifest in life and character, results from neglect of the sacred instruction of God's word. They do not, by earnest effort, direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practice them in the life.

The truths of the Bible, received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.

The mind that is earthly finds no pleasure in contemplating the word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which to the earthly mind was a desolate wilderness, to the spiritual mind becomes a land of living streams.

FOOD FOR THE SOUL

The knowledge of God as revealed in His word is the knowledge to be given to our children. From the earliest dawn of reason, they should be made familiar with the name and the life of Jesus. Their first lessons should teach them that God is their Father. Their first training should be that of loving obedience. Reverently and tenderly let the word of God be read and repeated to them, in portions suited to their comprehension and adapted to awaken their interest. And above all, let them learn of His love revealed in Christ, and its great lesson:

"If God so loved us, we ought also to love one another." 1 John 4:11.

Let the youth make the word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Thus through faith they come to know God by an experimental knowledge. They have proved for themselves the reality of His word, the truth of His promises. They have tasted, and they know that the Lord is good.

WONDERFUL POSSIBILITIES BEFORE US

It is our privilege to reach higher and still higher, for clearer revealings of the character of God. When Moses prayed, "I beseech Thee, show me Thy glory," the Lord did not rebuke him, but He granted his prayer. God declared to His servant, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. 33:18, 19.

It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word, and reflected from the face of nature, more and more fully will declare Him "merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6.

In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness.

For those who thus lay hold of the divine assurances of God's word, there are wonderful possibilities. Before them lie vast fields of truth, vast resources of power. Glorious things are to be revealed. Privileges and duties which they do not even suspect to be in the Bible will be made manifest. All who walk in the path of humble obedience, fulfilling His purpose, will know more and more of the oracles of God.

The precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love.

And the natural powers are enlarged because of holy obedience. From the study of the Word of life, students may come forth with minds expanded, elevated, ennobled. If they are, like Daniel, hearers and doers of the word of God, they may advance as he did in all branches of learning. Being pure-minded, they will become strong-minded. Every intellectual faculty will be quickened. They may so educate and discipline themselves that all within the sphere of their influence shall see what man can be, and what he can do, when connected with the God of wisdom and power.

THE inspired record tells us of the disciples' being "all with one accord in one place," the place where the Lord wanted them—each in his own place, not in nor seeking another's place. Acts 2:1.

M. A. H.



"THE battle of that great day of God" at Armageddon, foretold in the prophecy of Rev. 16: 12-16, seems ominously near. It is almost in sight. The great war now raging in Europe and Asia Minor is preparing the nations for Armageddon. So great and so terrible is this war, that it is called by many the war of Armageddon.

As dreadful as this devastating struggle is coming to be, it is not yet the Armageddon of the Apocalypse. There are specifications of the prophecy yet to be fulfilled before "the battle of that great day of God" can be fought at Armageddon. One of these is the utter overthrow of the Turkish empire, not only in Europe, but in Asia as well. The disintegration of Turkey has been going steadily and surely on for a hundred years. Now its downfall is definitely decreed by the great powers of Europe, and the decree is being executed. Its western boundary has already been pressed toward its center until it is within a few miles of Constantinople, the heart of the empire. Now the allies are steadily pressing the eastern boundary back toward the center.

A NATION IS DYING

The tragic character of what is now taking place in Turkey is expressed by Albert Bushnell Hart, professor of history in the university of Harvard, as follows:

"Tragic as are the obsequies of a soldier, how much more tragic are the obsequies of a nation, the last ceremonies over a proud empire which for half a millennium has caused its people to rejoice and its enemies to tremble!

"That is what the world is witnessing now. The sick man of Turkey is dying at last. The government offices are open; Constantinople is there; twenty millions of Turkish subjects still live; hundreds of thousands of men are called soldiers, and a score of vessels name themselves a navy. Nevertheless Turkey is seeing its last days. It may live weeks, months, perhaps a few years; but the end is in sight; the country is dying."

And that is precisely what the prophets foretold. Daniel said, "He shall come to his end, and none shall help him." Dan. 11: 45. John said Turkey would be "dried up." And both of these prophets declared that Turkey's end would be accompanied by the greatest trouble the world has ever known. Said Daniel, "There shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12: 1. John declared that when the Turkish empire should be "dried up," the way would be "prepared"—made ready—for the deceived, war-maddened nations to gather at Armageddon for "the war of the great day of God, the Almighty." Rev. 16: 13-16.

A UNIVERSAL PROCLAMATION OF WAR

While Turkey is being "dried up, that the way of the kings of the east might be prepared," the "spirits of demons, working signs," are going "forth unto the kings of the whole world, to gather them together unto the war of the great day of God."

These predictions were written thousands of years ago, and now they are in process of fulfillment. Though the great Armageddon is not yet being fought, nor has that awful "time of trouble" gripped the world, these events are

ARMAGEDDON TO BE FOUGHT IN PALESTINE

CAN WE KNOW WHEN THIS WORLD GATHERING
OF THE INFURIATED NATIONS WILL TAKE PLACE?

By ARTHUR G. DANIELLS



approaching with alarming rapidity. The generation now living is watching the fulfillment as it is told each morning in the daily papers. How serious these daily events are! How full of meaning to the world! Oh that all living would see and realize their meaning!

The prophet Joel foresaw this time and the tremendously serious events now occurring. He saw the war spirit, the anger of the nations. He heard the universal proclamation of war. He saw such colossal preparations for war that it appeared as though the nations were turning their implements of agriculture into instruments of warfare and destruction. He saw the nations—awakened, aroused, maddened—gathering in the land of Palestine for battle. And there he saw their overthrow and utter destruction. His prophecy should be read with the greatest care by all the world just now. Here is his graphic description:

"Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.



THE TIME AND PLACE OF ARMAGEDDON FORETOLD

This world-gathering of the infuriated nations for battle takes place when "the day of the Lord is near." The war they will wage will be "the war of the great day of God" foretold by John in the Revelation.

In this terrible time, "the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 16. Daniel gives the same assurance. He says: "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

These prophets all agree as to the time of this world war. It is when the day of the Lord is near. They all agree, also, regarding the general place of gathering for the last great clash of the nations. They all name the land of Palestine as the storm center around which the nations will gather. Daniel points to "the glorious holy mountain," John names Arma-



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THE LOST BIRTHRIGHT

*Only One Way to Regain the Forfeited Treasure
Triumphantly Recovered by the Son of Man*

By WALTER E. GILLIS

LIFE eternal is what every thoughtful soul supremely desires. And rightly so. Made in the image of God, it is man's birthright to have fellowship with his Creator. But man forfeited his birthright. And because of this the Scripture says, "There is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Tim. 2:5.

ONLY ONE AVENUE OF ESCAPE

It was for the purpose of acquainting man with the plan for his redemption, and the way in which the Mediator had qualified Himself for His office, that the whole sacrificial system recorded in the Scriptures was established. So sacred was the law transgressed, that its Author, even to save His divine Son, could not alter it—and every sacrifice offered, emphasized this fact.

But one avenue of escape could be opened for the sinner; namely, "We see Jesus, who was made a little lower than the angels for the suffering of death; . . . that He by the grace of God should taste death for every man." "Who being the brightness of His [God's] glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 2:9; 1:3.

Since death had come by man, life from the dead must also come by man. For the accomplishment of this, a divine incarnation must take place.

CLOTHED WITH HUMAN FLESH

And it did, for the record says: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23; Isa. 7:14. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "And being made perfect, He became the Author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchisedec." Heb. 2:14-18; 5:9, 10.

HID BEHIND A REFUGE OF LIES

The first three chapters of Genesis record the creation of man and his lapse from perfection. The excuses offered by the recreants show too plainly how reprobate their minds had become. The once pure and holy pair were willing now to screen themselves behind a refuge of lies.

Their lives were forfeited to the broken law. They were out of harmony with heaven's order. Just as the ferment trans-

forms the delicious fruit of summer into the deadly intoxicant, so had transgression transformed the lives of these first dwellers in Eden. Excuses could not shield them. The fatal draft will yield to but one antidote; and "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

To the guilty pair, the promise was spoken: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

A BEQUEST FROM THE FIRST TRANSGRESSORS

The only-begotten Son of God was the seed promised; and from that day until the consummation of the promise, a carnal and a spiritual nature battle for the supremacy in the life of every individual. Spiritual victory always involves earnest effort, conflict, and controversy; while the opposing carnal nature needs but to yield to inclination. Spiritual

IN the beginning, man talks with God face to face. Transgression of heaven's law debars him from the divine presence. Christ, the only-begotten Son of God, sacrifices His position, and by incarnate birth, connects with the human family, and redeems Adam's failure. He is caught up to heaven, and there, in the presence of God, pleads His victory in behalf of every one who will accept by faith the merits thus freely offered. The veil that so long separated man from direct intercourse with God, was rent from the temple when Christ sealed His sacrifice with His lifeblood; and now, with no separating veil between, He occupies a seat on the throne of eternity, and God proclaims, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.



liberty is the child of conquest, while its foe is the license that comes as a bequest from the first transgressors.

