

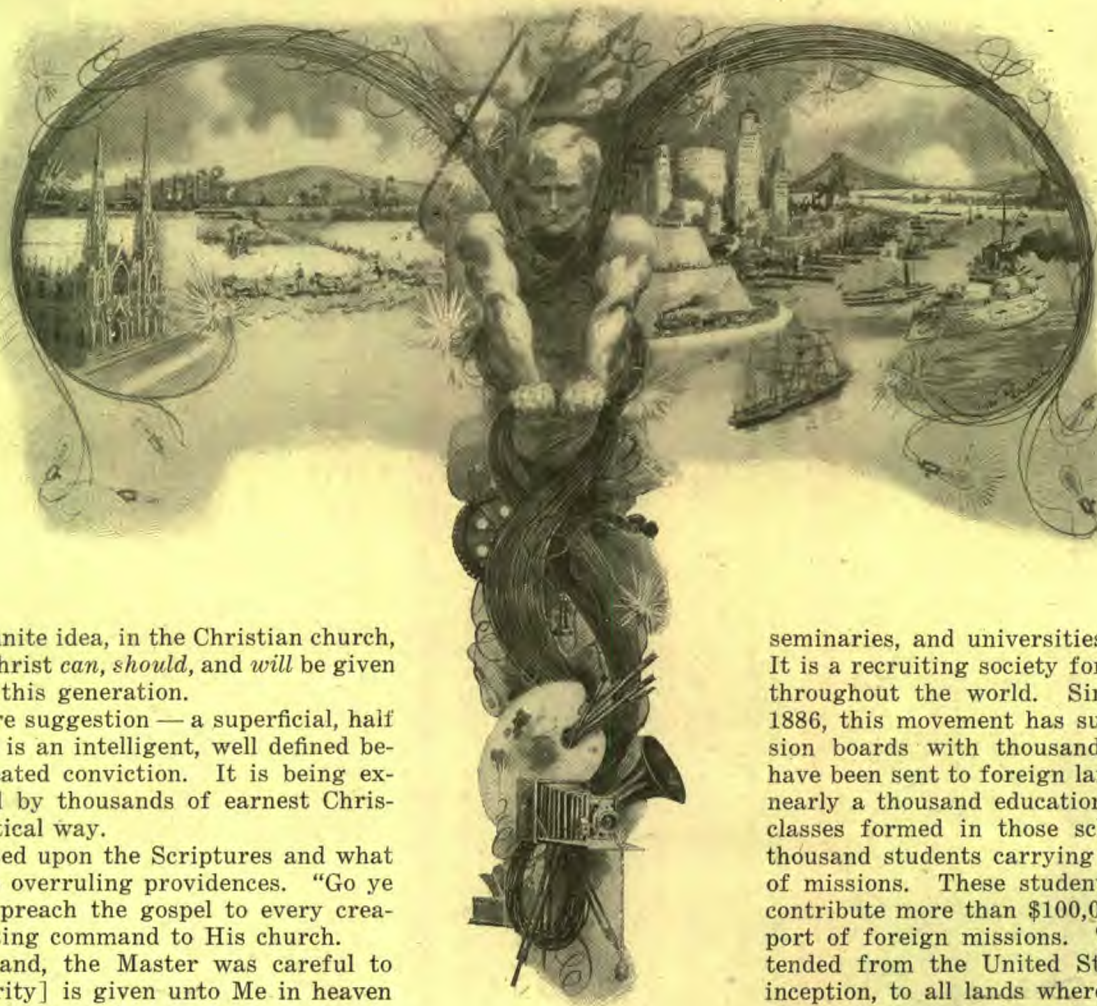
Signs of the Times

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In This Generation—What?

By ARTHUR G. DANIELLS

*This Day of
Vast Missionary
Opportunity
Is the Day
of Tremendous
Christian
Responsibility*



"At the present time, there exists in the non-Christian world an unexampled desire to know the truth of Christ, and readiness to respond to the Christian appeal."—"The Present World Situation," by John R. Mott.

THERE is a very definite idea, in the Christian church, that the gospel of Christ *can, should, and will* be given to all the world in this generation.

This idea is not a mere suggestion — a superficial, half fanatical sentiment. It is an intelligent, well defined belief, a positive, deep seated conviction. It is being expressed and emphasized by thousands of earnest Christians in a definite, practical way.

This conviction is based upon the Scriptures and what are believed to be God's overruling providences. "Go ye into all the world, and preach the gospel to every creature," was Christ's parting command to His church.

In giving this command, the Master was careful to add, "All power [authority] is given unto Me in heaven and in earth," and, "Lo, I am with you alway, even unto the end of the world." In these words, Christ left the most positive assurance that His command to the church to go into all the world and preach the gospel to every creature would be obeyed.

The Daring Watchword

THIS scripture, and others of like import, lead thousands of ardent Christians to believe that the gospel can, that it should, and that it will be carried by the church to all the world in this generation. "The Evangelization of the World in This Generation" is the ringing, thrilling, daring watchword of the student volunteer movement. May the fullest success crown the Scriptural, consistent, and timely effort of this great movement.

The student volunteer movement was set on foot thirty years ago. Its purpose is fourfold; namely: (1) to awaken among all Christian students in all Christian lands intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the continuous demands of missionary boards; (3) to help all such intending missionaries to prepare for their life work; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home.

Its special field of operation is the students attending the colleges,

seminaries, and universities in all Christian lands. It is a recruiting society for missionary enterprises throughout the world. Since its inauguration in 1886, this movement has supplied the various mission boards with thousands of missionaries who have been sent to foreign lands. It is in touch with nearly a thousand educational institutions. In the classes formed in those schools, there are fifteen thousand students carrying on a progressive study of missions. These students and their professors contribute more than \$100,000 annually to the support of foreign missions. This movement has extended from the United States, where it had its inception, to all lands where Christian institutions of higher learning have been established.

Let it not be forgotten that that which created this great movement, and still continues to stimulate the strenuous, never ceasing activities of its members, is the profound conviction that Christ's gospel of salvation must be given to all the world in this generation.

Why in this generation more than any other? The principal reason given by the leaders of this movement is this: "We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures." This reason is both Scriptural and logical. It is based upon the general teaching of the Bible.

Points to This Generation

BUT there is a stronger and more definite reason to be given. The Scriptures specifically point to this generation as the one in which the gospel must without fail be given to all the world. The following is one of the scriptures upon which this assertion is based: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. These words were spoken by Christ in answer to the question asked by His disciples, "What shall be the

sign of Thy coming, and of the end of the world?" The Teacher's answer was as simple, direct, and sincere as the question. He gave a number of signs, and one of them was that the gospel of His coming kingdom was to be preached in all the world. This was to be a witness to all nations that His coming was at hand; and when this world-wide witness has been borne, then the end will come.

All the other signs mentioned by Jesus have occurred. This one must now appear before the eyes of all the world. It is to fulfill this word of Christ that His Spirit has led the church to carry forward the splendid missionary endeavors of the last century. This is why there is at this time laying hold of the church such a deep conviction that the gospel must be given to all the world in this generation.

This world-wide missionary movement, given by Christ to His disciples as a positive sign of His coming, was revealed in greater detail by the Holy Spirit to the beloved John on the isle of Patmos. This is John's description: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come." Rev. 14: 6, 7.

Every Bible student knows that the Judgment is a last-day event. It had not come in Paul's day, for he reasoned of a "Judgment to come." Acts 24: 25. When this gospel message declaring that "the hour of His Judgment is come," has been given to all the world, then will be seen what John described—"a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14.

It is because the Judgment hour has come that there is now such activity on the part of the church to give the gospel quickly to all the world.

Explorers the Missionary Pathfinders

AND now what are the possibilities and prospects for making the gospel known to "every nation, and kindred, and tongue, and people" on the globe in this generation?—The possibilities are all that could be desired, and the prospects are as certain as the certainty of the fulfillment of God's word. Much that pertains to exploration, discovery, invention, education, and the world's progress generally, has surely been stimulated and controlled by an overruling Providence.

Exploration and discovery have given civilized nations a clear, well defined knowledge of the whole world. This is the first time in the history of the world that all the inhabitable parts, and all the people inhabiting them, have been known the world over. As late as the opening of the nineteenth century, not more than half of the world was known to civilized people; but during the century, explorers, navigators, and discoverers have found every land, ascended every navigable river, and have found their way to the very heart of nearly every nation and tribe on the face of the earth. This has opened India, China, Japan, Africa, the island groups of the Pacific, South America, and all other lands, to Western civilization and Christian missionary endeavor.

Marvelous Transportation Facilities

WHILE explorers have been bringing to the knowledge of the world the location, distribution, and conditions of all the races, inventors and capitalists have been hard at work providing transportation facilities for safely and yet quickly reaching any and every part of the world. When the nineteenth century opened, there was not an ocean steamer afloat, nor was there a mile of railroad on the planet.

Now there are steamship lines traversing the seas to every important port on the globe, while the railway lines reach the enormous total of nearly 1,000,000 miles—enough to belt the globe forty times. These railroad lines span continents, cross sandy deserts, bridge rivers, and scale and tunnel mountain ranges. By means of these transportation facilities, a journey can be made around the world in a little more than a month, and

MODERN UNBELIEF

BY L. H. CHRISTIAN

A MINISTER of Philadelphia has this to say in a recent issue of the "Standard": "There is another battle on—the battle for orthodoxy shall I call it? But that is a questionable term—the battle for the evangelical. The lines are drawing close. Men are taking their stand for or against. Ranks and trenches are forming. What is evangelicalism?—In a word, the doctrine of the blood, God's sovereignty and grace set over against human work—righteousness. We do not grow into grace. We grow in the grace. Some one said the other day, in our ministerial gathering, that no one has a right opinion of the atonement till he experiences the atonement. Good! There is a wholesome truth there. We all applauded the apt statement. And yet the opposite statement is just as true—no one can have an experience of Christ's saving grace until he has a right opinion of it.

"You hear the mutterings of the conflict everywhere. The New York Presbyterian is divided on the virgin birth. What would you think of those queries raised in a men's Bible class hard by the seashore? 'Would it interfere with our faith in Paul, if that event on the way to Damascus was but a sunstroke? Would the attitude of Christianity be different today if Christ's teachings had prevailed rather than Paul's? There is the subtle teaching that is in the air disparaging the Bible, minimizing the miraculous, uncrowning the Christ, and exalting human intellectualism.'

Some may ask, What is this modern unbelief? Let us quote a few sample sentences from a popular book, "The Theology of an Evolutionist": "The old orthodoxy is right in regarding the new criticism as revolutionary. It is revolutionary in its treatment of the Bible, as the Protestant Reformation was revolutionary in its treatment of the church. It denies the infallibility of the Bible, as the Protestant Reformation denied the infallibility of the church. There is no infallible authority. Infallible authority is undesirable. God has not given it to His children. The Bible is not what it is sometimes called,—the word of God."—Pages 61, 69.

Truly the battle is on, the battle between faith and unbelief in the word of God. The cause of our Master needs strong, sturdy, brave men, who will contend for the faith once delivered to the saints.

almost the remotest mission station in a heathen land can be reached from an administrative center in a Christian land within two months.

The captains of industry who have provided these transportation facilities at the expense of untold millions of dollars have had only the world's commerce in their plans; but God has had in view the evangelization of the world in this generation, and has thus kindled their desires and directed their energies.

By means of the public school systems, the printing press, the public libraries, the telegraph and cable lines, the telephone systems,

and the scientific, historical, and geographical societies, information can now be easily and speedily conveyed to the great masses throughout the world. There are sixty thousand newspapers published in the world, and they are distributed throughout all lands. The Bible is now printed in more than four hundred and ninety languages and dialects. One hundred years ago, it was printed in only ten languages. During the century, 300,000,000 Bibles, New Testaments, and parts of both, have been circulated. The sacred Scriptures are now placed within the reach of nearly the whole population of the world. These, with the aid of the immense output of Christian literature in all lands, and the personal service of the living missionaries stationed in the midst of nearly every tribe on the globe, certainly make it possible for an awakened church to tell the story of the cross to the entire world in an incredibly short time.

Never has the church faced such opportunities and possibilities before. Nor has she ever faced such vast responsibilities. The day of the Lord's preparation is here. The hour of His Judgment has come. This gospel of the kingdom must be preached in all the world, that the glory of the Lord may lighten the earth. This must be done in this generation.

