

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 12, 1916

Proclaimed with Elijah Power

*Preparing the World
for Its Climax*

By
CARLYLE B.
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At every time of crisis in the work of God among men, the Lord has sent to the earth a message of truth which would fit the very conditions in view of which it was sent. These special messages have contained the truths of the gospel which have been previously revealed; and in addition to this, they have proclaimed certain truths which were then due, and which pointed out the duty of the people at that particular time.

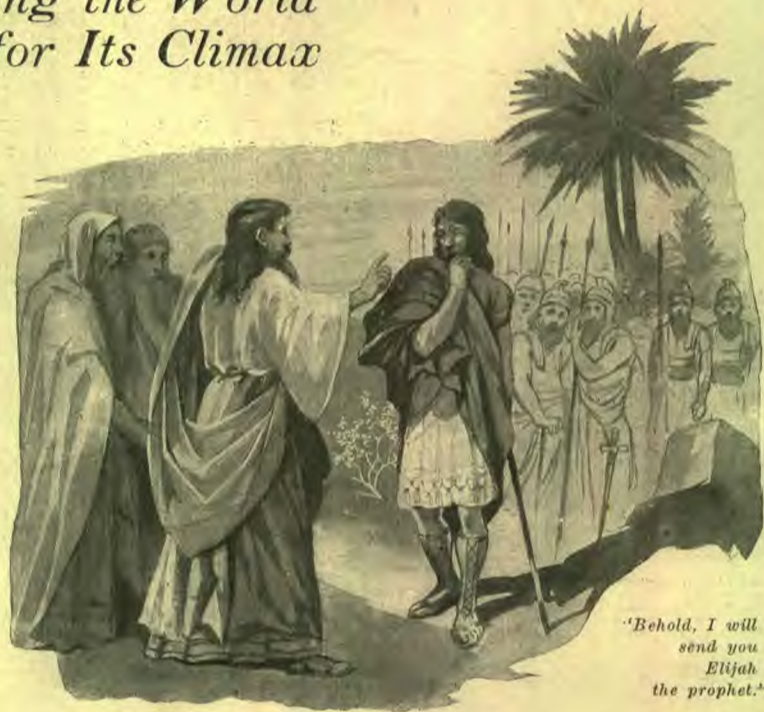
Prior to the destruction of this earth by a flood, God sent a message in which there was salvation from the impending destruction, for every soul who believed that message and acted on it. Before the destruction of Sodom and Gomorrah, God sent to those cities a message in which was the salvation of every person who believed and acted on it. Previous to the destruction of Jerusalem by Titus, God gave a message which saved all who believed and acted on it. Thus messages of present truth have always had in them the salvation of those to whom they were given.

Before the destruction of this earth in the fires of the last day, and before the second coming of Christ, which will usher in that destruction, God will send a message of this coming destruction and His coming kingdom; and in that message will be the salvation of the people of this earth. This message is to be preached over all the earth; and it will be the last message of the gospel ever to be given to this world; and when it is completed, then Christ will come. "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.

In "this gospel of the kingdom," the coming kingdom, will be contained not only the announcement of the coming of Christ, but also the very fullness of the gospel. Every truth which has been perverted and changed during the past ages will in this message be restored. And among the truths which have been lost to sight in the past, and which will be proclaimed again in God's last message, is the precious truth of the Sabbath. This great truth has been changed into a lie by the antichristian system of Romanism, and that lie has been handed down to us. But God's final message of the gospel will discover this lie, will point out the perversion of the Sabbath truth, and will call the people of God back to their allegiance and loyalty to God's commandments and to the Sabbath.

The fact that such a message as this would be given in the last days has been clearly pointed out in the Bible. The last prophecy of the Old Testament says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

This prophecy of the coming of Elijah has been the source of



"Behold, I will
send you
Elijah
the prophet."

considerable perplexity to Bible students. Students of the Bible generally believe that the present days are those which immediately precede the second coming of Christ, and therefore this prophecy of the coming of Elijah should even now be in process of fulfillment.

This prophecy has been further complicated by certain men having arisen in the church claiming that it was fulfilled in them. And they have been successful in getting many people to believe their claims, and have then led them into all manner of fanaticism. Thus the prophecy itself has come to be discredited.

A study of this prediction will make clear that it does not foretell the personal reappearance of Elijah. Rather should we look

for a movement, a message, which will be the counterpart of the work of Elijah when he was on earth. This we learn from the divine comments made on this passage by our Lord Himself, in the New Testament.

Speaking of the work and message of John the Baptist, Jesus said, "And if ye will receive it, this is Elias, which was for to come." Matt. 11: 14. Christ in this passage plainly declares that the work of John the Baptist fulfilled the prophecy of the coming of Elijah, at least partially.

This thought was repeated by the Saviour when He said: "Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist." Matt. 17: 11-13.