It was the purpose of the Creator that man's body should be a temple for the indwelling of the Spirit of God (1 Cor. 3:16, 17); and "where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

The Creator has loved man unceasingly, and has placed the livery of heaven under commission for his redemption. Heb. 1:14. And in the days of types and shadows, He said, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. The angel-figured veil that separated the holy from the most holy place would constantly remind the worshiper of his need of a Saviour, and of how his transgressions had separated him from God; just as, before its withdrawal from the earth, the angel-guarded

gate of Paradise had served as a reminder to the antediluvians.

REDEMPTION A PERSONAL MATTER

The first recorded sacrifice was that of Cain and Abel—that of Cain being rejected, and that of Abel being accepted. This episode clearly indicates that the plan of redemption is for individuals, and not for families, communities, or nations. Israel as a nation might serve the Lord, but the yearly cleansing of the temple required that "ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . FOR WHATSOEVER SOUL IT BE THAT SHALL NOT BE AFFLICTED IN THAT SAME DAY, HE SHALL BE CUT OFF FROM AMONG HIS PEOPLE." Lev. 23:27-29. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ezek. 18:20.

THE FOLLY OF HUMAN WISDOM

The vast majority of mankind refused to accept by faith the promised Saviour prefigured in the sacrifices of those who worshiped God; and even those who worshiped, at times lapsed into formalism, and ascribed saving virtue to the blood of slain lambs, when in reality these creatures only shadowed forth the promised "Seed," "the Lamb of God," whose blood alone could atone for the transgression of the divine law.

Through successive ages, formalism, hypocrisy, and pagan unbelief as it were imprisoned the truth. But during these apparently unfruitful years, God was permitting men to make the experiment of finding out God by their own wisdom—not to demonstrate their inability to His satisfaction, but that men themselves might see that they could not obtain a knowledge of God and of Jesus Christ save through the revelation of His word and Holy Spirit. When Christ came to the world, the experiment had been fully made, and the result showed that the world by wisdom knew not God.

REACHED THE CLIMAX OF REBELLION

When the world of men had reached the climax of rebellion against God, the Christ was born, in harmony with the predictions of a voluminous line of prophecy covering a period of four thousand years. For thirty-three years, HE AS A MAN LIVED A DIVINE LIFE. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:7-9.

Christ having accomplished His earthly mission, the foreshadowing sacrifices and temple ceremonies ceased. "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the services perfect, as pertaining to the conscience."

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood ["without shedding of blood is no remission"—Heb. 9:22] He entered in once into the holy place, having obtained eternal redemption for us. . . . And for this cause He is the Mediator of the new testament [Jer. 31:31-33], that by the means of death, for the redemption of the transgressions that were under the first testament [Ex. 19:1-8], they which are called might receive the promise of eternal inheritance. . . . So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:11, 12, 15, 28.



The Message of Beauty

By L. A. Reed

ON the canvas of a physical world, the Master Painter has touched into a radiant vision of beauteous glory the revelation of His holiness, His forbearance, and His care. By the dusty roadside, beauty smiles up at us from the face of the humble weeds, whose flowerets, closely viewed, ravish us with wonderment and awe. Over the arid desert arch skies of unwonted purity, where gorgeous sunsets and star-spangled heavens vie with each other in entrancing the reverent soul. A mere mite of diatomaceous earth peeps up at us through the microscope, revealing a world of beauty, startling our imagination, and baffling our wisdom.

THE PLEDGE OF GLORIOUS PERFECTION

The sunlight of the arctic flames in the icy caverns of the mighty glacier, to shame the magnificence of kingly palaces; and the turquoise blue of their cold crystals warms the heart with their deep appeal.

The sunshine of the tropics irradiates in wondrous splendor from the iridescent plumage of brilliant birds; and huge flowers, orange and scarlet, flash in contrast with the vivid greens of their luxuriant foliage.

The rolling, plummy clouds have for us uncounted thoughts of beauty as we look up through the airy aisles of angelic chapels into "the shekinah of the blue."

Even that which has been cursed and degraded by sin, still manifests some token of beauty, some hope of the attainment of perfection. On the thorn bush blooms a profusion of beautiful blossoms, and in the sweetbrier's perfume we breathe ourselves into an unconsciousness of briers that disturb and annoy.

Beauty in the world is but the shining there of the brooding love of God. It is God's pledge that where beauty now rests shall some day be seen the full reflection of the Creator's glorious perfection. Beauty is an earnest of the glories yet to be. It is a promissory note from God that on some glad to-morrow the world shall be all beautiful and glorious forevermore. We receive here a portion of beauty to prepare us for the effulgent glories of the coming kingdom of the eternal world.

God gives us beauty as we toil at our tasks, to illuminate life with thoughts of His love and care, that we may not be so bound down with a sense of duty as to lose the sense of beauty.

SWEETNESS OUT OF TRIAL AND TOIL

The earth is cursed with sin — we doubt it not. In dust and grime, in sweat and blood, in pain and sorrow, in sickness and death, in darkness and gloom, in cold and storm, in calamity and crime, in ruin and degradation, we read the unchanging mandate, "Cursed is the ground for thy sake."

"Cursed!" A hard word that, disheartening and abhorrent; but even so, it is for our sakes that the earth is cursed — not to dishearten and degrade, but to discourage sin, and educate to righteousness. All the sad, unpleasing things of life are ordained for our betterment, if we will but have it so. Even the thorns and the thistles, the difficulties and trials of life, are appointed for our good. All work for us "a far more exceeding and eternal weight of glory" when we accept in resignation these appointments of His love.

There are thorns upon the roses, but the roses are not thereby hindered from being most beautiful. In spite of thorns, they bud and bloom to full perfection, and throw their fragrance without stint upon the summer air. They teach us that the sweetest things of life come out of the greatest trials and difficulties. They teach us that the rarest, sweetest characters are the products and triumphs of the life of trial and toil.

They are but living samples of that ever mysterious working

by which Golgotha, the place of death, became Calvary, the place of life; by means of which the rock-hewn sepulcher was but the gate to immortality. They speak to us ever — these roses from amidst the thorns — of that love which has ordained for us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," that God may ever be glorified through a power by means of which "He is able even to subdue all things unto Himself."

CAME NOT BY CHANCE

And if perchance we should miss this message of the beauty of God's holiness mirrored for us in the world about us — if we miss the message in the clouds and in the rain, in the springing grass and the radiant flowers, in the care-free song of the birds and the soft sighing of the summer breeze — we may not mistake the message revealed for us in the life of the Son of God, a message brought to us from the far-away land — the message of the nearness after all, and the goodness beyond all, of a yearning Father, and His tender love and care for the children of men.

As borne to us by the radiant angels over the glory-lighted hills of Judea, we know that the message of heaven to earth is one of "peace" and "good will."

God is the fountain from which all beauty and glory and love and tenderness flow. The beauty of the wayside weeds did not originate in themselves. The matchless splendor of the skies did not come into being of itself. The throbbing of love in the breast of a bird, and the thankful warblings of its joyous heart, did not spring spontaneously out of its little life.

The beautiful painting, breathing, in color and form, the nobility of its art, is not a work of chance; it is the wonderful product of a marvelous genius, brought to its excellence only after years of painstaking labor and purposeful toil. And as truly, the beauty of the world is the direct result of God's purpose and thought for us.

GARNISHED THE UNINHABITED PLACES WITH BEAUTY

Men have come upon beauty in strange and unexpected places. They have for the first time looked through the microscope, and been startled by the vision that through all the ages had been hidden from the eye of man. They have sounded the fathoms of the ocean, and come upon splendors and glories that for all the centuries had not been seen or imagined. Men have paced the trackless wilderness, where human foot had before not touched, to find there beauties beyond the appreciation of human heart.