It is with profoundest gratitude that we see in active, vigorous progress the precise work for which all these marvelous openings and facilities have been, by God's providences, created. Only a few places remain yet unentered. The gaps must now be filled, so that the rays of light will touch; and then the Lord, by the outpouring of His Spirit, will, through His channels, flood the world with His light and glory. Every one who loves Christ, and yearns for the salvation of a lost world and the final consummation of the gospel, should pray now as never before that the Lord will baptize His church, and especially His ministers and missionaries, with a full measure of His Holy Spirit.

A WORD TO THE BACKSLIDER

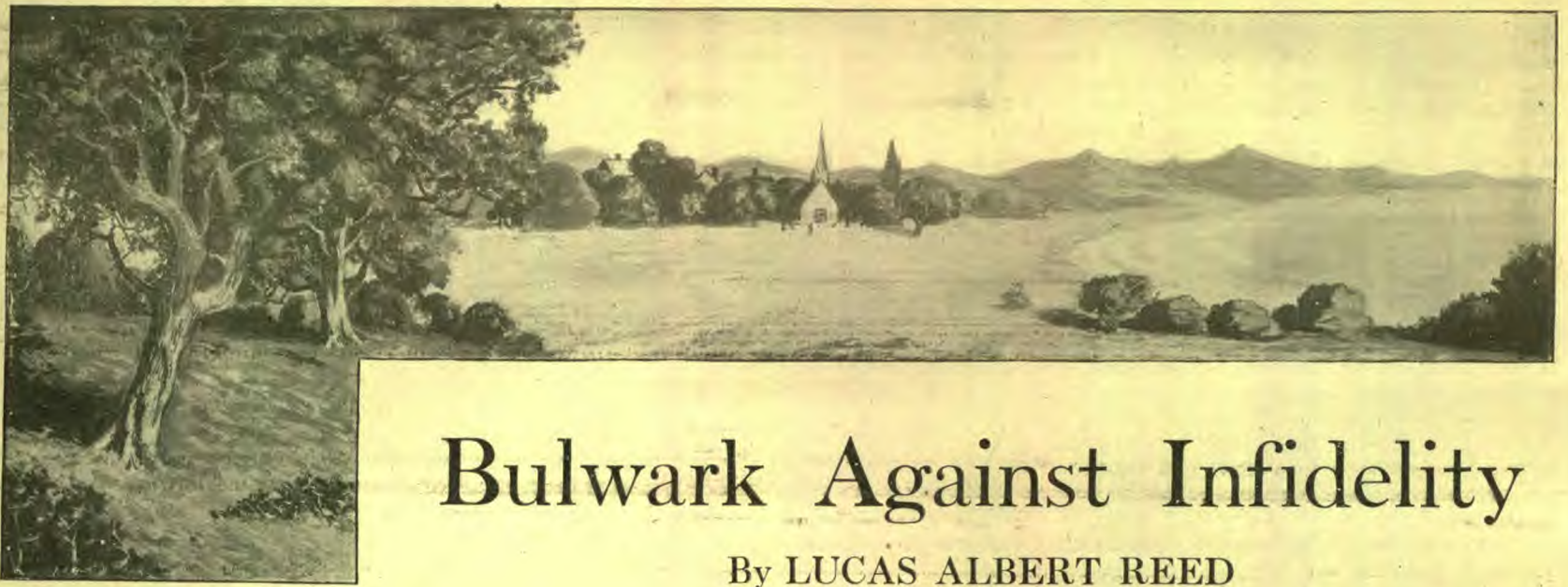
THE master has need of you. He has need of your talents and your training. The devil also wants you. If he cannot get you in one way, he will try another. You are in need of a deeper experience in the things of God. Why not get the real thing instead of the partial thing? Study your Bible on your bended knees. It contains the light of truth, which you need. Dig out the truth from God's word. You will be following the pillar of cloud by day and the pillar of fire by night, and you will be led to the promised land. If you fail to do this, you will lie down in sorrow.

You need to fall on the Rock and be broken. You need to confess the years of backsliding and doubt that have come into your life, and like a little child, begin again, as you never knew how before, to get yourself and others ready for the kingdom of God.

In the day of God, there is going to be a group of people lost who had supposed they would be among the elect. Their real influence has been such as actually to hinder the work of God in the earth, when they supposed that they were wonderfully improving it. You are going to be among that group, or you are not. It remains for you now to decide.

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." And again, "Return, ye backsliding children, and I will heal your backslidings." Jer. 3: 14, 22. And again the Lord says, "I will love them freely: for Mine anger is turned away from him." Hosea 14: 4.

DAVID PAULSON.



Bulwark Against Infidelity

By LUCAS ALBERT REED

WHEN Mr. Huxley found the record of creation as contained in Genesis blocking his way, instead of heeding the obstruction, he tells us, he broke through it, and what seemed like a formidable looking fence turned out to be merely a "heap of brushwood." All this is but to say that that barrier—"thorny barrier" are his words—which God interposed against skepticism, Mr. Huxley, in his imbibing of evolution, utterly repudiated.

To prevent just such experiences in human lives, God gave the record in Genesis. It is the first part of the Bible ever written. It contains the fundamental truth of how God works, and therefore holds within its seed truth, as it were, all other phases of divine enlightenment.

The record of creation, received by faith, gives us an understanding of the almighty power of God working in behalf of His creatures.

Directly to show this great truth, the Sabbath was instituted at the end of creation week, and the seventh day ever since has been the constant testimony of God's power both to give existence to and to uphold the world.

The Only Explanation of the Week

WERE the Sabbath kept, as God intended, by all mankind, there could be no infidelity, no skepticism, no false science, and therefore no evolution as taught to-day.

The Sabbath idea is the great truth that God in six days performed the gigantic task of creating and embellishing the world. It declares that God worked six days and rested the seventh. It admonishes us to imitate God in this by also working the same six days upon which He worked, and resting on the same seventh day on which He rested, according to the weekly schedule that has been in existence ever since.

In fact, there is no other explanation of the week. We find the week in all civilized nations; yet it is not an astronomical division of time. It seems arbitrary unless we take the explanation for its existence as found in the first and second chapters of Genesis. In this, even the skeptical have an incontrovertible witness that God did create the world in six days, and rest the seventh; for ever since, the week has been in existence—a week of seven days, crowned by the Sabbatic day of rest.

When we consider the fact that almost the entire Christian world has rejected the seventh-day Sabbath, we are enabled to understand the better why there was so little outcry against Mr. Huxley's vigorous attacks upon the Genesis record of creation. The Sabbath had been rejected for ages and generations. The Christian world had forgotten it, did not count it of any importance, felt that the Sunday sabbath might well take its place; and so they were unprepared for the attacks of skepticism and false science against the opening record of the Bible.

To-day we see where this has led. To reject the supernatural, miraculous power of God as declared in the first chapter of Genesis—the means by which the world was created—is to reject that same supernatural, miraculous power in every other place where it may appear. And so, after a generation or two of imbibing the theories of evolution, the Christian world to-day as emphatically rejects the miracles of the New Testament as they previously rejected the miracle of creation.

The Rejection of Truth

THIS professedly Christian rejection of the miraculous wherever it may appear in the Bible is the consistent maintaining of the principle of the evolutionist that the supernatural and miraculous is incredible and unworthy of the human reason.

How frankly ministers to-day are determined to preach only rationalistic religion, may be seen by the proposition of a writer in the *Biblical World*, University of Chicago Press, of recent date, in which he declared that "the truth of development requires that we cherish only a measured regard for the past." By "the truth of development" is meant the teaching of evolution, which we have already shown to be a false philosophy. There are such things as growth and development; but they are things apart from creation. Growth and development cannot originate, for the words mean an enlargement of that which already exists.

Applying the Blue Pencil to the Bible

IN order to honor, however, this so-called "truth of development," the blue pencil is to be liberally applied to the Bible, until we have it in a humanized edition. This Bible will be only about one twelfth of the size of our Bible to-day. It will contain only about ninety-two pages, and its Christ

will not be mentioned "as having preëxisted, as having been the active agent in the creation of the world; . . . no longer think of Him as the object of worship, but only as the unique pattern and the inspirer of the acceptable worship of God." But why quote more! Its Christ will be only a human being, somewhat unique, but nothing apart from humanity itself—all natural, all easily understood, because brought down to what sinful man may judge is proper and right—a humanized religion, a humanized Bible, a humanized Christ, and as worthless as humanity alone is worthless.

To such lengths do we come when we reject the almighty power of God as brought to view in Genesis, and eventually as it is shown elsewhere throughout the Bible.

How clever, then, it was first to rid men of the Sabbath, the great bulwark against all this infidelity and skepticism! How shrewd it was to let the years go by until the Sabbath was practically forgotten and another day instituted in its place, and then begin attacks from the



"Resting on the same seventh day."

(Continued on page 8)



“My Holy Day”

Which Is It, the First or the Last Day of the Week? — Four Steps in the Making of the Sabbath

By CARLYLE B. HAYNES

IN considering the origin of the Sabbath, it is important for us to understand the manner in which the Sabbath was made. The steps taken in the creation of the Sabbath are of the greatest interest. What those steps were, the Scriptures clearly inform us.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Gen. 2:1-3.

Four Steps in Making the Sabbath

FROM these verses, it will be seen that there are four steps in the making of the Sabbath; namely, labor, rest, blessing, and sanctification. The labor was not common labor. It was not of an ordinary character. It was creative labor. It was labor of a kind that no being but God could perform. In this case, it consisted of bringing a world into existence in six days. To make a Sabbath, then, creative labor is necessary.

From the labor of creation on the six days, the Creator rested on the seventh day, thus finishing His work. It must not be supposed that the Creator rested because of weariness; for “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” Isa. 40:28.

Christ needed no rest; yet the record is that “on the seventh day He rested, and was refreshed.” Ex. 31:17.

Christ rested because He was laying the foundation of a divine institution, and He was refreshed because He took profound pleasure in conferring upon men such a beneficial institution as the Sabbath proves to be to all who observe it. He took delight in bringing into existence an institution which He designed should ever be a memorial of His great work of creation, and ever serve to remind His creatures of the true God.

Then, too, He rested as an example of the manner in which He designed that His creatures should observe the Sabbath. The purpose of the rest was not to regain lost strength and vigor, but to lay the foundation of a perpetual institution. Thus we are told that “God blessed the seventh day, and sanctified it: because that in it He had rested”; and that He “rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Gen. 2:3; Ex. 20:11.

Sabbath the Last Day

It is worthy of special notice, in this connection, that rest must come after labor, and therefore that the Sabbath, to be a rest day,

must, in the very nature of things, fall on the last day of the week. Rest presupposes labor. Sabbath means rest. The labor must take place before the rest. Therefore no matter how many days there may be in a week, two, three, five, seven, or ten, the Sabbath, being a day of rest from preceding labor, cannot be any day but the last day of the week. If the week had ten days in it, and one was a rest day, or Sabbath, then the tenth day would be the Sabbath. If the week had but six days in it, the sixth day would be the Sabbath; if five days, the fifth; if four, the fourth; if three, the third; if two, the second. There being seven days in the week, the Sabbath must be the last day, the seventh, as rest must come after labor.

Having made the world in six days, and rested from that work on the seventh day, the Creator then put His blessing on the day upon which He had rested. It thus became His blessed rest day. And obviously if, in the future, another day was to become the Sabbath, the blessing which was placed on the seventh day must be removed from it, and placed on the day which was to take its place. But can this be done? When God’s blessing is bestowed, can it then be removed? How long does God’s blessing remain on that upon which He places it? Let the Bible answer: “Now therefore let it please Thee to bless the house of Thy servant, that it may be before Thee forever: for Thou blessest, O Lord, and it shall be blessed forever.” 1 Chron. 17:27.

Therefore the blessing which God in the beginning placed on the seventh day will remain on that day forever. The seventh day was blessed in the beginning, has been blessed ever since, is blessed now, and will remain forever blessed. The blessing was not a temporary but an eternal thing.

The Blessing Cannot Be Removed

NOR can the blessing which was placed on the seventh day ever be reversed, or transferred to another day; for “God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it.” Num. 23:19, 20.

Therefore it is plain that if another than the seventh day is ever made a Sabbath, this will in no way detract from the sacredness of the seventh day. Another day might be blessed and made holy by the Lord, but that day would not take the place of the seventh day. Rather would there be two blessed, holy days; for the blessing on the seventh day can never be removed or reversed. It will remain

a blessed and holy day as long as time lasts, and throughout eternity.