This seems to state very clearly that John the Baptist fulfilled, at least in part, the prophecy concerning Elijah. We are not to understand from this, however, that John was Elijah in person; for of his reply to a deputation of priests from Jerusalem sent to inquire who he was, we have this record: "He confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 20-23.

Here is apparently a serious discrepancy between the words of Christ and the words of John. Christ said John was Elijah; John said he was not. This apparent contradiction, however, has been cleared up by the words of the angel to Zechariah concerning John: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him [the Messiah] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a

people prepared for the Lord." Luke 1: 16, 17.

From these passages of Scripture, it is evident that the prophecy of the coming of Elijah does not involve the appearance of some certain person, but rather a great movement or message which would combine the chief features of the work of Elijah and the work of John. And the result of the preaching of that message will be "to make ready a people prepared for the Lord."

John was not Elijah in person, but his work and message fulfilled the prophecy of the coming of Elijah. Therefore Christ was right when He spoke of John as Elijah, and John was right when he said he was not Elijah in person. John's message was given "in the spirit and power of Elijah," and fulfilled, in part, the prophecy we are studying.

But it was only a partial fulfillment; for the prophecy declares that Elijah will come "before the great and dreadful day of the Lord." John's work was accomplished before the first coming of Christ, and it is the second coming of Christ which is pointed to in the expression "the great and dreadful day of the Lord."

The Message of Elijah to Appear Now

This is the day of which Peter wrote: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

Joel also wrote of the day of the Lord: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2: 31.

Thus it is seen that the time spoken of in the prophecy of the coming of Elijah, "the great and dreadful day of the Lord," refers to the second coming of Christ, and not to the first coming. John's work and message, then, were but a partial fulfillment of this prophecy; and it will be completely fulfilled in the days before the second coming of Christ, or in the very days in which we now live.

Messages of John and Elijah Combined

For what, then, are we to look as a fulfillment of this prophecy to-day? It is plain that we should look for a movement which will be like that of John the Baptist before the first advent of Christ, and also like that of Elijah. It will combine the leading characteristics of both messages. And this movement will go forth to the world with "the spirit and power of Elijah," and will "make ready a people prepared for the Lord."

The principal theme of John's message was the coming of Christ. This doctrine, then, will be prominent in the message which will fulfill the prophecy of the coming of Elijah to-day. That message will herald to the world the second coming of Christ, and it will be sent "in the spirit and power of Elijah."

But it will also possess something else. It will have not only the most important feature of John's message, but also that of Elijah's. What, then, was the work and message of Elijah?

Turning to the eighteenth chapter of 1 Kings, and reading the first eighteen verses, we find Elijah returning to the kingdom of Israel after an absence of three years, during which there had been no rain. This drought had been caused by the sins of Ahab, the king, and of the people, and it had been foretold by Elijah to Ahab.

Elijah returned and met Ahab. The first greeting he received from Ahab was the following: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" And

Elijah replied: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18: 17, 18.

The message of Elijah, then, was a message regarding the keeping of the commandments of the Lord. It was a message of reform in the observance of the law of God. The people of God had forsaken His law, they were violating the Ten Commandments; and as a result of this transgression, the judgments of God were in the land. Elijah's message was one which called the people back to the law.

Features of To-Day's Message

Hence the two foremost themes of the message which in our day will fulfill the prophecy of the coming of Elijah are the second

In the Shadows

BY
CLARENCE SANTEE



WHILE God is love, yet in the paths He leads me,
The way ofttimes seems dark.
I hear His voice, I see His steps before me;
But storms beset my bark.

Lord, is it true that lessons yet unlearned
Are messengers of light?
Is in them found the lamp for which I've yearned
To guide me through the night?

This life, so false and fleeting as I see it,
Brings naught of joy to me.
Its promised fame, its shouts of mirth, still leave it
A gilded mockery.

A man of fame, one whom the world applauded,
No wish to him denied,
Left written on his desk the words that follow,
Then shot himself, and died:

"Life is a masquerade, and well I know it,
And well I play my part.
I wear a smiling mask drawn o'er my features;
But, oh, my heart, my heart!

"Life is a masquerade, and many a heartstring
Wails but a dirge of pain.
We weep and mourn, with hands pressed on our
bosoms,
Then turn and smile again."

'Tis so with multitudes along life's pathway
Who lift weak hands in vain.
They see no moving cloud, no guiding pillar,
Across the trackless plain.

But not for aye these clouds remain unlifted.
The morn will break at last.
The doubt and darkness soon will burst in
sunshine
That long their shadows cast.

Then rest, my soul, nor doubt the hand that leads
thee.
His footprints mark the way.
He will not sleep, nor will He fail or leave thee
Till breaks eternal day.

coming of Christ and the commandments of God. Thus the chief features of the work of John and Elijah will be combined. And when that message appears to men, it will be the final message of the gospel of Christ.