Thinking then truly, man sees that beauty is not merely a message to man, but the manifestation of the Creator's life and character. As a painter delights to picture his conceptions of beauty and nobility, so God delights to make the works of His hands transcendently glorious.

As He loves beauty, He has sown the uninhabited places of earth with a rich profusion of plants and flowers. In the Alpine valley of the Andes He has lavishly strewn the gorgeous blossoms of rare and varied orchids, and even along the



ridges of almost inaccessible mountains; and in the deep caverns of earth and sea He has dropped, with rich bounty, rare and priceless gems. He has shown His matchless grace by perfect forms and ravishing colors in soundless deeps of the ocean, by splendid sunsets over unvisited seas, by enthralling landscapes in savage wilds, and brilliant auroras of unearthly radiance around the untrodden pole.

APPROACHING THE WORLD OF SPIRIT

God is the same. Whether known or understood or appreciated, He is nevertheless the same. He is a lover of the intrinsically beautiful. Whether other eye ever shall see or other heart appreciate, He has made all things beautiful in their times.

And so the beauty of the unseen places of earth lights up the beauty of the unseen God of heaven, bearing witness to the constancy of His character, and the tender faithfulness of His love toward all that He has created.

For manifestly this beauty is as intentional, as directly purposed, as the beauty of the artist's creation. The beauty of the world is not accidental. *Beauty is merely the material world approaching, through the will of God, as nearly as is possible, the world of mind and spirit; and the purpose of this approach is for the feeding of the souls of men.*

How varied, too, is this approach!

Before we could have lumber and wood, we had beautiful forests, giant trees, witcheries of festoon, dancings of light and shade. Before the linen was woven into the cloth, there were the perfect blue flowers of the flax, and its charming linear leaves. The corn grows in the field with the poppies and the wild verbenas, the ivy-leaved morning-glory climbs its stalks, and the mint perfumes its roots. In the grass bloom the daisies and the clover, the buttercups and the violets. And before the fruit of summer and autumn, there came in the springtime the clouds of blossoms and their swinging censers of perfume.

All these things teach us that labor and use are not ends, but means. The peas and the beans may feed our bodies, but their butterfly blossoms feed our souls.

Shall we fail to grasp the logic of this array of beauty? Does it not say that since God has provided the seemingly unnecessary and superfluous things, He will also provide the necessary and the soulful things?

THE BEAUTY OF HOLINESS

The blossom is the promise. It says to us, "If God provides me, a seemingly unnecessary thing, will He not provide after me the food seed, the necessary thing?"

When we see a home set around with beautiful flowers, trees, and all elements of beauty, we know that the owners are not so poor but that they can spend enough time to make home beautiful. Thus in the lavish beauty in the world displayed, we read the infinite wealth of God. We receive the message, "If God can do all this which merely gives pleasure and delight, will He not do all that we really need and long for?"

Man is not to live by bread alone, but by every thought of God. If man's life does not partake of the higher things, it will be but a partial and impoverished life.

But the beauty which God displays is not merely an outward shining. It is the manifestation of a beautiful character. In the Bible, it is called "the beauty of holiness." Beauty, glory, is but the visible outflow of God's character, which first of all and most important of all is "all glorious within."

It is this beauty, the beauty of holiness, that we should love and live. It is this beauty, the beauty of holiness, that shines as a partial manifestation from the physical world. And it is this beauty, the beauty of character, that we should seek to put upon and within mankind.

In the life of Christ, the beauty of God's

holiness shines forth undimmed, though veiled in sinful flesh.

It is well for us to read the message of beauty in the clouds and in the rain, in the bursting forth of vegetation, and the vocal melody of the birds. All, however, are but whispers of a harmony that, full rounded, swells into the chorus anthem of the Christ life, declaring that God is love.

Armageddon

(Continued from page 5)

geddon, and Joel designates the Valley of Jehoshaphat.

These places are all in the land of Palestine. "The glorious holy mountain" (Dan. 11:45) is Mount Zion, on which Jerusalem stands. Dan. 9:16; Zech. 8:3. Armaged-



He
Cometh

By
WORTHIE
HARRIS
HOLDEN

SING, all ye dwellers in Zion,
Jesus is coming again.
Join in the march of His triumph,
Step to the gladsome refrain.

Shout, for He cometh in glory
Quickly, reward to bestow;
Herald the Conqueror's advent,
Tell it wherever you go.

don, named by John (Rev. 16:16), is also in Palestine. Of this place Johnson, in his "Universal Cyclopedia," says, "Armageddon (Mount Megiddo): the Plain of Esdraelon, the great battle field of the Old Testament."

The definition given in the "Encyclopedia Americana" is as follows: "Armageddon, the great battle field where occurred the chief conflicts between the Israelites and their enemies. The name was applied to the tableland of Esdraelon in Galilee and Samaria, in the center of which stood the town of Megiddo, on the site of the modern Lejjun," the Roman Legio.

THE ROYAL CITY OF JEZEBEL

According to these definitions, Armageddon embraces more than the town and mountain of Megiddo. It stands for the whole Plain of Esdraelon, in which Megiddo stood. Of the Plain of Esdraelon Hastings gives an excellent description. Although somewhat lengthy, it is worth reading. He says:

"Esdraelon.—This is the Greek way of writing the Hebrew name Jezreel—"God soweth"—the royal city of Ahab and Jezebel, which, standing on the eastern edge, gave its name to 'the great plain' of central Palestine. . . . It may be described generally as triangular in form. It is bounded by irregular lines, drawn from the foot of Carmel, along the northern edge of the low hills which join Carmel to the Samaritan mountains to Jenin; from Jenin to the base of Mount Tabor; and thence under the Nazareth hills back to Carmel. The southern boundary is the longest, extending some twenty miles; the other two are nearly equal, being each about fifteen miles in length. . . . We have

practically one continuous plain from the seashore to the lip of the Jordan Valley. There is the Plain of Acre, running up to the gorge at the eastern end of Carmel; the great central plain spreading north and south, and rolling east to the base of Gilboa and Little Hermon, the general elevation of which is about 200 feet above the sea level; then the Vale of Jezreel, which, in the twelve miles from Zerim to Beisan, sinks 600 feet before falling steeply into the Jordan Valley. . . .

"The plain owed its importance chiefly to its central position, and to the great highways that lay athwart it. The main gateways of entrance were five in number: (1) that coming down from the north between Tabor and the Nazareth hills, guarded by the fortress on the mountain; (2) that from the east, up the Vale of Jezreel, commanded by this city; (3) the approach from the south by Jenin; (4) that up Wady Arah into the plain by the old stronghold Megiddo, now Lejjun; (5) that through the pass under Carmel, from the Plain of Acre. . . .

"During the long period of the Jewish wars, the plain often resounded with the tramp and the noise of battle. In the vision of the Jewish-Christian seer (Rev. 16:14, 16), the most fitting place whither 'the kings of the whole world' shall be gathered 'together unto the war of the great day of God, the Almighty,' is the level reaches, so often drenched in blood, which take their name from 'the place which is called in the Hebrew tongue Har-Magedon.'"—"Dictionary of the Bible."

THE CROSSROADS OF EMPIRES

"Esdraelon," Hastings tells us, "is the Greek way of writing the Hebrew name Jezreel." Of Jezreel the Schaff-Herzog encyclopedia says:

"Jezreel is the largest plain in the mountain land of Israel, and is therefore called the 'valley' (Judges 5:15; 1 Sam. 31:7), and 'the great plain' (1 Macc. 12:49). It was of great significance in commerce, and the road from Egypt led by three branches to the southern edge of the plain and continued northwest to the coast, northeast to Tabor and Damascus, while the eastern edge was crossed by the road from Samaria to Galilee. This made it a continual cause of strife.

"The Israelites first gained possession of it by the victory of Barak and Deborah (Judges 5), though the Canaanites retained possession of Megiddo, Ibleam, Taanach, and Dor until the time of the kings (Judges 1:27)."—"The New Schaff-Herzog Encyclopedia of Religious Knowledge."

The Valley of Jehoshaphat is explained by Fausset as follows:

"Valley of Jehoshaphat, Joel 3:2, 12, parallel to Zech. 14:2-4. . . . As Jehoshaphat means the 'judgment of Jehovah,' 'the Valley of Jehoshaphat' is probably the general name for the scene of His judgment. . . . The word in Joel is *Emek*, which means a spacious valley, not a narrow ravine (for which the term is *nacha*), such as the Valley of Kedron. In Joel 3:14, 'the Valley of Jehoshaphat' is called 'the valley of decision,' or 'excision,' where the foes shall meet their determined doom.