The fourth step in the making of the Sabbath was to sanctify it, or make it holy. To sanctify anything is, according to the “Standard Dictionary,” “to set apart as holy or for holy purposes; consecrate; hallow; as, the Sabbath was sanctified by God.”

God’s Presence Makes Holy

WHAT it means to make holy may be seen by reading Ex. 3:2-5: “And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”

It is plain that the ground where Moses stood was holy because God’s presence was there. God’s presence is what makes anything holy. It is what makes a place holy,—the temple, the sanctuary, Mount Sinai. It is what makes a person holy—God’s presence in the heart. God’s presence is in the seventh day. Therefore the seventh day is holy. God is in that day as He is in no other day. Therefore in a peculiar sense it is His day, “My holy day,” “the Lord’s day,” “the Sabbath of the Lord thy God.”

HINDERING OTHERS

“WOE unto you,” Christ said; “for . . . ye entered not in yourselves, and them that were entering in ye hindered.” Luke 11:52.

A minister of the gospel is surely untrue to his trust as God’s watchman when he does not take an active part in any true reform measure agitated in his community. And when he not only refuses to coöperate, but deliberately blocks the wheels by his own inconsistent actions, he is doubly guilty.

A year ago, the board of education of Oklahoma City, Oklahoma, employed Dr. Dora Martin to work against the cigarette evil in the public schools. Miss Martin is field secretary of the Anti-Cigarette League of Oklahoma. She stated that the press and the public schools did their part nobly against this great evil. But the churches held back, because two thirds of the ministers themselves use tobacco, and did not want to give up the habit.

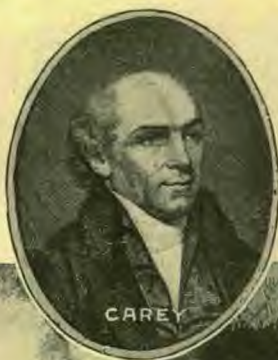
Recently, in a town where the writer held a series of meetings, pastors of two leading churches attended theater almost every evening. One, attired in rags, with a bottle in his hand, played the drunkard for the photographer, that his picture, thrown on the screen of the “movie,” might lend added local attraction. Another urged his congregation to attend theater, presumably because his own son furnished the music. Many of his congregation refused to go, and remonstrated with their pastor about his course. It does seem strange that the sheep were evidently forced to the unusual task of endeavoring to lead a blind shepherd.

The minister does not cry very loudly against the sins of his own life. Sin compels silence. Isaiah speaks of such when he says, “His watchmen are blind, . . . ignorant, . . . dumb dogs, they cannot bark.” Isa. 56:10. If the watchdog is friendly to the thief, he’ll keep silent, and let his master’s valuables be taken by the marauder. So the minister who becomes friendly with the world, and remains silent toward its sins, by his treacherous silence lets the enemy enter the flock of God with destructive power. May God help His faithful watchmen to “cry aloud” and “spare not.” C. G. BELLAH.

Making Their Last Stand

*Preparing for the Final Conflict — God's
Eternal Plan to Be Carried Out*

By A. EARL HALL



In our issue of May 16, Professor Hall began a series of articles bearing upon the great Protestant Reformation period and its underlying causes. A general view of the entire Christian era was presented, that we might grasp with greater clearness the events of the sixteenth century. In this, the concluding article, a résumé will be given of the age-long controversy between the hosts of evil and the legions of righteousness, which controversy will soon end in the eternal triumph of truth. EDITOR.

WE read, in the first chapter of the Bible, that as each day of creation was over, God beheld, and said that its work "was very good." When He decided to create man — the crowning work of creation — the record says, "Let Us make man in Our image." Concerning the creation of the world, the prophet Isaiah says, "He created it not in vain, He formed it to be inhabited." Isa. 45: 18. With reference to this plan, the prophet further declares, "It [My word] shall not return unto Me void, but it shall accomplish that which I please." Isa. 55: 11.

These texts show that there was a plan thought out long ago, even before the creation of man, and that that plan will be carried out in God's good time and way. But sin entered; and for a time, the plan was delayed. We read that in Noah's day, men became so wicked that a flood of waters was sent to destroy them. Then the earth was repopled by the descendants of Noah. But they soon gathered and built the Tower of Babel — "the gateway to God." This scheme of salvation by works was set at naught by the Lord, and the dispersion of the people to different parts of the earth resulted. Nations were founded, and centers developed.

A Continued Series of Apostasies

ONE lone man in Ur of the Chaldees was found by the Lord. He was called to leave his home and go to an unknown land. "And he went out, not knowing whither he went." A land was promised to his seed, but at that time he had not one child. This promise was fulfilled; and in a few centuries, Israel had become a great people. But they were in bondage in the land of Egypt until the Exodus.

The land of Palestine, the center of the civilized world, was chosen by the Lord as a home for His people. Here the light could shine to all the nations around them. But

the record is a series of apostasies. When in bondage or trouble, the people returned to the Lord, asking forgiveness. Leaders were raised up, and the Lord delivered them from bondage and from their enemies. Finally, in 721 B. C., Sargon II, king of Assyria, captured Samaria, and scattered the ten tribes throughout his kingdom. Between 606 and 586 B. C., Nebuchadnezzar, king of Babylon, did likewise with the inhabitants of Judah and Jerusalem. By the decrees of the Persian monarch, all who so wished, could return, and repair the walls of the city and the temple. This was done, and the descendants of these faithful ones formed the Jewish nation at the time of Christ.

The Jews were determined to learn the lesson which God had been trying to teach them in captivities and other reverses. They resolved to keep all the commandments, especially the fourth. No more would they be taken into bondage for the nonobservance of the Sabbath. But as is often the case, the other extreme was soon reached. The rabbis attached to the religious services and teachings hundreds of rules and traditions, which Christ Himself said were burdens "grievous to be borne." The Jews were dead in formalism — a condition most gratifying to the enemy of all righteousness.

A "Man of Sin" Revealed

THE work of Christ and the apostles soon resulted in the establishment of the Christian church. One of these apostles was especially prominent on the day of Pentecost. Soon after the stoning of Stephen, occurred the conversion of Saul, the persecutor, who afterwards became Paul, the apostle to the gentiles.

We wish here to call attention to some statements by this New Testament writer. In speaking to the elders of the church of Ephesus, he says: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

Also in his letter to the Thessalonians, he told them that Christ would not come until after a "falling away." A "man of sin" was to be revealed. In short, an apostate power

or institution would arise, and a conflict with the true church was to result. See 2 Thess. 2: 3, 4. Two very definite prophecies of this event are thus given. This apostate power was to arise from within the true church; and in time it would persecute those who remained faithful to the plain teachings of the Scriptures.

By the letter of Justinian, the Roman emperor in 533, the bishop of Rome received authority in all ecclesiastical matters in the East and the West. By the uprooting of the Ostrogoths five years later, this letter could become effective. In 756, by the donation of Pepin, the Frankish king, the foundation was laid for supremacy in secular matters. A definite papal policy was drawn up and promulgated in the eleventh century. The history of the Waldenses, the Albigenses, the Lollards, and the Hussites, the inhuman treatment of the Protestants in the Netherlands and of the Huguenots in France, and the Inquisition in other places, is an ineffaceable blot on this persecuting power, that system spoken of by Daniel, Paul, and the Revelator.

Discontinued the Search for Truth

A FORMER article has told of Wycliffe and other early Reformers. They prepared the way for the one event of history after the establishment of the papacy — the Reformation of the sixteenth century. Luther, Melancthon, Zwingli, Calvin, Knox, Farel, Lefevre, and a host of others, dispelled the gloom in at least the larger part of Europe. But as we have already seen, the Romance nations would not accept the "new faith."

Truths and principles long forgotten were brought to light. The Bible was issued in the language of the people. The printing press made it possible for even the poorest to possess a copy of this Book, heretofore something for the few. In a word, the Protestant denominations of our day have their origin in this century.

The sad thing, however, about these churches is that the search for truth was not continued. The Lutheran is satisfied to remain where Luther stopped. The same is true with reference to the Methodists following Wesley, and the Presbyterians with their founder, John Calvin. To a large ex-

tent, they are all "creed-bound." The words of Peter concerning "present truth" are not understood and consequently not preached much by them.

The eighteenth century was a time of indifference and infidelity. Two great political events of that century stand out in bold relief—the establishment of the United States of America in 1789, and the French Revolution in the same year. The latter is the result of ages of tyranny and of rejection of truth; the former is based on safe, sane principles of government as enunciated in the Declaration of Independence and the national constitution.

Rocking the "Cradle of Missions"

Two events of another kind also must be noted. It seemed that the eighteenth century would "rock the cradle of infidelity," instead of the "cradle of missions." This word "missions" brings to our minds more

than a century of glorious deeds and most gratifying results. A cobbler preached his famous sermon based on Isa. 54:2, 3,— "Lengthen thy cords, and strengthen thy stakes,"—from which has come the motto, "Attempt great things for God; expect great things from God."

Following this, May 31, 1792, the Baptist Missionary Society was organized; and William Carey, the father and founder of modern missions, was on his way to India, to which country he gave forty-one years of untiring labor, never returning once to the native land for a rest.

The other event was the close of the twelve hundred sixty years of papal supremacy. The signs of Matthew 24 (the darkening of the sun on May 19, 1780, and the great meteoric shower on November 13, 1833) also appeared in this same time. The pope was taken prisoner in 1798; and the papal system has not yet enjoyed the privileges and pre-

rogatives which were hers before that time. But the wound is being healed. Some events during this present war clearly show this. The signs mentioned were to come at the close of the days of tribulation, the studying of which had a part in directing attention to the messages of Revelation 14.

Advent Movement Begins

THE parable of the ten virgins, in Matthew 25, is closely connected with the chapter preceding. The stars fell in 1833; and it was at this time that the second advent movement began. Godly men were persuaded, from Bible study, that these signs proved that the coming of Christ was near, "even at the doors." The book of Daniel told of a period of twenty-three hundred days until the cleansing of the sanctuary. In the book of Revelation was found a message which spoke of a Judgment that had come, and that

(Continued on page 8)

THE Bible tells us, in the first chapter of John, that Jesus Christ is the Light of the world, and that He "lighteth every man that cometh into the world." It does not follow that He will save "every man that cometh into the world," or that they will even so much as hear of His existence; but He imparts to every man, though born in heathen lands, and educated by heathen teachers, a sense of the distinct difference between right and wrong, although his sense may be low, and his standard imperfect.

Doubting God's Ability

WHEN Jesus Christ went back to heaven, He commissioned His followers to go forth and be "the light of the world." Matt. 5:14. Then He prayed to the Father that He would keep all those who believed on Him, from the evil in the world. John 17:15.

To doubt God's ability to keep a man from sin is to question His power and government. To doubt His willingness to keep His people from evil is to doubt His word and love.

When the church turns to the state for aid, and asks civil government for strength and support, it rejects God's word and power. When Israel asked for a king to be at their head, the Lord said to Samuel, "They have rejected Me."

God's government is founded on the principle of love, with a constitution of two "great commandments" of love to God and love to one's fellow beings.

Turning to the State

GOD does not save men as nations, or as churches, but as individuals. The church as a body rejected God in the days of Constantine, by turning from the Lord to the civil government for help and strength. Then followed the most cruel torture and death of millions of the best men and women on the earth. The strength of civil power is compulsion by physical force.



MORAL FAILURE OF STATE RELIGIONS

By W. Mayhew Healey

"When the church turns to the state for aid, and asks civil government for strength and support, it rejects God's word and power."

After centuries of bloodshed, there were those who saw glimmerings of light, and they declared for the right of choice without persecution; but the root of the evil was not fully destroyed. Russia established her national church, with the czar at its head. England under Henry VIII united the church to the state, with the king at its head instead of the pope. Germany gives indorsement to the system by permitting each state to decide what support it will give the church. France has, until very recently, given government aid and support to the church. Turkey holds to the Mohammedan belief that the sword is the proper power with which to enforce religion. Austria, while professing liberty in matters of religion, constitutionally demands that her reigning monarch must be a member of the Roman Catholic Church.