In the fourteenth chapter of Revelation, there is a prophecy of just such a message as we have now learned that the message of Elijah will be. It is found in verses 6-11. At the close of that message, Jesus is represented as coming in the clouds of heaven, to reap the harvest of the earth. Therefore this message must be the last message of the gospel, for it is followed immediately by the coming of the Lord. And that it also contains the message of obedience to the commandments of God will be seen from verse twelve, where the people who accept and preach the message are thus described: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

From a study of these passages, we are now in a position to recognize the message of God for the present time. That message will proclaim that Christ is soon coming. And it will urge the necessity of obeying all the commandments of God, as a preparation

to meet Christ at His coming. It will therefore teach the obligation to observe the Sabbath commandment, and those who preach it will be Sabbath keepers. When the reader comes into contact with such a movement or message as here described, he may know that he is seeing the fulfillment of the prophecy of the coming of Elijah the prophet, and he may also know that he is hearing the final message of the gospel of Christ. May the reader, when he hears this message, not oppose it, but bring his life into harmony with it; for as with every other special message of the gospel, the salvation of all who hear it will be found in heeding it.

The most striking feature of both these prophecies is that they are being literally fulfilled before the eyes of men to-day. There actually is a message going to all the world in fulfillment of these very prophecies. And that message contains the truths of the second coming of Christ and the obligation to keep the commandments of God. As in the days of Elijah, so in these days, God's people have forsaken the commandments of God, in the acceptance of the false and counterfeit Sunday institution. Therefore God is sending to them and to the world a message to bring them back to their allegiance to the commandments, calling for a reform in regard to the Sabbath, revealing that the seventh day is the Sabbath, and that it should be kept by His people. This message is the fulfillment of the prophecy of the coming of Elijah.

Elijah's Message Is Here

And this message of the coming of Christ and the keeping of the commandments of God is going to all the world "in the spirit and power of Elijah." Thousands of men and women are connected with this great world-wide movement. In every state in this country, and in every country in this hemisphere, these workers are proclaiming this message of Elijah. It has leaped across the ocean, and is preached in Europe, and is gaining thousands of adherents wherever it goes. It is taught in China, India, Japan, Korea, Burma, and even in Siberia. Scores of faithful workers are publishing it in Australia and Africa. And so the message of Elijah is going to all the world. And when it has been given to the world, when "this gospel of the kingdom" shall have been "preached in all the world for a witness unto all nations," "then shall the end come." Christ will then return; and the people who, by accepting His final message, have prepared themselves to meet Him, will be taken to be with Him throughout eternity.

It should not be overlooked that when Elijah faithfully delivered the message of the keeping of the commandments of God, he was bitterly persecuted. See 1 Kings 19: 1-3. Likewise the people of God in this age will be persecuted, those who deliver the message of the commandments now.

But ultimately, faithful Elijah was translated to heaven without seeing death. So also will those be who proclaim God's message for this time, those who live until the coming of Christ.

Striking Parallels

So we see an exact agreement between the prophecy of the message of Elijah, and the actual message which is being proclaimed in all the world to-day. The message of Elijah has come, and is being presented to men. It is gathering out a people to meet the Lord; and though many may turn away from it with scorn, yet others will receive it and teach it and live it, and thus be prepared to meet the Lord in peace when He comes.

One last thought in connection with the parallel between Elijah's message and the message for our own time is worthy of

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Worse than the Flood

Have the Days of Visitation Broken Loose?

By PERCY T. MAGAN

"THE days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred." Hosea 9: 7. If there is one thing clear above another in the fulfillment of prophecy, it is that, beginning with the first days of the month of August, 1914, something happened in heaven. Some sort of decree went forth at that time. Some word was issued, and there was a change in the dealings of God with men; for at that time, there came "the days of recompense" on this old world, "the days of visitation," as never before.

Think for just a moment on this point. Do you know that you and I are living in the time when greater judgments are being poured out than before since the days of the Flood? Have you thought, since this war began, that there is nothing in all the history of the world to compare with what is going on at the present time? There is nothing in all the history of the world, except the Flood itself, to compare with the loss of life, with the destruction of property, that is occurring at the present hour.

Even Worse than the Flood

You may even take a stronger position than that; because the Flood itself, while it was a mighty judgment, caused less sorrow, less trouble, less suffering, than there is in the wake of the present struggle. When the Flood came, in only a few hours, all those poor, sinful souls were dead and gone. But at the present time, it is different. There has been woe and sorrow and death and pain and disease and famine and trouble the like of which the world has never seen from the days of the Garden of Eden down to the present time. It is the mightiest judgment that has ever come upon the world since the days of the Flood; and in some ways, it is far more awful and terrible than that.