"'Armageddon' in Rev. 16:16 corresponds: from *har*, a mountain, and Megiddo, the Valley of Jezreel, the great battle field of Canaan, where godly Josiah fell before Pharaoh Necho. Some great plain antitypical to the two valleys will probably be the scene of the last conflict."—"Critical and Expository Bible Cyclopædia."

From the scriptures to which reference has been made, and from the definitions and explanations given by reliable scholars, it seems plain that the general gathering place of the nations for the war of Armageddon is in Syria and Palestine, along the eastern shores of the Mediterranean Sea.

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Signs of the Times

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

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

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CENSORING OUR FREE PRESS

A Deeply Significant Undercurrent of Feeling Coming to the Surface

DURING the present session of Congress, there have been three bills introduced that, should they become law, would place in the hands of the postmaster-general alone the power to censor the American press. One of these bills was introduced by Mr. Isaac Siegel, of New York, and is known as House Bill No. 491. It reads as follows:

THREE DANGEROUS BILLS

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever a complaint in writing shall be filed with the postmaster-general that any publication making use of or being sent through the mails contains any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy, he shall forthwith cause an investigation to be made under his direction, and shall within twenty days after receipt of such complaint, if the facts contained therein are true, make an order forbidding the further use of the mails to any such publication; but nothing herein contained shall be deemed to prevent the postmaster-general from restoring such use of the mails to any such publication whenever it shall be established to his satisfaction that the publication has ceased to print or publish such prohibited matter, and given him satisfactory assurances in writing that there will be no further repetition of the same."

Another of the bills, introduced by Mr. John J. Fitzgerald, also of New York, reads as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the postmaster-general that any person is engaged, or represents himself as engaged, in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, scurrilous character, and if such person shall, in the opinion of the postmaster-general, endeavor to use the post office for the promotion of such business, it is hereby declared that no letter, packet, parcel, newspaper, book, or other thing sent or sought to be sent through the post office by or on behalf of or to or on behalf of such person shall be deemed mailable matter, and the postmaster-general shall make the necessary rules and regulations to exclude such nonmailable matter from the mails."

On March 27, the latest of these bills was introduced by the Hon. James A. Gallivan, of Massachusetts, and is entitled "A Bill (H. R. 13,778) Authorizing the Postmaster-General to Exclude from the Mails Certain Publications," and reads as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the postmaster-general shall make the necessary rules and regulations to exclude from the mails those publications the avowed and deliberate purpose of which is to attack a recognized religion held by the citizens of the United States or any religious order to which citizens of the United States belong."

The first one of these bills gives the postmaster-general the power, "whenever a complaint in writing shall be filed," to ex-

clude from the mails any publication with "any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy." It should be borne in mind, in considering measures of this kind, that false religions are the only ones that ever seek to enforce their doctrines and notions by civil law. There is only one apparent exception to this rule, and that is that perversions of the true religion of Jesus Christ have also sought for the same thing. But these perversions of the true religion of Christ would also come under the name of false religions; so, in reality, there is no exception to the rule.

It should also be remembered that not only Catholics, but Protestants as well, have secured the control of the civil power in many instances, and have persecuted, even to the death. Because a man is a Catholic, it does not necessarily follow that he will persecute; and because a man is a Protestant, neither does it follow that he will refrain from persecuting. But the false conception of the religion of Jesus Christ, in either a Protestant or a Catholic, will lead him to violate the great teaching of the Master, and turn persecutor.

The Master said, when He was here: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Matt. 24: 9, 10.

TRUE CHRISTIANS WILL BE PERSECUTED

On another occasion, we find the Master saying: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved." Matt. 10: 16-22.

The Bible is full of assertions that the follower of Christ will have persecution, that he will come under the oppression of men who would misuse the civil power; but nowhere do we find the follower of Christ authorized to join in forming combinations or federations that would enable him to control the civil power and seek to suppress those who might differ from him. Christ says to His followers: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16: 2.

UNLIMITED ONE-MAN POWER

The religion of the individual should be more highly cherished than any other treasure on earth; but to have some one merely speak against that religion does not hurt it in the least. To place in the hands of one man, the postmaster-general, a power that would permit him to say what men should publish, is a thing that is attended by so many dangers that whether we be Jew or gentile, Catholic or Protestant, we ought to rise up against it.

The measure introduced by Mr. Fitzgerald, allowing the postmaster-general to exclude from the mails "obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, scurrilous character," is dangerous not because it would exclude indecent and immoral publications from the mails, but because it places so much power in the hands of one man.

The United States is already abundantly provided with laws against the circulation, through the mails, of indecent and obscene publications. A measure of the character of this Fitzgerald bill has something back of it that is more far-reaching than the mere closing of the United States mails against what everybody would recognize as immoral literature. What is really designed is to get a central power in Washington that can be persuaded that publications are both "immoral" and "scurrilous" if they undertake to show that certain religions are out of harmony with the Bible.

TOO PROFOUND FOR HUMAN LAWS

Mr. Gallivan's bill would exclude from the mails all publications that "attack a recognized religion held by the citizens of the United States or any religious order to which citizens of the United States belong." Why ask for such a law? Christ, as abundantly shown in the scriptures already quoted herein — and many like texts could be added — forewarned His followers that they would meet persecution, that they would be spoken against; but nowhere does He instruct them that they are to seek to get laws that would compel others to yield to their views. The religion of Jesus Christ is too deep and profound ever to be touched by human law.

The word of God is living, active, and "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 12, 13.

It is the living word of the living God which can discern "the thoughts and intents of the heart." It alone is able to come into the life of the individual, and give him a religion and a Christian experience that will pass the test at the bar of God. No forbiddings of the state, in the way of prohibitive laws, can keep this religion from him; but such laws may be the means of persecuting and afflicting him. The true followers of Christ, in whatever ranks they are found, whether they may be marching under the banners of nominal Protestantism, or whether they may be looking to the triple crown in the city of Rome, must recognize these living principles of the living God.

We must recognize the great fact that there is no "creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do," and our consciences must be made conformable to His will, and we must recognize Him as our leader, and trust in His power and guidance, and not depend upon the broken reeds of the laws that men may make.

THE PRICE OF LIBERTY

The people of this nation have been educated to believe that freedom to speak and to publish our views through the press constitutes one of the chief foundation stones of liberty. Whenever or wherever people have been deprived of these God-given rights and privileges, despotism and tyranny have invariably been manifested. The only way that the liberty and freedom of acting and doing can be preserved is by allowing freedom of thought and of expression on the platform and through the press.

It would seem that these fundamental principles of liberty had been so well established in our nation that it ought never to be necessary to consider them as debatable questions; but, as one of our greatest American statesmen one time said, "Eternal vigilance is the price of liberty." If we would maintain our liberties, we must be on the alert to protect and to defend them. We must ever be awake to the fact that the

liberty we possess to-day may not be ours to-morrow, unless we keep the great altar fires of freedom continually alive.

It is a well-known and recognized fact that history is ever seeking to repeat itself. The conditions of to-day, the sentiments and the feelings of the people, are very much as they have always been throughout the history of the world; and when the feelings and sentiments of humanity get into wrong channels, we have always had tyrannies, oppressions, debaucheries, and everything that goes along with degradation. Then strong men have had to arise and sacrifice themselves to turn the course of history into the channels of freedom and liberty again. Is the pendulum swinging backward? Is the race seeking to make again some of the experiments of the Middle Ages that gave us despotisms in both church and state which every enlightened person recognizes as intolerable?

WORLD-EMBRACING RELIGIOUS DESPOTISM

Such bills as are quoted in the foregoing paragraphs would not be introduced in the United States Congress unless there was a sufficient sentiment back of them to warrant men in introducing them. It is scarcely ever the case that such measures come to the surface unless there is a deep undercurrent of feeling to push them out and to the front. And well may we raise the question, Are we to have another religious despotism in this twentieth century that will be world-embracing?

Those who are carefully following their Bibles, and believe the divine truth of that sacred Word, will readily call to mind that the great "beast" persecuting power of the Apocalypse is represented as having received a deadly wound; but "his deadly wound was healed: and all the world wondered after the beast. And 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?" Rev. 13: 3, 4.