Nations Have Gone Astray

THUS the great nations of earth now engaged in deadly conflict have had their religious education under this great error of depending upon the human power of civil govern-

ment, and not upon the power of God's divine love. While nations and churches have gone astray from God, He has had, and still has, in all nations and all churches, faithful individuals who walk in the best light they have seen.

The spirit of war is the natural outcome of the state's enforcing the doctrines of the church, as her power is compulsion by physical force. The present strife of nations shows the moral failure of a religion united to the state. The pure religion of Jesus Christ has not been on trial by nations, but it has been fully tested by millions of individuals, who have stood for truth in love under every conceivable trial, with God alone to sustain them.

Dangers Threaten

THE government of the United States of America was founded upon the true prin-

ciple of an entire separation of church and state. But grave danger threatens both, in the persistent efforts that are made to obtain legislative enactments, state and national, to enforce the doctrines and religious institutions of the church. Every state in the Union, except California, has already placed on its statutes some kind of law to protect and enforce the church institution of Sunday rest.

A bill is now pending in Congress, known as H. R. 491, to authorize the postmaster-general to exclude from the mail any publication containing any article "which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy." Such a law would cripple the power of the press to expose the greatest errors or the vilest practices when held under the name of religion, because the exposure of such would "tend" to bring them into "contempt." If we desire liberty and peace, let us keep the church and the state forever separate, according to the true Christian religion. Only then will each prosper.

IF the hopes of a large class of our best citizens could be realized, we would soon have world-wide peace. Next to the war, the advocacy of peace is no doubt attracting the largest amount of public attention. It is from our best and most enlightened citizens that we hear most concerning peace, and many have freely quoted texts of Scripture which served to them as a foundation for their hopes. One noted speaker has made use of these words found in the forty-sixth psalm, ninth verse:

"He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Another eloquent advocate and herald of soon-coming peace quoted the words found in the second chapter of Isaiah: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

These texts, and others that have been used in a like manner, are in perfect harmony with the great fundamental truths of the Bible, and apply in their proper time and place. When carefully studied, it is found that the Bible does not in one place teach that this age is to become an age of general peace, and in another place, that all nations will be engaged in a bloody conflict in the last days. The sacred record contains no contradictions, such as may appear to the superficial student.

Based on the Theory of Evolution

THE difficulty lies mainly in the false ideas that have obtained concerning man's origin and nature. The Bible account of creation has been set aside, and human reasoning and conclusions have been accepted instead.

The world believes that in the indefinite ages of the past, that which has evolved into the man of to-day had its beginning in the lowest possible form of monocular animal existence. According to this view, we are to continue to develop to perfection. Believed and taught by the majority of preachers and teachers, the idea has found its way into many of the textbooks used in institutions of learning.

In spite of the manifestations of selfishness and depravity in all classes of society, the idea is tenaciously held that we are steadily advancing toward an age of peace and perfection. This thought is read into texts of Scripture to their perversion. The progress made in scientific knowledge and in inventions is declared to harmonize with this theory. The great reform movements are attempted and interpreted with this thought in mind. The apparent religious awakening, and increase in church membership, serve to substantiate the claim that the world is growing better.

We would not for a moment retard or resist the efforts of any for peace; nor would we fail to recognize the propriety of such efforts, and the desirability of the object sought. However, it does seem to us proper to point out some facts relating to this time that are cogent and vital to every man.

If the scriptures cited above hold out such a hope, and if the evolutionary theory concerning man and the world is true, the faith of all Christian people should lead to a

mighty and well directed effort, with the joy of knowing that wars are soon to cease. If this theory is not true, and if these texts do not apply in this way, it is equally important that we know what is the truth, and how we may intelligently relate ourselves to these things. "The way of the righteous is made plain." Prov. 15:19. Christians have a right to walk in the light. We are not left to guess and speculate concerning such important matters.

worse and worse, deceiving, and being deceived." 2 Tim. 3:1-5, 13.

It is love of self and disregard for God that makes wars possible. If men were growing less selfish and more godlike, we would be warranted in believing that wars would proportionately lessen. Are we not bound to believe, on the other hand, that the increase of selfishness pointed out by Paul to exist in the last days would make possible and probable an increase in war and strife?

This old world is to end in scenes of awful carnage. The seeds of sin will yield a bountiful harvest. The results of rebellion and the fruits of selfishness will be fully revealed. Those who look for prolonged peace here will be disappointed. Such a hope is out of harmony with specific and fundamental truths taught in the Bible, and has no other foundation than the delusive doctrine concerning the origin and nature of man.

That there is to be a time of agitation, preparation, and participation in war just before the end, is indicated by the following words: "They are the

spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:14, 15. "The nations were angry" is the language used in Rev. 11:18 in speaking of this same time approximate to the second coming of Christ.

We are in that time, as all lines of prophecy clearly indicate. We are now witnessing a fulfillment of prophecy recorded in Joel 3:9, 10: "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." The statement, "The day of the Lord is near," in the fourteenth verse of this chapter, makes clear the time indicated in the prophecy.

The prophetic program will be fulfilled in every detail, notwithstanding human hopes and conceptions. The masses will hope for peace, a multitude will preach and predict it, millions will be spent in the peace propaganda, swelling the cry, "Peace, peace," when there is no peace. But such hopes are vain, and such efforts will be fruitless; for world peace cannot be until sin and selfishness, the cause of war, have come to an end.

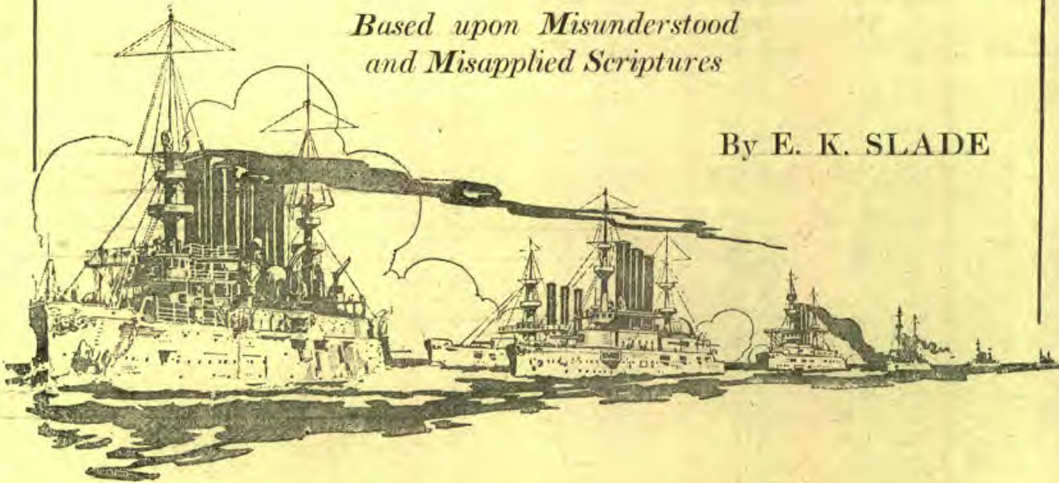
CHRIST might have occupied the highest place among the teachers of the Jewish nation; but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountain side, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the gentiles might hear His words. E. G. W.

"No real joy can be found in the path forbidden by Him who knows what is best, and who plans for the good of His creatures. The path of transgression is the path of misery and destruction."

Delusive Hope of Peace

*Based upon Misunderstood
and Misapplied Scriptures*

By E. K. SLADE



Is it true that man had such a beginning? Does the Bible teach us that he had such an inferior and imperfect start, and that through successive generations, his nature and condition have continually improved? Let us note a few texts on this point. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. The word "upright" is used by the psalmist as follows: "Good and upright is the Lord" (Ps. 25:8) — which indicates that the term is designed to convey the thought of perfection. In harmony with this is the record of the creation of man: "Let Us make man in Our image, after Our likeness." Gen. 1:26. Man did not have the beginning claimed by the believers in the Darwinian theory. He was made in the image of God, and had dominion over the world and the lower animals.

The Bible is just as clear on the point of man's decline as it is regarding his beginning. Coming "short" of the original glory in which he was created is the condition and tendency of every man naturally.

There is nothing to indicate that men are naturally growing better. The Biblical truth concerning the beginning and the fall of man is out of harmony with such a belief. As early in the history of the world as the time of the Flood, God repented that He had made man, because of his downward course. The condition of the human heart has not improved. It still tends to war and strife.

Will End in Scenes of Awful Carnage

PAUL gives no promise that conditions favoring peace will exist in the last days; but on the contrary, he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . But evil men and seducers shall wax

MAKING THEIR LAST STAND

(Continued from page 6)

was to have a world-wide proclamation. Thus by comparing Daniel 8 and 9 with Revelation 10 and 14, the conclusion was inevitable that they meant that Christ was to come at the close of the twenty-three hundred days, or in 1844. The fulfilled prophecy concerning the fall of the Ottoman empire in 1840 greatly added to the interest in the preaching of this message.

The body of believers thought that Christ would come in the spring of 1844. But the event did not occur. A careful investigation revealed the fact that the full time would not expire until the fall. So October 22 was set as the time. After the month of July, there came what is called "the midnight cry," corresponding to the parable of the virgins. But the second disappointment was much more serious and disheartening than the first. Again the faithful studied and prayed over the matter. Soon light came. The sanctuary was not the earth; and Christ entered the most holy place in the heavenly sanctuary to begin the Investigative Judgment.

Organized a New Body

IN the meantime, the second message of Revelation 14 was begun,—a call to come out of Babylon, a call to the earnest to leave the popular churches and receive new light, present truth for that time and generation. Soon the next and last one was understood and preached, which resulted in the organization of a new body.

This people are to be found keeping the commandments of God, and having the faith or testimony of Jesus. In the same book, we learn that the testimony of Jesus is the spirit of prophecy. This people are not only to give the first two messages; but the third, a solemn warning against the worship of the beast and his image, is to be heralded "to every nation, and kindred, and tongue, and people." This is also indicated in the tenth chapter, where the angel stands with one foot on the sea, and one on the land.

It is certain that these messages are being given. A people have united in the acceptance of the "advent message." Much new light has been given to the world since 1844, which is the result of Bible study and of this gift of gifts—the spirit of prophecy. A warning is being given about the "beast" and his "image."

The churches raised up in Reformation times have not kept pace with God's opening providences. Their teachings are not stirring themes and sound doctrine which will prepare a people for Christ's coming. The prophecies of Daniel and the Revelation hardly receive any attention from the ministers of to-day. Of one of these books, Christ says that we are to understand it; and on those who even read the other, a blessing is pronounced. These books are to be studied and understood.

Some Solemn Questions

THE original plan of God will be eventually carried out. This earth will be peopled with "the ransomed of the Lord." "The first dominion" will be restored to the redeemed race. "Affliction shall not rise up the second time." This awful reign of sin is almost over. Satan has had a fair trial. The whole universe has looked on for millenniums, and is satisfied that he is wrong, and that God is right. The forces of good and evil are nearly ready for the last great conflict. The end is right upon us.

Can you not see this age-long strife as it is enacted in your own life? Do you know the truth as found in the Book of books? Is your own conscience clear in this most solemn

and important matter, the salvation of your soul? What does it mean to you that the prophecies are nearly all fulfilled? Are you studying, as did the noble Bereans of old, to see if "those things were so"? Are you following the word of God or tradition? These are questions which each one must answer for himself. Decide that you will always be found on the Lord's side.

BULWARK AGAINST INFIDELITY

(Continued from page 3)

scientific standpoint, by false philosophers and pseudo-scientists, upon the essential element of creation, its reference to all-mightiness! This being once rejected, the whole Bible goes, because robbed of its power.

As Christ said in explanation of how the tares came among the wheat, so we say again,—"An enemy hath done this."

A Fundamental Truth

BUT the Sabbath still exists, and God's truth still stands. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33: 6, 9. It is this power of God to speak a world into existence that is memorialized and commemorated and evidenced by the Sabbath institution. So long as men regard the Sabbath of God, just so long will they believe the great truth which it upholds, and the spiritual lesson is plain and significant.

Because when God said, "Let there be light," light came, so now He bids light to shine into our minds; and when we yield to the divine will, light floods the darkened chambers of the intellect. Thus the God who commanded the light to shine out of darkness shines in our hearts, to give the light of the knowledge of the glory of God, from the mirror of Christ's own face. (2 Cor. 4: 6.)