All the wars of all the world have been a mere nothing compared with what is taking place now. All the wars of Julius Cæsar would not make a decent rear guard action compared with what is going on to-day. All the wars of Clovis and Charlemagne, all the wars of Charles V and Louis XIV of France, all the wars of Napoleon Bonaparte, — the man who was supposed to be the greatest pugilist of war that ever lived up to his time, — would not make a reconnaissance force compared with what is occurring at the present time.

Think of it! To the battle of Waterloo, Napoleon Bonaparte led only 125,000 men; but since this war began, there have been 28,000,000 men called to the colors of the armies of Europe. There has never before been anything like it. Out of the original armies that went to the front, there is hardly a soul that is alive and strong and well to-day. — It is almost impossible for us to realize what this means. Here is one instance: A major in one of the armies led a

thousand men, a battalion, into a battle; fifteen men and three officers came out. That is only one little instance among very many that might be related.

On the western front, there is a battle line five hundred miles in length; on the eastern front, the line extends from the Baltic clear down into Galicia, over one thousand five hundred miles. And that is saying nothing about the fighting in the Balkans, in Egypt, in Africa, and other places. I repeat, there has never been anything like it in all the history of the world.

God Also Makes a Stir

When this terrible war began, there were many men and many statesmen who said, "It will all be over in about three months." Yet more than two years have past, and the war is going on stronger than ever. Why? — Because "the days of visitation" have come; because "the days of recompense" are here; because, beginning with the summer of 1914, there came a change in the way God was handling things down here on this old earth.

It has taken all the kings of Europe, all the statesmen, all the generals, and all the millions of men, to make all this mighty stir in the earth; but God is going to do something mightier than that. He is going to take a mere handful — say 144,000 — of poor men and women, without any earthly govern-

of the people of God. We must set our faces to seek the Lord. We cannot go along in this way much longer. It seems to me that the way we are doing is as if England and France and Germany and Russia should try to fight this war with an army on a peace footing. I tell you, my friends, they cannot do it, and you and I cannot do it.

We have come to the place where we cannot fight this battle through with a missionary army on a peace footing. We have come to the place where every son and every daughter and every man and every woman must be engaged in the fray. We have struck a new day in this cause, when we have to hurl ourselves into the work as we have never done before. We cannot do it by excitement; we cannot do it by working up a frenzy; we have to do it by having our hearts made intensely earnest by the living fire from the God of heaven.

Compulsion Versus Free Choice

BY ARTHUR G. DANIELLS

IT is in every sense deplorable and unjust for civil government to legislate on religious questions. Many reasons can be adduced in proof of this. We will here present one. It is this: Civil law means *force*; religion means *free choice*; and these ideas are *absolutely incompatible*.

We will demonstrate this. Government is defined to be "the administration of laws." To administer law is to carry it into effect, to execute or enforce it. To enforce is to compel.

Civil government exists for the protection of the individual rights of its citizens. The value of the legislative branch of a government lies in the just laws it enacts for the protection of its citizens' rights. The dignity of the executive department lies in the impartial execution of those laws. A government that has not the *power* to make and to enforce just laws is a farce.

Thus the idea of *force* is inseparable from civil government.

But not so in matters of religion. Religion is man's personal relation of faith and obedience to God. "Whatsoever is not of faith," says Paul, "is sin." Faith, then, must be the main-spring of all action in matters of religion.

But faith is voluntary. "Faith cometh by hearing, and hearing by the word of God." Faith cannot be produced by law, nor by any amount of compulsion. It is a matter of free will absolutely.

The basis of civil government is law, and law means force.

The basis of religion is faith, and faith is voluntary. For this reason, then, we submit that civil government and religion never can be united except at the peril of one or the other, or both.

THE smallest, weakest life in eternity will be worth infinitely more than the longest, strongest life under present conditions.

B. P. F.



Reaping a Ripe Harvest

The above photograph shows a colporteur class that Brother C. E. Weeks is instructing at Manila, Philippine Islands. Brother Weeks, who will be readily recognized near the center of the group, wearing a black coat, was released to the Asiatic Division Conference a short time ago from our Pacific Press colporteur forces. He goes from place to place in the Orient, where he meets such groups of men and women as these. He finds them all aglow with the thought of fitting themselves as effectually and as quickly as possible for the great work of giving to their fellow men the message that Jesus is soon coming again.

In sending this picture, Pastor L. V. Finster, who is in charge of our Philippine mission, reports three hundred baptisms in his field up to July 19 this year. He also says that the foundations for our new school building are laid, and the structure is being pushed to completion as rapidly as possible.

ment back of them, without any men of great wealth, without any men of great knowledge or learning, and He is going to put His Holy Spirit on those men and women, and He is going to attract the attention of all the earth to what those men and women do, far more than it is attracted now to all the armies of earth.

While intensity is taking hold of every earthly power, intensity must also take hold



REFORMS

That Were Marveled at

They Came as Signs of "the Time of the End."