The latter part of this thirteenth chapter of Revelation represents a great power coming into action right at the close of time, that gives this "beast" with the "deadly wound" its support, and the whole world is drawn under the delusions of its miracle-working despotism. These prophecies should be studied as never before in the world's history; for not only in the book of Revelation, but elsewhere in the prophecies of the Bible, do we find the facts brought out that the history of the Middle Ages and of all former persecuting times will be repeated, and that, too, in the face of the great enlightenment that men have thought would be a protection against it.

TIME FOR VIGOROUS ACTION

These same men thought that our enlightenment and civilization would protect us against war; but how the bloody scenes of Europe and of Asia ought to dispel that delusion! And how such things ought also to dispel this other delusion,— that our civilization cannot be drawn into the place where it will persecute and seek to tyrannize over men's consciences!

The unregenerate humanity of to-day is just like the unregenerate humanity of the Middle Ages, and we need to be on our guard. Liberty-loving people, regardless of creed, in every part of this nation, ought to feel it incumbent upon them to write earnest letters of protest to the congressmen from their respective districts, against the passage of any such measures as the three bills quoted herein. And not only should these letters be written, but petitions should be circulated and sent to Congress, uttering our protests, so that we may prolong our tranquillities of religious freedom as long as possible.

The magazine *Liberty*, Takoma Park Station, Washington, D. C., has prepared a special number devoted to the first two of these bills, and giving a form of petition that should be circulated against them. Get some of the petitions, and circulate them vigorously and earnestly throughout your neighborhood. The social and the political unrest of this time, perplexities into which men are plunged because of these things, are favorable to the introduction of a religious despotism as the only thing humanity can see that will be able to cope with the situation. But the infinite God of heaven is the One alone who is equal to the great tasks of to-day. We should be careful to know that we are standing under His banner, and not trusting in the crumbling strength of human weakness.

A SPIRIT OF INQUIRY

AN editorial in the San Jose *Mercury* says: "A few years ago, New York undertook to drive the multitude of clairvoyants out of the city, by passing severe restrictions and imposing high license fees; but it resulted only in the few remaining, greatly increasing their business and amassing tremendous fortunes. Later the lid was lifted, and the city was soon again swarming with these parasites. It is so everywhere — clairvoyancy is more difficult to stamp out than gambling. If they cannot run their places openly, they do so secretly; and whether or no, they have no difficulty in finding an endless stream of men and women patrons. It is a singular commentary on human nature that it seeks the mystic."

There seems to be a spirit of inquiry everywhere. These troublous, perplexing times demand an explanation. How sad to see humanity seeking help from the broken cisterns of earth! To all such, Jehovah issues His challenge: "Let now the astrologers, the stargazers, the monthly prognosticators, stand

up, and save thee from these things that shall come upon thee." Isa. 47: 13.

Again: "Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught." Isa. 41: 22-24.

But the impenetrable curtain of the future has been closely drawn by the hand of the Almighty. His unfailing word and His alone can unlatch the events of future days. "Remember the former days of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46: 9, 10.

L. E. F.

OPEN DOORS IN THE PHILIPPINES

WONDERFUL OPPORTUNITIES
EVERYWHERE



HUNDREDS ACCEPTING
CHRIST



THERE is perhaps no place in the world where missionary opportunity looms larger, or results for efforts put forth are greater, than in the Philippines. First of all, there are about eight millions of very attractive and intelligent people in these islands. Secondly, these islanders, who have been kept back for centuries from the light and advancement they naturally desired, are now wonderfully awakened educationally, politically, and religiously.

A short time after the American occupation of these islands, Archbishop Aglipay headed a great schism in the Roman Catholic Church, about three million joining him in forming a new church known as the Independent Catholic Church. While the forms of worship were about the same as in the mother church, there was one great advance step taken; namely, giving the Bible to the Filipinos in their own language. This was doubtless in the direct providence of God. Tens of thousands are now reading the glorious truths of the gospel, and many are turning toward the light. Nothing can stop the messenger.

NUMBERLESS MISSIONARY OPPORTUNITIES

At the present time, the opportunities to present the gospel are numberless. Doors are open everywhere, and the calls to our evangelists are so numerous that these calls cannot possibly be filled. To the men who bear the burdens of the work, these conditions become distressing when it is realized that the entering of these doors would mean a large influx of Christian converts. This seems certain; for wherever our workers



Left: Mission printing office, Manila.

Center: Printing office force, translators and workmen.

Right: Printers' cottage, Manila.

Lower: A native Sabbath school teacher and her sisters.

hold meetings, churches are raised up. Never did it seem truer that "the harvest truly is great, but the laborers are few." And the situation thus presented becomes the more distressing when we realize that these grand opportunities to present Christ, which are ours to-day, may pass away from us to-morrow.

On arriving in Manila from Australia, the writer was invited to speak at the Manila Tent Mission, which has been conducted for some time by Evangelists Emelio Manalaysay and Guillermo Dionisio, under the counsel and direction of Pastor Finster, superintendent of the mission. The tent was crowded, and as many more were standing around the outside, all giving the best attention.

Pastor Finster informs me that there are now four companies of Sabbath keepers in the city of Manila, making up a membership of between two hundred fifty and three hundred. Then an equal number are scattered in different parts of the island group.

To visit the different companies, instructing them, and holding quarterly meetings with them, is more than the mission superintendent can possibly do. And he must look after the business interests of the mission, and is also editor of the magazine they publish monthly; and in addition, he must take an oversight of the publication of books and tracts. He must instruct and advise those starting in the work, and give counsel to the older workers. A school must soon be established, and this will take time and careful planning. There is too much for any man to look after.

About fifty miles from Manila is the large and prosperous

town of San Pablo. Here another tent has been pitched, and the result has been a wonderful revival. About a hundred and thirty have signified their desire for baptism, and have been instructed accordingly. One of our native brethren, Evangelist Bibiano Panas, is in charge of the effort. He frequently has audiences of a thousand to twelve hundred people; and though testing truths have been presented, the tent cannot contain the throngs of people. What glorious results! May God keep His servants humble, so He can continue to use them.

Wherever we have missionaries located, and wherever our colporteurs go, good results follow. Among the Ilocanos in the north, where Pastor Hay is stationed, and where Evangelist Leon Rhoda has lately gone, a good work is being done. Encouraging words come from the large island of Panay, where Pastor Adams is in charge, as also from the island of Cebu, where Dr. Fattebert is located. "Lift up your eyes, and look on the fields; for they are white already to harvest."

J. E. F.

Accused of Treason

(Continued from page 2)

What we have predicted time and again is now beginning to be made manifest; namely, that the time would come in the United States, according to the prophecy in the thirteenth chapter of Revelation, that the advocates of a compulsory religion would endeavor to invoke the death penalty upon all dissenters and nonconformists.

The *Christian Statesman*, official organ of the National Reform Association, whose object is to establish a "legal and national religion" in America, hurls its anathema against Seventh-day Adventists, and particularly against the promoters of the *Liberty* magazine, in the following threatening charge of "treason" against the government:

"It is necessary either to silence the guns of the enemy or to render their fire harmless. . . . If we cannot silence this battery of the enemy, it surely should not be allowed to do harm to our historic institutions. . . .

"Whenever any one's theory of liberty leads to the invasion of the liberty of others, it is fallacious. Whenever it invades the right of the nation itself, it is doubly fallacious. Opposition to Sabbath laws does invade those rights. But when it would uproot the fundamental principle of government—that nations sustain relations to God and His law—it is treason."

A STORM OF INTOLERANCE BREWING

This shows clearly that if the National Reform Association ever succeeds in getting its policies incorporated into law, it will reinstate the gibbet, the rack, and the stake for all dissenters and nonconformists, and deny the right of free speech, free press, and of petition for redress of grievances. Every protest sent to the governmental authorities concerning an oppressive religious statute would be regarded as an act of treason against the state and of heresy against the established religion. The death sentence would be quickly invoked upon all dissenters, in order "to silence the guns of the enemy or to render their fire harmless."

It will be a sad day indeed for all nonconformists when the church again wields the civil scepter, to coerce the consciences of men and enforce religion by law. Unless present tendencies are checked, we will soon see the dawn of that awful day, and the fulfillment of Rev. 13: 15. May God hold back the storm of intolerance and tyranny a little longer, until His truth has been proclaimed throughout the earth.

Mammoth Mass Meetings in Pittsburgh

(Continued from page 4)

down around the aisles, to take their place in front of the three great doors, and shake hands with the people as they should file out.