Because the world was made by Christ (Col. 1: 16, 17), He is the divine creative Word (John 1: 1-3). His word is the word of creative power. (Heb. 1: 3.) Hence He could speak to the stormy waves and the raging wind, with the result that there came a great calm. He could speak to the dead, and call them once more back to life. By that same investment of divine majesty, He can give life to those who are spiritually dead in trespasses and sins. This is the fundamental truth of the gospel. Only creative power can create us new creatures in Christ Jesus. (Eph. 2: 10.)

And so we see how empty of power is this new Bible, which is to be the exponent of the new so-called "Christian" religion.

What men need to-day is a great, divine power, to take possession of the life, to subdue the evil passions and the sinful lusts, and control the mind, even to bringing every thought into obedience to Christ. Human reason and theories of development and plans of growth can never do it.

Commemorating a Mighty Principle

THEN do you not see that the principle of creation is the principle of all God's working, and that His power comes in response to His word? that where God does not speak, there is no power, and that everywhere and every time He does speak, there is power, and that power is God's unlimited creative energy?

To reject the word of God, then, is to reject the power that comes through that Word, and is to be left impotent, utterly weak against the malignant evil that is in the world, that is in our hearts, that possesses us as truly as the demons possessed the de-

moniac. There is no deliverance from the dead body of sin, save through the mighty power of God's word, which, personified, is Christ Himself.

The Sabbath was given to commemorate this mighty principle. It is to cause men to know and remember that God made the world in six days by His word; and if it evidences this principle of divine working in the one place, it must evidence it in every place where the divine working is manifested. The Sabbath, then, is as truly a memorial of God's creative work in the human soul in saving a man from sin, as it was of the work that God did on creation's morning.

Since the Sabbath is a memorial of the creative work (so we read in the second chapter of Genesis, and also in the fourth commandment itself, as recorded in the twentieth chapter of Exodus), it stands as a monument to the fact that God gave life to man formed of the dust of the ground; but it just as truly evidences the other kindred fact,—that through Christ, many once dead in trespasses and sins, alienated from the life of God through evil works, are now made nigh by His blood, and made alive according to the law of the spirit of life in Christ Jesus.

As the Sabbath memorialized that creative work of God when He commanded the light and thus caused it to shine out of darkness, it must now also memorialize the workings of God when He causes the light of the gospel to shine in our minds. The work is the same in both cases, merely being manifested in two different realms.

As the Sabbath was given at the end of creation, when all things were completely and perfectly accomplished, it stood as the crown of creation, as the memorial of a finished work. Being thus a memorial of a finished work, and being still in existence, standing yet as a memorial of the same thing,—God's finished, creative work,—it is a pledge that the creation shall be again all that it then was.

It Opened the Floodgates

As the Sabbath points back to God's finished work, when the Lord saw all that He had made, and pronounced it very good, so does it point forward to that time when, according to His promise, there shall be a new heaven and a new earth, and all things shall be made anew, when God's work shall be truly finished. The Sabbath, then, teaching the great principle of God's working, stands as a mighty pledge that God's work cannot be permanently marred, that His purposes cannot be thwarted, and that there shall yet stand an upright man in the midst of a creative work that God Himself sees to pronounce very good.

These merely suggested meanings of the Sabbath—for space forbids its elaborate treatment—indicate, in a little degree, how much the Christian world has lost in its losing of God's holy Sabbath day; and it brings us back to the statement made at the first,—that the Sabbath would have prevented this great flood of infidelity and skepticism which to-day is robbing us of both God's word and God's power. Naturally there arises, therefore, the question, How came the Christian world to lose the Sabbath? By what means has that day become obsolete as a Christian observance, that thus infidelity and skepticism might sweep away from us the very charter of our redemption? The question is pertinent, and its answer imperative.

THE Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion.

E. G. W.

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A. O. TAIT, EDITOR

L. E. FROMM, ASSISTANT

EDITORIAL CONTRIBUTORS:

A. G. DANIELLS W. A. SPICER W. T. KNOX M. C. WILCOX
I. H. EVANS G. B. THOMPSON R. C. PORTER
J. E. FULTON B. G. WILKINSON E. E. ANDROSS
P. T. MAGAN J. O. CORLISS L. A. REED M. N. CAMPBELL

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INTOXICATED WITH FRIVOLITY

The Exit of the Solid and Serious
The Entrance of Folly and Fiction

AN editorial in the New York World has some rather significant paragraphs, under the heading of "The Passing of Harper's Weekly," or in other words, the reversal of its policy. One of these paragraphs is as follows:

"In the passing of Harper's Weekly is further evidence of the American public's present reluctance to support a serious political weekly. In other quarters, the same conditions are to be seen. The Nation, staunchly true to its old standards of taste and independence, during the last ten years has declined in circulation. In the struggle to maintain its hold on public favor, Collier's is compelled to give first attention to fiction. The New Republic, well written and eminently judicial in its treatment of topics, appeals to a limited class, and is still in the experimental stage. The Outlook and Independent, once religious publications, have been compelled to widen their scope, use illustrations, and seek to make themselves entertaining to casual readers."

According to this paragraph, the American public is reluctant "to support a serious political weekly." Therefore Harper's must change. The Nation, another stanch old paper, is declining in circulation. "To maintain its hold on public favor, Collier's is compelled to give first attention to fiction." Note it particularly, "to give first attention." Furthermore, the Outlook and the Independent, "once religious publications, have been compelled to widen their scope" in order to keep themselves alive.

The manifest tendency of this time is to run toward fiction, folly, and mere fun. The serious things of life, that build into the solid foundation of a substantial social and national structure, are taken only as an extreme necessity, except by a comparatively few people. The world is intoxicated with the entertainment craze. People do not care to be developed strongly in a mental, moral, and spiritual way; they care, rather, to be frivolously entertained.

Under the Spell of Folly

MORE and more do we find that the people are giving their first attention to pleasure; and too often, this pleasure degenerates into gluttonous, drunken vices, and the gratification of animal lusts. The fact that some people cannot see this, is merely an evidence of their blindness. It is no evidence that these depraved and demoralizing conditions do not exist. The world is delirious under the spellbinding influences of folly, pleasure seeking, and light entertainment; and in its delirium, it is chanting the refrain that everything is growing better and better. But while singing this fascinating song, it is dancing to the devil's bewitching music, along the edge of the precipice, ready to plunge into irretrievable ruin.

Paul, the apostle and prophet, in viewing these times, gives a list of nineteen striking characteristics that would mark the age and make it a time of peril. (See 2 Tim. 3: 1-5.) One of these nineteen speaks of the people as "lovers of pleasures more than lovers of God."

God Himself offers pleasure. As declared in the beautiful, poetic language of the psalmist, "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Ps. 16: 11.

True pleasure is one of the eternal gifts of God; but the counterfeit pleasures of the world, according to the apostle, will so intoxicate humanity as to constitute one of the great perils of the time. How clear and how forceful is the prediction, and how striking and how universal are the events that fulfill what the prophet has foretold!

AWAKENING FROM HER SLUMBER

China the Stoical All Astir—What Part Will She Play in the Approaching World's Climax?

WHAT is to become of China? She is in the throes of continuous upheavals and changes. China—conservative, stoical, unchanging China—is changing more rapidly than any other country on earth. For centuries ruled—or misruled—by despotic monarchs, the people lived on in their simple way, proud of the inheritance left them by their ancestry, in civilization, in literature, and in art. But suddenly the nation that had its face so long set to the past, and its back to Western thought and civilization, is turned about, awakened, and becomes at once dressed in the garb of modernism of the most pronounced type. A republic is proclaimed.

It may be true that the new suit is unbecoming, and cannot be retained; but that old China is passing, and a new order is evolving, is sure. It is difficult to tell what China will do tomorrow; but the great giant is awaking, and the world looks on with bated breath to see what will be the next step. A despotic government then, a republic a few days ago, and a monarchy yesterday! Yuan Shih Kai, the head of the government, telegraphed throughout his vast domain to-day that the monarchy is at an end, and the republic is to be restored. And now come rumors of a change in leadership.

But the rank and file of China's millions plod on, and are either ignorant or heedless of it all. China is the only country, as says another, "where a government changes from a monarchy to a republic"—and he might have added, "and back again"—without the people's knowing anything about it. When will China find her level? Will this great, cumbrous ship of state withstand these terrible shocks?

Will She Be Absorbed by Others?

ONE of the American consuls long resident in China told the writer, a few days ago, that China may accept, willingly or unwillingly, the tutorship of Japan. China is awakening, no doubt; but she is in the dark still, and is groping toward the door, and it may be that some more experienced hand must guide for a time. It is altogether unlikely, however, that China will be absorbed by any nation. China will always be China. Where are the Mongol hordes that swept over China and subjected it to foreign rule?—They were absorbed in China. Where is the great Manchu power that gained such mastery over China, ruling it from its northern to its southern boundary? China at last conquered by her wonderful power of assimilation. China's history has proved that, however many foreign elements come to her, she eventually rises above them all.

China is one of the most virile of races. "No other nation with which the world is acquainted," says a recent writer on China, "has been so constantly true to itself; no other nation has preserved its type so unaltered; no other nation has de-

veloped a civilization so completely independent of any extraneous influences; no other nation has elaborated its own ideals in such absolute segregation from alien thought; no other nation has preserved the long stream of its literature so entirely free from foreign affluents; no other nation has ever reached a moral and national elevation comparatively so high above the heads of contemporary states."

During the centuries, slumbering, the great giant has dreamed fondly of peace. Taken as a race, the Chinese love peace, and have never manifested ambitions for conquest. Even now, the great agricultural millions desire to follow in the footsteps of their ancestors, earning their meager share of daily bread by unequalled toil and industry. But the leaders of Chinese thought can discern the insecurity of their nation without national defense and preparation for war.

Preparing for Armageddon

CHINA feels she cannot trust her neighbors. Nor does she feel that the great civilized nations, which have been so greatly blessed by Christianity, can be trusted. The Chinese thinkers are watching the war in Europe. China must, they think, defend herself. She has begun. Military students trained in Europe are now in charge of China's model army, two thousand in each of the eighteen provinces, modernly drilled and equipped. Conscription has been talked, and an army of forty million has been suggested. She is watching the great nations, and is preparing for the conflict of the future. One of her



"MODERNISM OF THE MOST PRONOUNCED TYPE"
The newspaper room in Peking's free public library.

leaders recently said that the Chinese invented gunpowder simply to frighten away the devils, but that now they must go to the Christian nations to learn how to use it in the most scientific manner, so as to kill the largest number of their fellow men. What a taunt that is! and what a taunt this is, made by China's near neighbor:

"For two thousand years, we have kept peace with the rest of the world, and were known to it but by the marvels of our delicate etherial art, and the finely wrought productions of our ingenious handicrafts; and we were accounted barbarous. But from the day on which we made war on other nations, and killed thousands of our adversaries, you at once admit our claim to rank among civilized nations."—*Nineteenth Century Magazine*.

Armageddon is before us, and for this the multitudes are preparing. Read Joel 3: 9-12. J. E. F.

COMPULSORY BIBLE READING

A Great Principle Menaced by the Present Program

THERE is nothing the true Christian parent desires more than to have his child daily read the Bible—and there is nothing more sadly neglected in this godless age. This is too apparent to be denied. Bible study seems to be dying out in the home, in the church, in the world. Boys and girls are reaching manhood and womanhood entirely ignorant of the sacred Scriptures. Where will the matter end? What will be the results?

It is a grave problem; and an ever increasing number of sincere lovers of the Bible are urging that the public school teachers be directed by the state to read to their pupils a specific number of verses, without comment, each school day. One by one, the states are adopting this plan. A note in the *Christian Herald* of April 12, 1916, says, "The state of New Jersey has recently passed a law, approved by the governor March 5, requiring the reading of five verses from the Bible in each schoolroom of the state on every day of the school year." It is thought to stem thus the rising tide of godlessness.

Amending the Three R's

THE agitation has assumed such proportions that it has swelled into a loud cry. Many well worded arguments are presented in its favor. The charge is seriously made that spirituality appears to be decreasing in proportion as public school education advances. And so the present system is denominated "godless." There is a proposition to amend the three R's, "Reading, 'Riting, and 'Rithmetic," by adding a fourth,—Religion.

Let it be distinctly understood that we are not of those who deliver bitter tirades upon persons who differ from us. We are in entire sympathy with every legitimate movement toward the study and reverence of the grand old Book. Let the word of God be revered and exalted; let it be read daily by all the people everywhere; but let it be by the power of love, and not by the power of human law. The promoters of the compulsory Bible reading movement are doubtless sincere, but therein lies the subtle danger of the measure.