By DANIEL H. KRESS

BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

According to this scripture, the book of Daniel was to be a sealed book to a definite time, termed "the time of the end." To John, on the Isle of Patmos, was given a revelation of what was to take place at "the time of the end." He described it as follows: "I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, . . . and swore by Him that liveth forever and ever, . . . that there should be time no longer." Rev. 10: 1, 2, 6.

At the period known as "the time of the end," a great religious awakening occurred. Delaven I. Leonard, in his most excellent book, "The Story of Oberlin," in referring to this period, says: "These seasons of refreshing, which first made their appearance in 1798-1803, were of frequent occurrence for two decades throughout the Eastern and Middle States, in 1825-1845 were well-nigh continuous and extended to the West and South. In 1826-1830, some two hundred thousand converts joined the leading denominations, sixty thousand of whom were young men. It is estimated that in five months following February 1, 1831, as many as fifteen hundred towns were profoundly stirred by the Spirit of God, and as many more spiritually aroused in a good degree, with more than fifty thousand renewed in heart and life, over three hundred of them in the colleges."

Grandest Since Apostolic Times

In his judgment, there followed "the grandest advance of Christ's kingdom since the apostles' age." We are informed that during a period of thirty years, or from "1800-1830, not far from one million one hundred thousand were added to four churches, thus increasing the Congregational membership twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold." "Mr. Finney, for forty years Oberlin's central spiritual force and most eminent representative, had no equal between the oceans in calling men to repentance and leading them into newness of life. Naturally this was the beginning time of missions at home and abroad. . . . With thousands, reaching the destitute and perishing with the bread of life, came to be a ruling passion."

The American Board; the American Home Missionary Society; the American Sunday School Union, which voted the famous project to open a Sunday school in every practicable place within two years; the American Bible Society, whose aim it was to supply every family in the land with a copy of the Scriptures; the American Tract Society; and other similar evangelizing agencies,—all

these sprang into existence during this period. It is estimated that while for the period 1820-1829, the total contributions for missions, both home and foreign, were only \$233,826, they increased tenfold during 1830-1839, rising to \$2,342,712.

Organizations were formed to aid young men to enter the ministry. The theological seminaries rapidly increased in numbers. Colleges were multiplied. Religious literature felt the same grand impulse forward and upward. Tract and Sunday school societies and private publishers began to furnish religious tracts and books for the millions. The modern religious newspaper began its career.

To aid in the work of speedily carrying the gospel to all the world, the ox cart, the stagecoach, and the canal had to give place to more rapid transit,—the steamboat, the locomotive, *et cetera*. It was "the day of preparation," when men should "run to and fro," and knowledge should be increased.

Confusing Voices Heard

While this religious awakening was sweeping over the world like a great tidal wave, Satan was not inactive. He did his utmost



"He set his right foot upon the sea, and his left upon the earth."

to confuse minds and lead men astray. The "Lo, here," and "Lo, there," was everywhere heard. Probably never before did so many sects and "isms" arise in so brief a space of time. The movement inaugurated by Joseph Smith, which led to the organization of the Mormons, had its origin at this time. The Rochester rappings, or modern spiritualism, also sprang into being.

At this time, too, amid the multitude of voices, was heard another, proclaiming the end of all things. William Miller, an unassuming farmer, for many years a student of prophecy, to whose mind were unfolded the prophecies of the books of Daniel and the Revelation, appeared with the solemn message, "Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. From the prophetic page, he produced evidence, which none could gainsay who made a study of the Bible, that in the year 1844, the great Judgment day would begin. This he fully believed to be the second coming of Christ.

This message was attended by a power that brought conviction to thousands. It was not a denominational movement, for ministers of all denominations joined in its proclamation. The entire religious world was stirred. The believers forsook their farms, and gathered together, fully expecting translation; but the time passed, and Jesus did not come. The disappointment was bitter, and to them unexplainable. The little book open in the angel's hand, which contained truths that were "sweet as honey" to the believers, now had become "bitter." Rev. 10: 1-10.

"Thou Must Prophesy Again"

The attention of Captain Joseph Bates, who had been a firm believer in Miller's message, was directed to the eleventh verse of the tenth chapter of Revelation, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." "Can it be possible," he queried, "that we have in some way made a mistake in the event that was to take place at the close of this long prophetic period? It would seem so," he said, "from the expression, 'Thou must prophesy again.'" This led him to study more closely into what was meant by "The hour of His Judgment is come." He soon discovered that the Judgment hour precedes the second coming of Christ; for when Christ comes, His reward is with Him. He does not come to judge, but to give rewards. Rev. 22: 11, 12.

Mr. Bates found also that the cleansing of the sanctuary was not the cleansing of this world by fire, as had been supposed, but it was a work of investigation, or judgment, which was to be carried on in the heavenly sanctuary. The books were to be opened in heaven. "The Judgment was set, and the books were opened." Dan. 7: 9, 10.