THE PEOPLE WANT THE BIBLE

It was inspiring to see the large crowds coming down the staircases and out through the different aisles. They reached forth their hands with expressions of friendship, and with many kind words for the truths to which

they had listened. Also a large number of the friends of Dr. Morgan surrounded him and expressed their high appreciation for his splendid renderings. Many said they had never before heard such things as they had heard from that platform the last four Sunday nights.

Although the printed lectures of Elder Daniells arrived only the Thursday preceding the last Sunday night, they were mailed that night. The day following, some of the co-workers visited those who had sent in their names. On every hand, they met with expressions of approval and pleasure. And the universal testimony was that the people wanted the Bible. They want to know what these things mean from the standpoint of the divine Book.

Personal workers calling upon the people in their homes, report some wonderful experiences. Truly the Lord is working upon the hearts of honest searchers after truth. To one of these personal workers was handed fifty dollars to help meet the expenses of the work. There is need for a broad mind and a broad faith. The time has come to work; and if we move on, and keep pace with the angels of God, He will open the way.

Truly the hour has come when the truth of God should not be presented simply in a corner. The public is waiting. Where are the workers who will combine to attempt great things for God, and expect great things from God?

In the wearing of ornaments, the principle of inverse ratio holds good: The less one has of real inner beauty, the more he displays of artificial decoration. The rings, the bracelets, the jewels, are, generally speaking, sure evidence of emptiness of character. "The ornament of a meek and quiet spirit" usually has no fellowship with external display.

C. L. TAYLOR.

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PACIFIC PRESS PUBLISHING ASSOCIATION, Mountain View, California

APPALACHIA, the mountain land of the South, is the Switzerland of America. Its people, though speaking the same language, adhering to the same government, and worshipping the same God, as the rest of America, are in the popular mind and partly in their own consciousness set off from "the nations round about." "The mountains" and "the lowlands"—in these two phrases the mountaineer comprehends the world. And to "the lowlands" he exhibits both that dignity and that courtesy due from one whose lot is cast in the superior hemisphere.

WORSE THAN FOREIGN —
OUTLANDISH

In our mountain society, if any of you should be our fortunate guests, you would find us too polite to name directly your foreign extraction; yet take you notice, that if born outside the mountain country, you would be to us in private "the furriners." Puzzled by this seemingly cold and distant term, Kephart, author and "furriner" in the mountains, ventured to ask some of his friends, "But if people from the lowlands of our own country are foreigners, then what would you call a German or a Frenchman?" And the response came, "Oh, them's the outlandish!"

Now I venture to assert that the mountaineer is logical in his use of these terms. For if my neighbor is outlandish to me, I also am outlandish to him; and if I were to take a vote of my readers, I believe I should find the majority with an idea of the Southern mountaineer as being, if not exactly foreign, then worse, outlandish. We are all prone to feel, with Boston, that we are the hub of the universe. And taking ourselves as the standard of comparison, we count all who differ from us, in speech, in dress, in habit, as being off-class, as being outlandish.

We ourselves may change; but as we change, our standard changes with us. And so it comes about that what was once representative of our life, grows strange and ridiculous; and they who maintain that ancient standard, become to our minds foreign, or at the best, as Dr. Frost so aptly phrases it, "our contemporary ancestors," with the garb and the habits of a bygone age.

WERE THE PIONEERS OF CIVILIZATION

The average American citizen has a smattering of knowledge about the mountaineer—a smattering gained chiefly from newspaper accounts of feuds, and murders, and raids on "moonshine stills," and from the works of fiction writers who love to portray the strange and the grotesque. The common idea of the Southern mountaineer is that of a tall, gaunt figure standing guard with rifle in arm, or with hand reaching for the pistol behind.

But I state it for a fact that if your errand



The spinning wheel has kept its place.

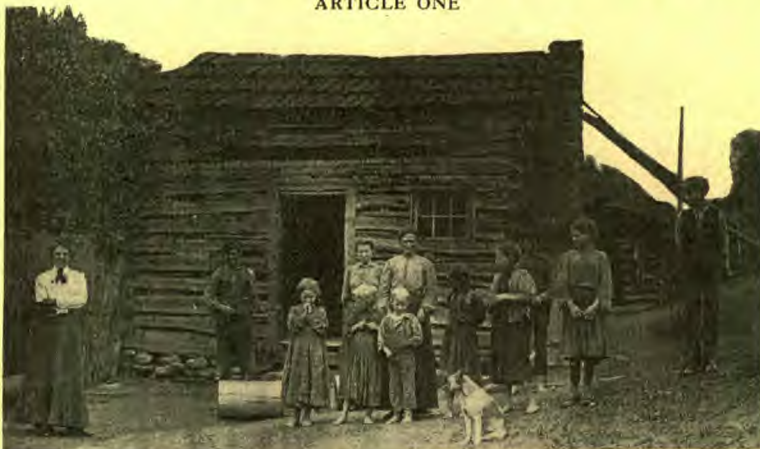
The SOUTHERN MOUNTAINEERS

A Recital of Their Life and Its Problems

TOLD IN FOUR ARTICLES

By ARTHUR W. SPAULDING

ARTICLE ONE



"This second class make up the bulk of the mountaineers."

is a peaceable and a legitimate one, there is no place in all America where you can be so safe, so free from molestation, so sure of protection and hospitality, as in our Southern mountains. Yet, especially in the back districts, it behooves you early to make your business known; for the frontier habit of watchfulness and suspicion of the unknown still has its home in the mountains.

The people are made up chiefly from two stocks: one, the great, solid, middle English class; the other, the daring, liberty-loving Scotch-Irish. They have the old-time English virtue of making large families; they are nation builders; and they have borne no mean part in the history of the nation, particularly in its early history.

They went in the van of America's great westward drive. They were the pioneers of civilization. They conquered the wilderness, they swept the land from savage life into a place of homes, and they fought the earliest battles of the republic. Gilmore has called them "the rearguard of the Revolution"; for they defended the frontier against the Indian foe whom the English stirred up; and when the South lay almost wholly at the feet of the British, they answered the challenge of Ferguson, and sweeping back over their mountains, struck the critical blow of the Revolution at King's Mountain. There the tide of British success was turned back, and the way paved for the successes of Greene and for Washington's final coup at Yorktown.

That people who struck their hard and stinging blows at King's Mountain, and later at New Orleans under "Old Hickory," and who still later thrust the long arm of their free mountain land deep into the vitals of the slave-holding power, and helped with their three hundred thousand volunteers to win that great struggle for freedom, giving at the same time to the nation, as the flower of their manhood, the greatest figure of the nineteenth century, Abraham Lincoln—that people remain to-day the same self-reliant, dauntless, independent, hardy race that first peopled the wilderness.

RUGGED TRAITS OF CHARACTER

Their character is deeply influenced by their surroundings. From the banks of the Potomac in the North to the brows of Kenesaw and Lookout in the South, stretches the long mountain domain, six hundred miles in length, and averaging two hundred in

breadth. It is a land of beauty and grandeur, of rugged mountains and deep gorges, of far views and wonderful contrasts in valley and hill, in field and forest, in blue skies and clear waters of stream and fountain and lake, of fertile valleys, and thin, rocky soils of the uplands. And the people who live therein are a people of rugged traits, whether for good or for ill, with the souls of mystics, and the direct, resistless action of their own mountain torrents.

A majority of the mountaineers make a profession of religion at some time in their lives, under the soul-stirring influence of the protracted meeting, conducted by their self-supporting preachers. These self-sacrificing, earnest men, often uneducated and almost illiterate, yet fervent and sometimes deeply spiritual, for the most part support themselves upon their little farms, receiving nothing more for their services than the small voluntary contributions of their people in the collections taken up on preaching days. One day at Locust Grove, I remember, the collection was seven

cents—seven cents for a week's salary! And yet that might be more cash than many a member of the flock received that week. Preacher and people alike, they were dependent for a living upon the hominy and the hog meat they themselves produced.

AFTER THE STRAY SHEEP

The overwhelming proportion of the people are of either the Baptist or the Methodist persuasion, the church membership in the mountains being forty-eight per cent of the former and thirty-one per cent of the latter. Some Disciples there are—about five per cent; and latterly an increasing number of Presbyterians, who nevertheless so far can count themselves only six per cent. Roman Catholics are unknown, except in a few of the cities; and the Episcopalians, who are doing a noble work of evangelism and education in some parts of the mountain country, are yet so few as to give point to this tale, told me with the gusto of a great laugh, by a mountaineer in whose home I stayed one night up on the French Broad:

A clergyman in clerical garb, he said, was seeking far back in the mountains for any possible stray members of his flock. Coming one day to a cabin where dwelt an old woman, he addressed her, "Mother, do you know if there are any Episcopalians hereabout?"