We must look at the problem from the viewpoint of principles involved, and not merely from that of the reading of the verses. Whenever Bible reading in a state public school is made compulsory, it thereby crosses the danger line. Public school attendance is compulsory; and logically, therefore, such Bible reading is compulsory.

Conviction or Truant Officers—Which?

BUT compulsory Bible reading will never inspire love nor reverence for the Scriptures. The very purpose for which it is introduced will be frustrated. Force can make hypocrites, but can never make Christians. A perfunctory reading of the Word is not what is needed. Such men as Thomas Paine and Robert G. Ingersoll were frequent readers of the Scriptures, but neither of these men was bettered thereby. Let there be daily reading of the Scriptures; but let it be prompted by force of conviction, and not by the force of truant officers.

Further, if the state has the right to compel the reading of the Bible, it has the right to decide which portion—the Old or the New Testament—shall be read. It would also have a right to decide which version shall be read, whether Catholic or Protestant.

If the state is to decide which Testament and which version shall be read, would not the state thus be deciding which is the true religion and the true church? And if it may decide thus, would it not manifestly have the right not only to compel Bible reading, but to interpret the scripture read, and to teach religion?

This is a serious question; and the seriousness of compulsory Bible reading lies in the precedent that will be eagerly seized by those who are not content with the reading of Scripture, but demand also the teaching of religion in the public schools. Were it to end with the Bible reading, God would take care of His word; but it will not end there.

Let there be religious teaching, but let it be given by the church and the home, and in sectarian schools, by teachers who are not paid with money from the state treasury. Let the attendance at such institutions be optional, that the inalienable rights of each individual conscience be respected and guarded. This can be done, and is done, both in large and in small denominations. The one great purpose of the state educational system is the making of good citizens, and the prevention of illiteracy.

Let us keep the state and the church forever separate.

L. E. F.

AT THE JUDGMENT BAR OF GOD

Every Individual Has a Case Pending — The Verdict Will Determine Where Each Shall Spend Eternity

IN the Judgment, not only will every outward act of the life be considered, but we are told that "God shall bring every work into judgment, with *every secret thing, whether it be good, or whether it be evil.*" Eccl. 12: 14. Even the secret motives of every heart will be uncovered, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. This at once precludes the idea of a sort of general, wholesale work, in which some may possibly get through without rigid scrutiny of their lives.

To do such a work as the Bible represents, demands an exact record of one's life in every particular. Who makes this? And why is it necessary? Does not God know each of us altogether? And will He not be able to pronounce a righteous judgment on all, without such a minute record? — Most certainly He could; but God will not condemn any without giving them an opportunity to know *why* He does thus. Things do not always appear to us in their proper light; and a record of this kind will open our eyes to see that the decision rendered in our own cases is just and right.

Recorded by Angelic Secretaries

THE angels of God are sent to earth for man's benefit. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. But what is the nature of their ministration? We know that they camp round about those who fear God, to help them in trouble. Ps. 34: 7. But we may gather something more of the work they do, from the following: "Suffer not thy mouth to cause thy flesh to sin; neither *say thou before the angel*, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5: 6. From this, it is quite evident that whatever is said or done before the attendant angel, is recorded, and is used by God in dealing with the case. It is in this way that in the final award, every one is *judged out of the things "written in the books,* according to their works," as shown in Rev. 20: 12. In such a work, it is not necessary for each one to appear personally and answer as to why his case stands as it does, since with his deeds is recorded the motive for their performance.

The Book of Life

BUT there is mention of another book besides those from which the people will be judged, and that is "the book of life." Mysterious volume! Why is it required in the Judgment work? — Because spread upon its pages are the names of those who are candidates for eternal life. When they started in the race, their names found a place on the roll of aspirants for that honor. When the Saviour imparted power to His disciples over all their enemies, He warned them not to feel elated about having that power, so much as that their names were "written in heaven." Luke 10: 20. Not every one, then, has this privilege. Yet some do. Among those whom the apostle Paul recommended to the church were Clement and other fellow laborers, "whose names are in the book of life." Phil. 4: 3.

But the Judgment not only determines who among the dead shall have part in the first resurrection; it also concerns those who will be alive at the coming of Christ. The righteous among these will not sleep, but will be caught up alive — translated, as were Enoch and Elijah — to meet the Lord in the air. 1 Thess. 4: 16, 17. These, however, must stand the test of the Judgment, as well as the others, before being taken to heaven. The test which these must endure will be more solemn than that which any others have met. Those in the grave — many of them, at least — passed their last moments of probation away from the busy scenes of the world's activities, and could review their lives, and look up to God for forgiveness. Not so, however, with those who are alive during the time of that Judgment. When the cases of the dead have all been passed, the living must then meet that ordeal while moving about among men, and subject to strife and temptation.

For any to pass that solemn test under such circumstances, will mean for them such a work as has never been put upon the human family.

The Judgment in Progress Now

BUT will God bring men to such a test without warning them of its approach? — Certainly not; for that is not the way He deals with men. The final Judgment is, without question, the greatest event, and carries with it the most far-reaching results, of anything which has ever happened to the world since the death of Christ. The day of Judgment was already appointed in the time of Paul, as we learn from Acts 17: 30, 31. This being so, will God withhold from men a knowledge of that time, and thus let them come up to it without opportunity for a preparation? — This could not be, when He is so anxious for men to be saved that He is constantly calling them to come to Him.

Among the closing scenes of the world's history, the last message of warning from heaven is given. In Rev. 14: 6, 7, we find it announced: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for *the hour of His Judgment is come:* and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

While space will not permit us to deal with this prophecy in detail, we may say that it sets forth plainly a time when a message will be proclaimed that "the hour of His Judgment is come." Coupled with that must be the warning with which we find it connected; namely, that against receiving "the mark of the beast" in the forehead or in the hand, as so forcibly set forth in Rev. 14: 9-13. The next verse, depicting the coming of the Son of man, with a golden crown upon His head, and a sharp sickle in His hand, with which to reap the harvest of the earth, shows the order in which the work is to be carried out. The Judgment must precede His coming.

When the decisions of the Judgment have been rendered, deciding who are to be taken up at the advent of the Lord, then He comes to *execute* those decisions, as is brought to view in Jude 14, 15. Remember, then, that the real test in meeting the Lord, is not at the moment of His appearing, but in the Judgment, which takes place before He comes. We are already in the time of that Judgment. When the moment comes to meet our life account, we cannot put off the time. Our unbelief will not be able to delay the event.

The message regarding this matter is just as true, and will be as surely realized, as was the message of Noah to the antediluvian world. Are we ready for it? Let us answer these questions before God; and if any feels undone and lost in view of the Judgment that is fast hastening, we beseech you, "in Christ's stead, be ye reconciled to God." J. O. C.

HEAR that old hero of the cross, the veteran of many campaigns, tell us the secret of his success: "Having therefore obtained help of God, I continue unto this day."

We trust in many things for help. Money is sought, and every possible sacrifice is made to obtain it; but its help does not last. The help and coöperation of our fellow men often render us needed temporary aid; but there are times when this is of no avail.

In the hours of darkness, sometimes of desperation, when the heavens seem to be brass; in the hour when we stand by the open, yawning grave about to receive into its embrace the one we love; when sorrow like sea billows sweeps over the soul, — it is then that the only help which is of any avail comes from Jehovah, who alone can create, and bring light out of darkness, and sweeten the bitter experience of life. G. B. T.

"It is because men take upon themselves the name of Christ, while in life they deny His character, that Christianity has so little power in the world."



Foods—

Wise & Otherwise

By D. H. KRESS, M. D.

THE term "food" cannot be applied to every substance that satisfies or arrests the appetite, although real food should do both. The savage arrests his appetite by swallowing lumps of clay. Civilized man satisfies his cravings for food with substances almost as indigestible. Food must either be identical with the elements of the human body, or be capable of being transformed into them. It must be digested within a proper period to prevent putrefaction or fermentation, or the body itself may starve while food is within it.

In order to have good digestion, it is necessary to relish and enjoy what is eaten. The mere sight, smell, or thought of food that is relished, will produce a copious flow of saliva. Could a glimpse be obtained of the stomach, gastric juice would be found trickling down its walls. The whole digestive apparatus gets ready for the reception of food that is relished. When other foods are eaten, in place of the one for which preparation is made, they receive no welcome, and digestive disorders may result.

The juices produced by stimulation of the appetite are known as "appetite juices," and they possess many times the digestive power that is possessed by juices formed when food is eaten mechanically, or without a relish for it.

Artificial Appetizers Invented

OUR forefathers ate what they relished, as a rule. No delicacies were required to stimulate the appetite. Hard out-of-door work gave a relish for simple foods, and poverty made simple foods and few varieties a necessity. The digestive fluids were always of a superior quality, and consequently there was little suffering from indigestion.

When country life was exchanged for the city and the office, then, deprived of the natural appetizer—employment in the open air—people no longer relished simple foods. This led to a search for artificial appetizers, and to the invention of delicacies, complicated and complex dishes, and a variety of spicy and highly seasoned foods. Indigestion and malnutrition, or overwork of the organs of digestion and over nutrition, have been the result.

The rapid increase in constitutional diseases, of late years, has forced upon us the need of making reforms in eating. It will be observed that the ordinary meal taken by those who pay no attention to diet begins with some highly seasoned soup, and ends with a sweet in the form of pudding or pastry. The meal begins and ends with a pleasurable sensation, which stimulates the appetite, and causes a copious flow of "appetite juice."

While it is unwise to use unwholesome foods, the need of providing foods that appeal to both the eye and the palate must not be ignored. When a person sits down to a meal without any appetite, a spoonful or two of tasty soup, a little fruit, or something else that is relished, may create an appetite that

will lead to the enjoyment of the entire meal. Soups were at first employed more as a relish at the beginning of the meal. They still have their place, but should not be used too freely.

Fixed Rules Impossible

FAST and fixed rules in diet can never be laid down. Each person possesses likes and dislikes that must be respected. The appetite may be trained to relish only the most wholesome foods. The one who possesses the same relish for wholesome foods that the epicure has for highly seasoned foods and delicacies, is on the highway to real and lasting health.

It is unwise for those who are ill to make many sudden changes in diet; for often, owing to the diseased condition of the stomach, about all the digestive juices formed are those which are formed by the stimulation of the appetite. It is also important that nutritious foods should be served to invalids in an attractive manner, so as to tempt the appetite. Recovery depends upon this.

No one can prescribe in detail what another should eat. Each one is a law to himself. Even the physician, to meet with success in his practice, must learn, within certain limits, to respect the whims of his patients. Foods, to be most beneficial, must be those of one's choice. It is necessary to see, in the food before us, the good it possesses, in order to obtain the greatest amount of good from it. Education must therefore precede or accompany all reforms in eating.

Business cares, home sorrows, and other depressing influences retard digestion. Beer, wine, tea, and coffee, being narcotics, numb the brain, and lead to a forgetfulness of sorrows, and in doing so, may appear to improve the digestion for a time. The difficulty is that from such artificial exhilaration there follows a corresponding state of depression, which calls for another and often an increased dose of the same narcotic.

To keep free from worry and other depressing influences by the use of narcotics, it is necessary to remain in a continuous state of mild intoxication. This is ruinous both to health and to morals. But peace, and contentment, and hopefulness of mind must exist in order for the digestive organs to do their best work; for the quality of the impulses sent forth from the mind determine, to a great extent, the quality of the work done by the organs of digestion.

The lower creatures require neither delicacies to stimulate the appetite, nor narcotics to shut out depressing influences. They are content with their simple fare. The horse is satisfied with his meal of oats. Animals prefer to select their own food, and when left free to do so, take it direct from the bosom of nature. From the foods thus obtained, they derive their energy, and the elements out of which to construct strong bones, muscles, and nerves.

The savages live in the same simple manner. They do not always have the most suitable foods, and therefore their example can-

"THE whole digestive apparatus gets ready for the reception of food that is relished. When other foods are eaten, in place of the one for which preparation is made, they receive no welcome, and digestive disorders may result."

not be fully followed by intelligent men and women; but their wants are few, and their habits simple. None of the complicated mixtures and messes used among civilized races appear on their bill of fare.