In studying the temple of God, he found these words: "There was seen in His temple the ark of His testament." Rev. 11: 19. The ark contained the Ten Commandments, the fourth of which was being ignorantly violated by the entire Christian world. The commandment reads, "The seventh day is the Sabbath of the Lord thy God;" but all the world were keeping the first day. In Daniel 7, he found that through the papal power, this heathen day, known as "the venerable day of the sun," was to be changed into a Christian institution, and that a demand would be made upon the Christian world, by this power, to acknowledge her authority by observing the first day of the week in place of the true Sabbath, the seventh day, the memorial of creation. He then understood clearly the significance of the words, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10: 11.

Sabbath Reform and the Judgment Hour

Sabbath reform now became associated with the proclamation of the Judgment hour. And the remarkable spiritual revivals that followed at the time of the end, had associated with them various educational reforms. The Bible became the basis in the entire sys-

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When the Atonement Is Completed

The Great Day in Type and Antitype

By S. PARKER SMITH



THE result of the daily service in the earthly sanctuary was that the burden of sin was in figure removed from the sinner and transferred to the sanctuary. The broken law in the ark demanded the blood, or life, of the transgressor, and in the sanctuary was provided the "blood of others" that was accepted at the typical throne of grace in place of the sinner's life.

After he had received the atonement and forgiveness of sins, the question was, would he continue in his sins? If the sinner chose to go back into sin, he might; but could he carry his atonement and forgiveness back into sin with him? — No, indeed! If the forgiven and cleansed sinner, the righteous man, turned away from his righteousness, that is, from the forgiveness and cleansing he had received, these were not to be mentioned or reckoned to him longer, but he must die for his iniquity. Ezek. 18: 26.

Many, however, continued steadfast in the blessings they had received. Many who had left their first love renewed their hope, and received atonement and forgiveness anew. When individuals came to the last great day of the sanctuary services that they would ever participate in, completing the type, these cases were in figure forever sealed. Those who had lost the righteousness they had obtained through the provisions of the gospel as then summed up and presented to them through the sanctuary services, and all those who did not on the day of atonement cease from their works and afflict their souls, were cut off from the people.

The record of this "day of atonement" is found in Leviticus, chapters 16 and 23. This day was the day of final cleansing and remission of sins for the sanctuary and the people.

Two Kids Were Taken

On this typical day of atonement, the high priest took two kids of the goats for a sin offering. By lot, one was chosen to be the Lord's, or the sin offering for the people, while the other was to be the scapegoat. When everything was ready, the high priest took the goat on which the Lord's lot fell, and killed it. He then took of its blood, and passing alone within the second veil, sprinkled it before the mercy seat.

He thus made "an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Then he did the same "for the tabernacle of the congregation" and for "the altar that is before the Lord." Lev. 16: 16-18. When he had so done, he had made an end of reconciling or cleansing the sanctuary.

The object lesson by which God taught men in those days the way of salvation was complete. Yet one thing more needed to be done to insure finally the blessedness of the people. By this last act, sin was in type removed from their presence. The typical accuser of our brethren was rebuked. See Rev. 12: 10 and Zech. 3: 1, 2, etc.

Every reminder of their past sinfulness was banished, nevermore to annoy and vex them with its presence. This last act was the placing of the iniquities of the children of Israel upon the head of the scapegoat and

sending him away into the wilderness, or land of separation, a land not inhabited.

Disposing Completely of Sin

The service with the slain goat revealed the divine plan for disposing completely of the sins of those who, by confession, repentance, and faith in God, had placed the burden of their sins upon the sanctuary and its atoning blood. They had maintained the beginning of their confidence steadfast unto the end, and their enjoyment of the blessings of the sanctuary was sealed to them beyond the possibility of loss.

Thus the service with the slain goat represents the final blotting out of confessed sins. The service with the scapegoat represents the disposal of unconfessed sins. These were outwardly the same as the confessed sins whose burden was assumed by the sanctuary; but they pertained to a different individual altogether.

The placing of sins upon the head of the scapegoat was simply a declaration that he was guilty, without confession and without the benefits of the sanctuary, of the very sins which Israel had committed and confessed; for the scapegoat represents Satan, the instigator and author of all sin. Not till the scapegoat was banished, with all sin yet unatoned for upon him, did the people of God feel themselves free from its hated presence. This was the atonement with the scapegoat. The antitype of the atonement with the slain goat, or the sin offering that was for the people, is brought to view in Hebrews 9. The antitype of the atonement with the live goat is shown in Revelation 20, Malachi 4, and Matthew 25. In Hebrews 9, the apostle Paul gives a brief but comprehensive outline of the sanctuary on earth and the sanctuary in heaven, and the cleansing of each. In verses 22, 23, he says it was necessary that the patterns of things in the heavens should be purified by the blood of calves and goats, for "without shedding of blood is no remission." "But the heavenly things themselves," he continues, must be purified "with better sacrifices than these." By "better sacrifices," the context shows that he means Christ, who once in the end of the world appeared to put away sin from the heavenly sanctuary, and thus cleanse it, "by the sacrifice of Himself." Heb. 9: 26.