She puffed meditatively for a few moments on her pipe, pondering the strange name, and then, "Hain't never heerd tell of none," she said; "but I tell ye: My old man's hung up yander the skins of all the varmints he's ever kilt. Ye might go thar an' look."

But I should be at fault if I left you with the impression that there is only poverty and



Ox teams and home-made sled

ignorance in our glorious Southern mountains. The fact is that our four million mountaineers are of several classes. For convenience, I may divide them into three groups, though a hundred could as easily be made, so graduated are the differences between them. In the first class I will place the progressive and prosperous people of the valleys, the better of the table-lands, and the cities,—men who are in no way behind the most advanced of America's citizens in wealth, in enterprise, and in culture. In the great valleys and the plateaus lie such cities as Staunton, Roanoke, Bristol, Knoxville, Asheville, and Chattanooga, where the pulse-throb of the world is felt in its fullness.

In the country, we see evidences of prosperity and progress in well kept farms, with comfortable houses and good barns and new silos. Fruit raising is a considerable industry in some parts, and dairying is increasing. This first class of mountaineers are, for the most part, keenly interested in the progress of their less fortunate fellows, and not only second the efforts of would-be helpers, but unostentatiously give a great deal of private effort to the same cause.

The second or middle class of the mountaineers are to be found chiefly up in the little valleys and coves and on the plateaus—a people who, if they had access to good mar-

wheel has kept its place far more widely than the loom, yet in many a mountain home the autumn days still see the beginning of a web of linsey-woolsey or jeans for skirts and trousers—a fabric, by the way, that usually has ten times the wear of factory goods.

This second class make up the bulk of the mountaineers outside the cities and the great valleys. And it is this class who at once appeal to us by their needs and by their promise of development. Brave, hardy, daring, hospitable to the farthest limit, with a natural reverence that in the godless can be hardened into brazen defiance, they are a race of whom heroes have been made and are being made to-day. Their educational and religious advantages are not overgreat.

In most communities, the minister may come once a month to preach in the little frame or log church, and with others of his brethren, to hold protracted meeting once or twice a year. Yet there are isolated places in the mountains where the full story of Jesus is actually unknown.

"ONLY JEST LOVED 'EM"

John Fox tells the story of a minister visiting for the first time one of these homes far back in the mountains, and there to a little family telling the story of the cross. They followed him with rapt faces; and when he

mud-and-stick chimney, though sometimes housed more forlornly in a plank cabin. A patch of corn and beans, a hog or two, make most of their worldly wealth. Down in the "settlemints" the men will work, perhaps, at odd jobs of crop-tending or wood-chopping or road-mending, which will yield them seventy-five cents or a dollar.

Among them there are, indeed, not only the shiftless and degenerate, but the merely unfortunate, who may, by personal encouragement and the giving of opportunity, be graduated into the upper and more stable classes.

Fireside Correspondence School

THE report of our good Fireside Correspondence School for 1915 is at hand, and shows that it is making commendable and continuous growth. It was started in the year 1910, under the direction of Prof. C. C. Lewis, one of our ablest and most experienced educators. The school affords an opportunity to many young men and women, as well as the older ones, who have not had the advantages of a regular schooling, to obtain nevertheless a liberal education. The prospects for a heavy enrollment in 1916 are of the brightest. The enrollment of new scholars during the first two months of this year was as great as it was up to May 15 of last year. These figures indicate more than a doubling of what was done in 1915. Those who may be interested should address Prof. C. C. Lewis, Takoma Park, Washington, D. C., who will be glad to furnish literature giving courses of study, expenses, and any other information that may be desired.

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A convenient four-room cottage with screened front porch; back porch and sleeping porch, also screened; modern conveniences, including electric lights. Lot 50 x 130, with a small family orchard. Two blocks from church school of ten grades, and three blocks from church. E. W. Everest, Mountain View, California.

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For further particulars address Box 12, Mountain View, Cal.

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When you have finished reading your SIGNS, *Watchman*, *Liberty*, or *Life and Health*, send them to Edwin A. Strome, Sedgwick, Alberta.

Missionary publications are wanted by the Young People's Missionary Volunteer Society, Effie Smith, secretary, R. F. D. 1, Red Level, Alabama.

Mrs. S. M. Housler, 1523 8th St., Santa Monica, California, desires a continuous supply of denominational literature, especially magazines, for use in reading racks.

Sadie Hangey, 122 East 17th Street, Wildwood, New Jersey, desires a continuous supply of late, clean copies of the SIGNS weekly, *Instructor*, and *Little Friend*, for free distribution.

Clean copies of the SIGNS OF THE TIMES weekly and magazine, the *Watchman*, and other good periodicals, are wanted for free distribution by the Elkwood, Alabama, S. D. A. Church. Address Ernest F. Waters, Elkwood, Alabama.



A FAMILY REUNION IN KENTUCKY

By courtesy of Berea College

kets and to the advantages of a broader life, would be not at all behind the rest of the world; but who, because they have not such access, live to a great extent in their own world, comfortable, easy, though usually hard-working, shut in to a live but rather narrow world, that has little knowledge of things outside, and not much concern for them.

Many of these are fairly well-to-do, not perhaps according to the standards of our modern extravagant world, but after the mode of life our fathers lived. They may own "a beast," which means a horse or a mule; but more likely their dependence for plowing and hauling is a jinny or an ox. Some may own a number of "cattle," as they speak of their oxen; or for community work they may join their neighbors in logging operations that require several yoke.

The one-horse wagon is coming to be very common everywhere; and the two-horse wagon, on the rough, muddy, and gullied roads, sometimes requires four mules to pull it and its load of apples or cabbages or potatoes to the markets in the lowlands. Yet beyond the land of roads, the home-made sled, with runners hewed from the tough sourwood, is the burden of team or ox, or even sometimes of man power.

THE PLACE OF HOMESPUN

The ancient arts of the home still live in the mountains, among this class; for though "store clothes" have almost wholly taken the place of homespun, there is yet need of yarn for stockings and mittens. The spinning

had concluded, the mother, leaning toward him, whispered hoarsely:

"Stranger, you say all this happened a long time ago?"

"Yes," he said, "almost two thousand years ago."

"And they nailed Him to that thar tree when He hadn't done nothing to hurt 'em, only jest loved 'em?"

"Yes."

She leaned farther, and placed her hand impressively upon his knee. "Wal, stranger," she said, the tears standing in her eyes, "let's hope hit ain't so."

As for the public school, it may run for three or four months of the year, beginning after the corn is "laid by," taking vacation during fodder-pulling time, and closing about Christmas time, when both bad weather and diminishing county funds demand. It is often only a log schoolhouse, but the log schoolhouse is not so bad if you haven't a log teacher. Seven presidents of these United States came out of the log schoolhouse, and four of them were mountaineers.

THE LOWER GRADE OF HUMANITY

Of the third class, I will say no more than that it may be understood as composed of that lower grade of humanity, not by any means confined to the mountains, who are the hangers-on and the wards of society. We find them everywhere, their circumstances varying only as the general tone and condition of their communities raise or lower them. In the mountains, they live generally in a ragged relative of the log house, with its

We Live Only in the Present

WE often say we hope to accomplish certain things in the future. Very many are inclined to let the present pass unimproved, and put off a large share of their *work* for some other time, which they designate as the future. This habit results in many exceedingly fruitless lives.

In reality, there is no such thing as future time. Time does not exist until it comes; and when it comes, it is present time. Hence time is either past or present. We have lived in the past, but it was present time to us when we lived it.

We are always living in present time; and how long time will be extended to us is uncertain. Therefore we should learn to make the best possible use of to-day, for we have only to-days in which to accomplish that which is ours to perform.

If every moment of our time were put to the very best use in the Master's service, what a wonderful amount of good would be accomplished to His glory!

J. W. LOWE.

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

OUR foreign tracts are put up in envelopes, price 25c each. They are obtainable in Arabic, Armenian, Bohemian, Bulgarian, Chinese, Danish, French, German, Italian, Portuguese, Spanish, and many other languages. Address your Tract Society.

SCUTTLING THE SHIP OF FAITH



It is not pleasant to study the decline of faith. Conditions in the religious world are such, however, as to bring to mind the Saviour's question, "When the Son of man cometh, shall He find faith on the earth?"