The peasants who are the backbone of the various civilized countries are also content with one or two kinds of simple food at a meal. The staple articles of food of the Irish peasant are milk and potatoes. Macaroni and chestnuts form the chief food of the Italian and French peasants, while the German makes use of black (rye) bread, and the Bulgarian uses corn flour and sour milk. The heartiest, healthiest, and happiest people are always to be found among those who are content with simple foods.

In sitting down to one of our modern tables, it is sometimes difficult to know what to select. The names of the prepared dishes are meaningless, and are no help in the selection of a well balanced meal. The name of any food should indicate what it is. On account of the many confusing names one encounters on the modern menu, it is impossible for even an expert in diet to make an intelligent selection or combination of foods at a meal. If nine tenths of the modern cookery books, claiming to teach reforms, could be blotted out of existence, there would be fewer dyspeptics.

THE GREAT DESPOILER

THE liquor traffic is the greatest of all menaces to the welfare of the home, of society, and of the nation. It destroys the peace of the home, breaks down the bulwarks of the family, debauches American citizenship, threatens the very existence of the republic, and ruthlessly assails the most sacred inheritance of every man, woman, and child—the right to life, liberty, and happiness.

Any business enterprise, irrespective of its kind, that destroys the individual, wrecks the home, and puts a blight upon posterity, is an enemy not only to the constitution and the flag, but to humanity and its most cherished rights, and deserves to be utterly banished and destroyed by due process of law.

Legalized, but Not Lawful

THE legalized liquor traffic tramples upon every constitutional privilege and immunity granted to mankind. In its operations, it is not amenable to God, or man, or the equitable restraints of law. It robs, mutilates, and slays alike the innocent and the guilty. It mocks at justice, jeers at honor, and laughs at purity. It ravages the marts of sea and land. Its mouth is like the open grave, which is never satisfied until it has devoured its last victim. It is the greatest thief and outlaw in the world.

The liquor traffic has no more constitutional rights for its existence than has the traffic of slavery. There will always be slaves, and so there will always be alcohol.

Man will make a slave of himself; but what the law prohibits is the traffic of slavery. Man will still make alcohol and drink it; but the law has a right to prohibit traffic in any poison that is so destructive to humanity, to society, and to the nation, as science and observation have proved alcohol to be.

When we consider the unspeakable sorrow, disgrace, debauchery, immorality, crime, poverty, wretchedness, and ruin which the liquor traffic brings annually to hundreds of thousands of innocent wives and children in the homes of the devotees of Bacchus, and to society at large, we believe that the civil government has a constitutional right — yea, more, it has a constitutional obligation — to use measures and to enact laws which will guarantee to each individual the unmolested enjoyment of his God-given, inalienable rights to life, liberty, and the pursuit of happiness — all of which rights are trampled underfoot with impunity by those who are engaged in the promiscuous manufacture and sale of intoxicating and alcoholic beverages.

Has No Constitutional Right

No government has a right to license any traffic which leaves in its slimy trail more than 100,000 ruined homes annually, from whose portals are heard the stifled moans of blasted childhood and wretched widowhood. Our government has no right, under the constitution, to permit any enemy to put a handicap upon the unborn millions, barring them forever from reaching the nobler attainments of manhood and womanhood, and thus disqualifying them to meet the great issues of life. Self-preservation is the first law of nations, and the liquor traffic is the greatest foe to this greatest of all national laws.

If the whole American army should be completely massacred by an enemy, that would be considered a great national calamity. Yet every year, in the United States alone, an army of men, women, and children, numbering four times as many as our entire national army, go down to premature death and hopeless graves through the saloon.

More than 3,000 wives are murdered every year in this country by drunken husbands; more than 2,500 innocent children are murdered every year by drunken fathers; more than 30,000 helpless children are forsaken and thrown upon public charity every twelve months by drunken parents.

And as long as the federal government and the state governments protect this hellish traffic, by legalizing and condoning the business, and by accepting blood money as revenue, the nation and the states are equally responsible for all this crime, misery, and sorrow produced by the liquor traffic. Under such conditions, the privileges and immunities guaranteed to the individual citizen under the federal constitution and the state constitutions are nullified.

CHARLES S. LONGACRE.

The Morning Caller

*Like a Cool Breeze
on a Sultry Day*

By Clara Edna Rosencrans



"We have heard a joyful sound,—

Jesus saves, Jesus saves.

Tell with gladness all around,

Jesus saves, Jesus saves.

Bear the news to every land;

Climb the steeps, and cross the waves.

Onward! 'Tis the Lord's command.

Jesus saves, Jesus saves."

THE words of the dear old hymn rang out clear and sweet. They drifted down the broad old stairway, mingling with the business and bustle of one of the city's busiest streets. A young man, passing, paused to listen. Then, as the music died away and began again, he looked at his watch, noted that it was but eight o'clock, and turning, passed through the screen door and up the stairs.

The minister looked up quickly as the man's shadow fell across the threshold. "Am I intruding?" asked a pleasant voice. "I heard you singing, and thought I would come up."

"By no means," said the minister cordially. "Come right in and help us sing."

The young man, a tall, dark-eyed fellow of perhaps twenty-five, who carried a small box under his arm, came in and took the offered seat. An invalid in her easy chair smiled upon him kindly. She took him for a book agent. A Bible and a hymn book were handed to the new arrival; and after the singing had ended, the morning Scripture lesson began.

The invalid, thinking him one of those much-to-be-pitied young men who know nothing of God's holy word, offered to help him find his place; but he said quietly, "I have it, thank you."

When he began to read, she was charmed, and looked at him with a new interest. He read the words with an emphasis so true, and understanding so just, and moreover, with such a deep insight into the hidden meaning of the text, that the minister asked him to explain it. This he did in a way which

showed that he had been well instructed in the things of God. To illustrate his point, he told a little story. It does not matter what the Scripture was. I will simply give you the story.

"If you will pardon me for being personal," he said, smiling at the minister, who nodded in kindly assent, "I will tell you a little incident, something that occurred to me this summer. I am a student at Drury College, working my way through school"—here the little mission family felt their hearts warm toward him—"and have just returned from Kansas, where I have been

working in the harvest. It has been fearfully hot and dry out there, and the work was pretty hard for a fellow whose muscles were soft." He laughed a good-natured, boyish laugh, then went on more seriously: "Well, one day I was going along down the hot, dry, dusty road. I was tired, and feeling just a little blue and discouraged. I was thinking thus with myself: 'Why does the Lord allow me to have such a hard time, knowing, as He does, that I have consecrated my life to Him, and am trying to fit myself for His service?'"

There was something very winning about the speaker, and the family leaned forward to catch every word, and their interest was stirred. "I had reached this point in my mental complaining," went on the young man, "and was beginning to feel a deep pity for myself, when, looking down, I saw a land tortoise dragging itself along the dry, dusty highway. The sun beat upon it with fervid heat, still it kept on its slow way, apparently making for some point that the sluggish mind knew well. I stopped and looked at it. I picked it up and turned it over, and my heart read a lesson I shall not soon forget. This little creature, so helpless, so slow as to be the easy prey of almost any animal, even smaller than itself, and possessing, it would seem, but very little intellect, was under the special care of its Creator. He had given it an armor so strong and hard that the citadel of its life could only be reached by chopping it to pieces, as was done with the dauntless knight in ancient warfare when he could be conquered in no other way. And just to think how God cared for that little helpless animal, here in a big, unfriendly world, made me ashamed of my unbelief."

The minister smiled genially upon the narrator. "Yes," he said; "nature is full of these lessons, if we only read them."

It was now time to close the morning worship, so the visitor was asked to lead in prayer. What a truly wonderful prayer that was, so full of faith and hope, so rich in the words of the dear old blessed Book! It began with those grand opening words of the ninetyeth psalm: "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." He prayed for the great and needy harvest fields where he hoped one day to labor; for the workers in the wicked city where his lot was now cast; for the minister who was trying to hold up the light of gospel truth before some of its worst element; and for the entire mission family.

The young man stayed on and talked a while longer. Then, saying that he had an engagement for nine o'clock, he took his leave. It was a pleasant little break for the minister in the rather monotonous life of every day—



"It was now time to close the morning worship."

meeting the worst side of humanity, ministering to the depraved and outcast.

The morning caller had come into the family like a cool breeze on a sultry day; and they all felt better—felt, too, that if he was a sample of the men “old Drury” was turning out, her work as a nursing mother was not in vain.

ALMOST SAVED, BUT ENTIRELY LOST

BY A. S. BOOTH

“LITTLE children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” 1 John 2:28.

This scripture teaches that when the Lord comes the second time, there will be two classes of people on the earth. One class will have perfect confidence, and not be ashamed before Him at His coming. The other class will be ashamed, and have no confidence. The latter class will be lost. They will be destroyed by “the brightness of His coming.”

We might divide those who will be lost when the Lord comes, into three classes,—those who know not, and perhaps have not even made a profession of serving the Lord; those who confess Christ, but do not go the fullness of the way; and those who know the truth in its fullness, but neglect to obey.

Christ especially referred to the first class when He said: “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be.” Matt. 24:37-39.

Taken by Surprise

WHEN the Flood came on the world, the majority of the inhabitants were taken by surprise. They “knew not.” This was not because they had no opportunity, but because they rejected the opportunity the Lord had given them. They had had one hundred twenty years of opportunity. The Lord cannot be held responsible for people’s not hearing. He is only responsible for granting the opportunity. When people reject the opportunity, the responsibility then rests with them.

The Lord says: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children.” Hosea 4:6. It is not the knowledge which the world has not had an opportunity to gain that they are rejected for, but rather, the knowledge they have had an opportunity to gain, and have rejected. It is the knowledge of the law of God.

The fact that the majority of the people at the time of the Flood rejected the message of Noah, and made light of the messenger, did not alter the word of God. Neither did it prevent the coming of the Flood. The Flood came just the same, and the mockers were on the wrong side, and were lost.

The fact that many make light of the message of the second coming of Christ, and



Look Upward and Onward

By LURA MOON SANDERS

ART thou weary of toil and of pain?
The Saviour has promised, I’ll soon come again.
Is thy soul tired of sorrow and sin?
The infinite Comforter asks to come in.
Trouble and sickness, earth’s toil and its pain,
Will vanish forever when He comes to reign.

Art thou distressed at the length of the road?
Remember it leads to the city of God.
Art thou alarmed at the trials that come?
No trials await thee in that blessed home.
Onward! Take courage! The prize is in sight,
When Jesus will banish forever earth’s night.

Art thou dismayed at the rumors of war?
No war shall the peace of eternity mar.
Art thou sore burdened, discouraged, cast down?
Instead of a smile, do thy friends give a frown?
Go to the Master in confident prayer.
He’ll carry thy burden and lighten thy care.

He knows thy conflicts and carries thy grief.
He’ll strengthen and aid thee, and give thee relief.
Then when storms of sorrow sweep over the soul,
Confide in the Saviour. He’ll guide and control,
Anchor thee safely in heaven thy home,
Where trials are over, and thou shalt ne’er roam.

ridicule the truth for the last days, will not in the least alter the reading of the Word. Neither will it postpone the coming of Christ. The Lord will come just the same, and all the mockers will be on the wrong side, and will be lost, as in the days of Noah. Those of this class, who are wholly surprised when the Lord comes, cry out, “The great day of His wrath is come; and who shall be able to stand?” Rev. 6:17. What a terrible disappointment it must be to these who will have no confidence, and will be ashamed before Him at His coming!

Disappointed at the Last Moment

THE second class represent those who make a profession of serving the Lord, and expect to enter heaven. Of such He says: “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” Matt. 7:22, 23.

It is when we fully expect to do things, and at the last moment are not permitted to carry out our object, that we experience greatest disappointment. A person plans to take a vacation, or to visit some dear friends. Perhaps after a number of weeks of preparation, he finds that he will not be permitted to go. He will be much more disappointed than as if he had not made preparation. What must be the disappointment of those who fully intend to enter heaven,

and are informed that the Lord never knew them, that they never have properly represented Him!

The Lord tells just why such will be left out of the kingdom. He says, “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” Matt. 7:21. All depends upon doing the will of the Lord, which is expressed in His law and word.

The second class enumerated with the lost will be more disappointed than the first. But the third class will be the most disappointed of all. Heaven has never looked upon the disappointment that will be realized at that day by those who have known the truth for the times, and have refused to follow the light the Lord has so graciously caused to shine upon their pathway, or have seen and acknowledged the truth, but have given up by the way.