Satan the Scapegoat

The antitype of the scapegoat is Satan. The atonement made with the scapegoat had no connection with the atonement for the people of Israel; for it was not introduced until after the sanctuary had been reconciled, and the people of God had been made clean from all their sins before the Lord by the blood of the slain goat, the sin offering for the people, whose antitype is Christ. Consequently for the antitype of this sin offering and atonement, we must look for one which has no value for others, which avails only so far as to pay in full the penalty for the sins of those who die. This is found in the final sin offering in the lake of fire prepared for the devil and his angels. Matt. 25: 41. Then will come the day described by Malachi, which shall burn as an oven, when the proud, and all that do wickedly, shall be stubble, and shall

be burned up root and branch. Read Mal. 4: 1. This will be a thousand years after the people of God have been taken to heaven, a thousand years after they have been declared clean in God's sight, and their sins, as far as they are concerned, blotted out and destroyed.

Thus all sin will come to an end, wiped out in the lifeblood of those who have committed it, and the universe will be eternally free from its presence. Thus the record in Leviticus 16 reveals in figure not only the closing of the work in the heavenly sanctuary for the blotting out of confessed and forgiven sins, but the final blotting out of sin and sinners from the universe, root and branch. Then will appear the new heavens and the new earth, "wherein dwelleth righteousness."

Why Needed in Heaven?

It is an interesting question how anything in the heavens can need purifying, reconciling, or cleansing. As stated before, the daily service resulted in figuratively transferring the burden of sin from the sinner to the sanctuary and the priest, with the atoning blood; and there it would remain so long, and only so long, as the repentant sinner chose to keep it there. His sin was there as a matter to be disposed of, a court case to be decided only after the last bit of evidence was presented. On the last day of the ritual year, every case reached a final decision, and every individual was sealed unalterably for life or death. Thus the sanctuary was defiled, and thus it was cleansed. For the people having been made free from all their sins, or else cut off from among the people, every case that had been before the tribunal of the sanctuary was thereby disposed of, and it was no longer necessary to make remembrance of sins there, and defile it with their consideration. So it is with the true sanctuary. Sin is not literally and bodily transported from earth to heaven. The abode of sin is in the heart and conscience of those who sin; and there is where the real cleansing takes place, which results in the cleansing of the sanctuary above. Heb. 9: 14; 10: 22.

The thing that is literally and really transferred to heaven is the burden of sin. In 1 John 2: 1, we read: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." We have One who "maketh intercession for us" "at the right hand of God." Rom. 8: 34. But this intercession is made only for those who come to God by Him. Heb. 7: 25. The lesson for us is clear. When the Holy Spirit, that strives with all flesh, has convicted us of sin, it is our privilege to go boldly to the throne of grace, and place that sin in the hands of our Advocate. The burden of that sin, the burden of our guilt or innocence in regard to it, now rests upon the sanctuary. No longer should we struggle to free ourselves from its defilement, or try to cover it with the filthy rags of our own works of penance and atonement; for our Advocate is mighty to save. All He asks is that we keep our cases in His hands, and He will bring forth our righteousness as the light, and our judgment as the noonday. Ps. 37: 5, 6.

(Continued on page 6)



Business & Religion

CAN THEY BE
UNITED?

Mrs. L. D.
AVERY-
STUTTLE

NOT slothful in business; fervent in spirit; serving the Lord." Rom. 12: 11. There is something in the religion of Jesus Christ that ought to be wonderfully appealing to the business man. "What!" you exclaim. "Surely you must be mistaken. Why, I can scarcely think of more than a half dozen good business men — really good ones — who are even *professed* Christians."

Yet I repeat, with ever increasing emphasis, that in my humble opinion, there ought to be a greater percentage of business men in the church of Jesus Christ than of any other class. Why? — Because, first, in order to be a successful man of business, one must accustom one's self to weighing evidence, both pro and con; second, one must appreciate the value of time; third, he must sense the necessity of making preparation for the future. Lacking these three qualifications, no man, however clever he may be by nature, can hope to attain any measure of success as a business man.

"Well," you say, "I grant you this much; but what has all this to do with the matter of becoming religious — in other words, a Bible Christian?"

I am just now thinking of a man, a former friend of mine, who met with a painful and sudden death some years ago. This man possessed all the qualifications above mentioned in at least sufficient degree to become what the world calls a successful man. He was noted for his desire and his ability to weigh evidence. Consequently, in all matters pertaining to business, he generally arrived at the truth. Had he been satisfied with less than this, his business must have suffered. Besides this, he knew the value of time. This he considered as his greatest asset. Furthermore, our friend fully believed in preparing for the future — that is, so far as the relieving of future temporal needs was concerned. His family never suffered for the necessities of life. His wife and children were well fed and well clothed. This much was assured, because the husband and father obeyed the first part of our text carefully.