The author of this article that appears in the June *Signs Magazine*, believes that a revelation of actual conditions in the churches will tend to strengthen the confidence of God's true followers who look for His reappearing, and that it will arouse some others who have not understood the application of the prophecy.

All this and more in the June *Signs Magazine*.



WHICH ONE INTERESTS YOU?

SCUTTLING THE SHIP OF FAITH
A MODERN BETRAYAL
IS THE SOUL IMMORTAL?
A CALAMITOUS EARTH
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Signs of the Times Magazine
Mountain View, Cal.

Unaided Science Cannot Save

THE bill that is before Congress for the study of the criminal, pauper, defective, crippled, and imbecile classes, has received the strongest indorsement from many religious and scientific societies. The "general purpose of the bill is to lessen and prevent crime, pauperism, and defectiveness by the best methods known to science and sociology." The "Congress of Criminal Anthropology in Europe" has interested itself in the bill by indorsing it. Both Russia and Belgium have already adopted such a measure, and there are many other foreign nations that are "doing scientific work in criminology."

This work is commendable, and without any question, is a great help by putting barriers in the progress of crime, pauperism, and defectiveness. The agitation upon these subjects is causing many people to think and act; and while a study of these questions from the scientific and sociological viewpoint is interesting and helpful, we must ever keep in mind that unaided science cannot save.

We can ask almost any physician in the country, and he will tell us of things that he as a scientist knows to be detrimental to health; yet he will practice them himself. Scientific tests have shown the baneful effect of tobacco, tea, coffee, alcohol, and other similar narcotics, stimulants, and irritants; but how many are the doctors who nevertheless use these things quite freely!

Scientific knowledge may point out the evil thing, but the power of the gospel of Jesus Christ is required to save from it. That is the one great thing the world is lacking at this time. It lacks the personal acquaintance with Christ that enables the individual to be controlled by divine power. To know that a practice or a habit is wrong is one thing; to have power to break away from it is quite another thing. Christ is the one source that brings this power into the life.

Crime, insanity, and pauperism that degrades and leads to still deeper crime and insanity, have appeared in our world in appalling proportions. As indicated by these bills that are now before Congress, thoughtful men throughout the world are giving serious consideration to the problem. God knew that scientific attainments and simple enlightenment would not save the world from this avalanche of evil; for He has told us that "evil men and seducers will wax worse and worse, deceiving, and being deceived."

There is something very deceptive about the idea that human ability is capable of coping with the great problem of evil. All through the ages, men have grappled with this problem. They have presented various styles and forms of moral philosophy that they thought would appeal to men and save them; but the world has gone on in its degradation, and society was never in a worse condition than to-day. This was most strikingly and clearly acknowledged by Dr. Wallace, the great naturalist and evolutionist, shortly before he died. The conditions of this time are ominous, and he only is studying them wisely who is studying them through the great "Light which lighteth every man that cometh into the world."

THE Department of the Interior has issued a new automobile map of the Yosemite National Park, in California. It has also issued a circular giving the automobile regulations to be observed in the park during the season of 1916. The Yosemite National Park is one of the great attractions of the world, and thousands of people go there every year to view the greatness and the grandeur of the works that nature has left in that beautiful spot. Persons interested may secure copies of this map and of these automobile regulations by addressing the Department of the Interior, Washington, D. C.

The Coming Shipwreck of Nations

REJECTING all amendments tending to reduce the proposed strengthening of the army, the Senate of the United States has just passed a bill providing for a great "peace" army of approximately a million men. The bill provides for a regular standing army of 250,000 men; also for a federal volunteer army reserve force of some 261,000 men, and federalizing the National Guard forces of the states at an estimated strength of 280,000 men.

In addition to this combined regular reserve force of 791,000 men, an amendment was passed to create a school and college youth's reserve corps in time of war or threatened war, which would recruit a corps of trained young men, schooled by officers of the regular army, the strength of which is estimated anywhere from 200,000 to 400,000.

Another provision of the bill included an appropriation of \$15,000,000 for construction of government plants for the production of nitrates



FIELD WIRELESS USED BY UNITED STATES TROOPS

It is of light construction, and can be dismantled or set up in a few minutes. It is being used extensively in the Mexican expedition.

to be used in the manufacture of ammunition.

Preparedness! The expression is upon every lip. It is the favorite topic for editorial discussion. It is the theme of the day among statesmen. It is the basis of epoch-making legislation. Impelled by some unseen, sinister influence, the world is piling up her mammoth armies, is building her monster munition factories, is preparing for a terrific clash of arms which will end in the shipwreck of all nations.

It is a dull ear that cannot hear the rumblings of the coming international explosion. It is a nerveless hand that cannot feel the war fever upon the brow of the nations whose foremost thought is preparedness. It is a blind eye that cannot read in the daily press the fulfillment of the words of Scripture prophetic of the days just preceding the coming of Christ. They are recorded in Joel 3: 9-14.

"Prepare war," cried the prophet.—"We must have preparedness," declare the modern statesmen.

"Wake up," says the prophecy.—"Let America awaken and arm herself," cry the helmsmen of our ship of state.

"Beat your plowshares into swords, and your pruning hooks into spears," repeats the prophet.—"We must build great arsenals, mammoth munition factories, we will increase our army and navy, we will equip our fighting forces with the mightiest engines of destruction that can be devised," declare our state officials.

This ancient prophecy is being fulfilled before our eyes. He is indeed blind who cannot see that the vast resources of civilization are combining to plunge the world into the most appalling struggle of her war-stained history. The nations are signing their own death warrant. Impelled by demons, they are preparing for the final fight. Our only hope lies in living fellowship with the Prince of peace, and such a hope is the Christian's hope.

L. E. F.

A 75,000 Acre Ranch

WHEN Mexican bandits, a few weeks ago, murdered Enrico Visconti, an Italian subject residing in Mexico, the fact that he had a ranch of 75,000 acres was promulgated extensively through the dispatches.

The large holdings of a few men is one of the great characteristics of this time. The greed of men in all the ages has led them to seek to grasp as much wealth as possible, and these grasping financiers have been a source of danger at many times in limited localities in different nations. Many local revolutions and much bloodshed have resulted.

But never before in the history of the world has the money peril been an international problem, threatening universal revolution, as it does to-day. The storm has been gathering for years. It has been spreading over the entire world. Danger signals have been sent out by wide-awake men of many persuasions and beliefs; but heedlessly and blindly the workings of greed go on, and the crash must come. The effect cannot fail to follow the cause that is unmistakably producing it.

A Convenient Religion

FRANK MORAN, the prize fighter recently defeated by the champion, Willard, declares that he is going to become a Roman Catholic Billy Sunday (evangelist) when he gets through fighting.

"My idea," he says, "is that I could do an awful lot of good just telling young fellows what I have learned about life. I would not try to convert any one. I wouldn't care what a man believed, but I would try to make everybody live up to the things he believed."

What a convenient religion these converts without conversion would have! The Son of God has left this record: "Except ye be converted, . . . ye shall not enter into the kingdom of heaven."

Matt. 18: 3. The apostle Peter unequivocally declared that a person must be converted to have his sins blotted out. Acts 3: 19.

Oh, that men might learn the utter futility of Christless morality! The inevitable failure of every such scheme means the eternal loss of every unconverted soul.

L. E. F.

Will You Help?

ON the last page of the SIGNS OF THE TIMES dated May 2 appeared a list of ministers calling for clubs of the SIGNS to use in connection with their evangelistic efforts. They find this strong missionary paper invaluable in connection with their work. We are pleased to announce that there has been a hearty response to the call previously made. Below we give the names of others who are asking for clubs also:

	Club	Time	
M. Mackintosh, Moose Jaw, Saskatchewan, Canada . . .	50	4 mos.	\$20.00
R. I. Keate, Birmingham, Alabama	100	3 "	30.00
C. E. Wood, Nelson, British Columbia, Canada	75	2 "	15.00
E. W. Catlin, Portland, Oregon	75	7 "	52.50

A few days ago, a letter came from a district judge in an Eastern state, in which he speaks of the SIGNS as follows:

"I read it carefully; find much to commend, and am benefited thereby. It makes no compromise with sin. Stands for purity in life. Would have all united in Christian fellowship and love. These are high ideals. We must stand for nothing less."

This is the testimony of thousands. If these calls which are now coming for clubs can be answered, they will aid in bringing to a knowledge of the Saviour many who are now in darkness and despair.

James Cochran, Circulation Manager.