The Lord is exceedingly anxious that we be numbered among those who will be found without spot or blemish, and will be able to sing the song of complete deliverance in that day.

“THERE are many whose hearts are aching under a load of care because they seek to reach the world’s standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke. He says, ‘My yoke is easy, and My burden is light.’ Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty, He has His way prepared

to bring relief. ‘No good thing will He withhold from them that walk uprightly.’ Our heavenly Father has a thousand ways to provide for us of which we know nothing.”

For Sale

On account of being asked to connect with the International Branch of the Pacific Press, at Chicago, Illinois, it will be necessary for me to dispose of this property in Mountain View, California: cottage of five rooms and bath, modern plumbing; on a lot 100 x 150, with 28 assorted fruit trees, young and bearing, and large white oak. Also tank and windmill, barn, chicken house, etc. Three blocks from S. D. A. church and church school. Other churches within easy walking distance. Five blocks from Pacific Press. Price very reasonable.

For further information, address J. L. Jones, Mountain View, California.

House for Sale

ON account of constantly traveling, and desiring to leave Mountain View, will sell house with half acre, six rooms, bath, pantry, and all modern improvements. Thirty-two assorted fruit trees suitable for family use, also walnut and almond trees, grapes, and blackberries. All young and bearing.

House in excellent condition. Good lawn. Good church and church school privileges, also public and high schools.

Price, \$2,850. For terms, address Frank Dickson, Mariposa Avenue, Mountain View, Santa Clara County, California.

Yosemite ---

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Southern Pacific

AN OPPORTUNITY TO DO MISSIONARY WORK

IN response to calls that appeared in the Coöperation Corner of the SIGNS bearing date of May 2 and 9, for donations to supply clubs of SIGNS to use in evangelistic efforts during the summer months, something like a score of workers have been supplied. We still have urgent calls we are unable to fill. We give a list of these below:

CLUB	TIME		CLUB	TIME	
Stemple White, Duluth, Minn.	50	3 mos. \$15.00	J. D. Alder, Eureka, Cal.	25	3 mos. 7.50
G. A. Stevens, Morgantown, W. Va.	125	3 mos. 37.50	F. W. Rowland, St. Charles, Mich.	50	3 mos. 15.00
Sydney Scott, Memphis, Tenn.	100	3 mos. 30.00	J. C. Lawrence, Louisville, Ky.	50	3 mos. 15.00
Prof. Russell, Fallon, Nev.	15	3 mos. 4.50	B. F. Kneeland, Dubois, Pa.	50	3 mos. 15.00
O. F. Front, Lake Charles, La.	15	3 mos. 4.50	F. N. Johnson, Richmond, Va.	100	3 mos. 30.00
E. W. Wolfe, Cresco, Iowa.	100	3 mos. 30.00	C. H. Rittenhouse, John Day, Ore.	20	3 mos. 6.00
E. W. Catlin, Portland, Ore.	75	3 mos. 22.50	New York City,	800	3 mos. 240.00

Some of the above laborers have already begun their meetings, and are exceedingly anxious to have a good club of the SIGNS to use from the very beginning of their efforts. We hope that many will respond to these urgent calls for literature.

JAMES COCHRAN, *Circulation Manager.*

THE CHURCH Correcting God

Getting things twisted a bit when they attempt to do that, aren't they? This article shows that this is the tendency nowadays. The title is no more startling than many of the statements that you will find in the article.



The two dejected, homeless souls depicted on the cover are comforted by their invisible Friend. Beautiful in its three colors, and sure to make a lasting impression.

Ten or twelve other topics, any one of which may be of even greater interest to you, are featured in the July number. Consider carefully the following:

"My Kingdom Is Not of This World"
Fifteen Facts Regarding the Sabbath
The World Outlook
The Great War in Heaven
Christ's Example in Prayer
Talking for Peace
Our London Letter
Current Topics

Think of It

All of this for a single dime. Even less if you subscribe for a year — \$1.00, or 8 1-3c a copy.

You can keep pace with developments in the religious world, and understand the unfolding prophecies of our Lord and His servants of old, only by reading and studying such publications as the *Signs of the Times Magazine*.

He Buys Fifty

A Boston gentleman who has a class of fifty-two men in the Methodist Sunday school, was so impressed with a recent number, that he personally called on our representative, and bought fifty more for distribution among his class members.

Our representative nearest you will gladly forward your subscription to us.

SIGNS of the TIMES MAGAZINE
Mountain View, California

Dr. Godsmark's HYGIENIC COOKING OIL

The shortening used by vegetarians. Shipped everywhere from Louisville, Ky.

Write for prices and descriptive circulars
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OLIVE OIL.—Pure, clean, and wholesome. Made by myself, from olives fresh from the trees. Per gallon, \$2.00.

CHOICE DRIED FRUIT.—Muir peaches, 5½c; prunes, 8½c; pears, 8c; apricots, 11c; ripe olives, full quart cans, \$2.25 a dozen; full gallon cans, small size, 55c. Quality excellent. Will keep 12 months. Hydrated or evaporated olives, 60c a gal. Only a small part of store prices. A. E. Crist, Chico, California.

No Paper Next Week

BUT 50 numbers of the SIGNS OF THE TIMES are promised for each volume. This requires that two numbers shall be dropped out at some time during the year. Following our usual custom, we will issue no paper next week. The other number will be omitted at the close of the year. Kindly understand, therefore, why you will receive no paper next week. The next issue will be dated July 4, and will be a Prohibition Special.

A New Social Danger

In the *Independent* of May 22, 1916, the editor says that a leading paper in one of the countries now at war has introduced a proposition to revolutionize the institution of marriage. The suggestion is "that all births shall be made equally legitimate, and that no special advantage in law or sentiment should be given to children born in honorable wedlock." Correspondence received is said to approve the proposition.

This war not only takes from the home the father, the son, and the brother, but after drenching the earth with their blood, and leaving tens of thousands of broken hearts and sorrowing homes behind, threatens to destroy the social fabric on which the home itself stands. In order to replenish the nation's population devastated by war, and multiply sons more rapidly to face the cannon in case of future wars, the question of polygamy and concubinage is being weighed in some minds. We do not know that such a thing will be seriously considered. For any of the great powers of the world to do so, which have stood for civilization and progress, would be to put a further blot on civilization and enlightenment. But it is difficult to tell, with any degree of accuracy, what the future along this as well as other lines may hold in store.

This war is not the end. Men may cry peace, but there is no peace; another war, even more terrible than this, will follow, before the curtain falls on the final act in the drama of this earth. As we look out on the future years of the world's history, aided by the unerring guide of prophecy, the picture grows darker and darker, and more hopeless. The only light upon the scene lies beyond. The hope is in the coming of the Prince of peace, who will put an end to the bloody cruelties of war, and usher in instead the reign of peace.

This means the establishment of His kingdom, the kingdom of righteousness, when all earthly kingdoms have been carried away like chaff from the summer threshing floor. This is the hope of all God's trusting children.

G. B. T.

A Great World Chorus

It is a very easy matter for an individual to become confused on the questions of peace and war at this time when there are so many strong things said on the various sides of the questions involved. And perhaps there is no more interesting thing connected with the subject than the number of military and naval men who are ardent members of the various peace societies.

Many of those who are training to give their entire life to war occupations seem to be very sincere in their convictions that they are doing it all in the interests of peace. Among the prizes to be awarded at the recent Lake Mohonk Conference on International Arbitration was one of a hundred dollars to be given to "an undergraduate male college student" who should write the best essay "upon international arbitration."

This prize was won by "a naval academy man." Because God foreknew that the minds of men would be so confused, in this generation, on the subject of peace and war, He inspired His prophets to predict that this age would show the greatest war preparations the world has ever seen, and that it would also show the greatest peace preparations that have ever been known. These peace preparations are to continue until the people, in one great world chorus, will be saying, to use the language of the apostle Paul, "Peace and safety." And, according to the same apostle, it is while they are thus saying "Peace and safety," that they are standing upon the brink of "sudden destruction," which comes upon them as unlooked-for as "a thief in the night."

Why cannot the people of this generation see the absurdity of their contradictory theories?

Why can they not see the force of the prophecies they are fulfilling in such a striking manner?

Having Itching Ears

"WILL belief in the Bible by and by cease to be a test of the fitness of a candidate for appointment to the Christian ministry? The question is timely, in view of the recent course of some denominations in the examination of seminary graduates. What is now known as 'the enlightened school of religious thought' had its innings a few days ago when the New York Presbytery accepted three candidates of Union Theological Seminary who declined to affirm their faith in the divine birth and the resurrection, two of the time-honored tests of ministerial fitness. They were in a dubious state of mind also concerning the miracles recorded in the Old Testament,

especially drawing the line at the pillar of fire which guided the Israelites in their journeyings, the manna in the wilderness, and the story of Jonah. There was a sharp tilt, in presbytery, between the representatives of the old and the new school theologies, and the conservatives deplored the drift toward heresy, but without avail. The new school took the bit in its teeth and came out of the fight victorious."—*Christian Herald* of April 26, 1916.

Such reports are coming with alarming frequency in these days. And, too, they now occasion but little surprise or comment. Whither are we drifting?

We are sweeping toward the time when men "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away

by their sophistries will be upon their garments. To all Christian teachers comes the divine command, "Preach the Word."—"the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect." 2 Tim. 4: 2; 3: 15-17.

L. E. F.

Is the World Crazy?

AN editorial paragraph in a recent issue of the Los Angeles *Daily Times* reads: "Is this old world crazy? With war covering the face of the earth, it is easy to believe that the end of all things is almost at hand. When in the history of this terrestrial sphere have things been so at sixes and sevens?"

Men are stupefied by the problems of this time. Many heroic individuals are grappling with them, and seeking to make conditions better. They doubtless will succeed in bringing this great world war temporarily to a close. But society as a whole will be filled with the violence and rioting of discontent and revolution.

God is not the author of all this turmoil, rioting, and confusion; but the wickedness of humanity has brought about the conditions that have made it necessary for God to permit things to come as they are at the present time; and while wickedness and sin continue to increase, we may know that these conditions will grow worse and worse. We need to be studying, as never before, the great light of truth that God's word sheds upon these turbulent times.

The Greed for Gain

MEN are becoming more and more unscrupulous in regard to what they sell to other people to eat, and we may be thankful for the good work of some of the public food inspectors. Nearly a million pounds of foodstuffs were recently condemned as unfit for use and destroyed by the California State Board of Health. Among the articles were something like seven tons of decomposed eggs, five tons of poultry, and over four hundred tons of condiments, chiefly catsup made from decayed tomatoes.

This is an age of the greatest enlightenment. Men know better than to do many of the things they are doing. But the greed for gain is leading thousands of them to commit deeds every day which are jeopardizing the life and health of their fellow men. The money lover would seem to say, "What do I care for the life or the prosperity of my fellow men, if I can only make money?"

THE subject of a meeting in Union Square, New York, on a recent day, was "birth control." Some two or three women addressed those who were assembled. Following the meeting, pamphlets on the subject of "birth control" were distributed from an automobile. The papers state that "many young girls came forward with outstretched hands for these pamphlets." Upon incidents of that character, thoughtful people will have some reflections which will be along a very different line from the sentiments of those who are promoting the meetings. The record of the conditions in Sodom and Gomorrah should be carefully studied; and in connection with them, there should be studied the predictions of the Christ in regard to the repetition, in these last days, of the scenes in those wicked cities of old.



C. E. Weaks and wife, two of the 132 new recruits who are being added to our standing army of missionary laborers outside the United States, already numbering 2,927. Mr. Weaks will take charge of the circulation of our publications in the vast Asiatic Division Conference, with its 879,652,000 people.



A. B. Cole and family, who have just sailed for Japan. Mr. Cole will take charge of the Japan Mission Press, and will also act as secretary-treasurer of the Japan Mission. We are now conducting mission work in 67 non-Christian countries. About 500 main stations and substations are operated.

The Next Issue—July 4

A Prohibition Special

Pithy Paragraphs
Sound Reasoning
Striking Facts
Articles with a Point

WELL ILLUSTRATED

their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

Paul is here depicting the characteristics of the "last days," as will be seen from a careful reading of the third as well as the fourth chapter.

The times are portentous, and the divine indictment is unequivocal. Woe to the teachers of unsound doctrines! The blood of souls lost