But he never went any farther; he ignored the last part entirely. I used often to wonder about this. He was so careful to weigh every evidence pertaining to his business, that I wondered why he was so careless about weighing the evidence of the truthfulness of God's word. And as he industriously improved his time to the best possible worldly advantage, it seemed strange that he gave no thought to eternity, and that the same foresight which led him to such diligence in laying up a goodly store of perishable riches to supply future imaginary needs, should not have been used in laying up treasures in heaven.

Too bad! And it was astonishing, too.

"But," some one objects, "it is not possible to unite business with religion; they won't mix."

A Religious Business Man

Well, that is not what one young man thought, and he was one of the most remark-

able business men I ever heard of or read about. His story is wonderful. It ought to be an inspiration to every one, and especially to business men. While yet very young, this man was cruelly abandoned by his own relatives, and finally imprisoned at the instigation of an unscrupulous woman. Seemingly everything militated against a successful business career. But that young man became one of the greatest financiers whose biography has been left us. By his marvelous sagacity and business foresight, he supplied an entire nation with food, and even sold to others. He prevented wholesale starvation, by his simple and effective method of food distribution. His responsibilities were greater than those of a Morgan or a Rockefeller.

He was an intellectual giant. But this was not all; he was a spiritual giant as well. He was acquainted with God; and that which he did, the Lord made to prosper. Ah, there is the secret!

This is conclusive to my mind, even were this the only example, that Christianity and godliness ought to appeal to the business man. Oh, why should the days pass by with no thought of eternity? Surely there is no



The Glory Land

By *Worthie Harris Holden*

In the glory land, there is joy and light;
For where Jesus dwells, there can be no night;
And the world knows not of the earnest given
To the one who lives in the light of heaven.
If the echo here is so sweet and true,
Ah, what can await in that land, for you?

Have you had some word from the glory land
Which your heart has heard and can understand?
When you gave yourself, did the angels sing
And rejoice that love was your offering?
Is your home a Bethel, where angels dwell?
Have you Jesus' peace, which no words can tell?

day, however crowded with care, but that the busiest of us might find time for one earnest prayer, one grateful acknowledgment to Him who alone "giveth us power to get wealth."

But wait! I hear somebody speak. It is a very busy man, but he turns his head away from his ledger just long enough to answer me. His eyes are weary and restless, and there are dark lines beneath them. His cheek and brow are flushed and feverish. The hand that holds the pen which poises over the ledger trembles a little. Hear him:

"I have a family dependent upon me. If I fail, they must suffer. I have not yet made good. I want a home of my own. When my business stands upon a firm basis, then I will prepare for the other world. I must look out for the realities first. I must not neglect a certainty for an uncertainty."

You want a home, my friend? That is a very laudable desire. Please listen; I have the greatest real estate proposition you ever listened to. I am sure it will appeal to you:

The Lord Jesus Christ is offering you a mansion in a city which He has taken the pains to describe very minutely. In the last two chapters of the Book, He gives you a description of it, which will thrill your soul to read. He gives the length of the city, and the breadth of it. He describes the composition of its walls, and the very material that composes its massive gates. He speaks of its lighting system. He names all the gems that garnish its immense, twelve-terraced foundation. He tells you about the fruit of the country, and of the wonderful river that gladdens its inhabitants; and as if this were not enough, you are told what material has been used in paving its shining streets.

Surely you will want one of the mansions of this wondrous city. Best of all, it is *free*. The invitation is alike to rich and poor. Listen as the sweet voice rings and echoes down the ages. The same invitation holds good to-day:

"Whosoever will, let him come."

Then let us rejoice and be glad in the prospect,
And anchor our faith in His glorious word;
And soon the fair mansions of beauty we'll enter,
And evermore rest in the arms of the Lord.

When the Atonement Is Completed

(Continued from page 5)

Said the patriarch Job, "Who can bring a clean thing out of an unclean?" Looking to ourselves, our only answer is to say with him, "Not one." But looking to the sanctuary on high, we can say, "Thank God there is One." "For there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Christ can bring a clean thing out of an unclean, because He has creative power. And though equal with the Father, "He humbled Himself, and became obedient unto death, even the death of the cross." The world was not with Him as He went into the tomb. He died alone, and left us an example, that we should follow His steps. He died to our sins once, and arose again, free, justified from those sins. And now, since for Himself He needs no such justification, and since "the Father judgeth no man, but hath committed all judgment unto the Son," He has the infinite merits of His sacrifice to bestow on whomsoever He will. His death on the cross, under the imputed sins of the whole world, is acceptable before the law in place of the sinner's death. And that death is imputed to all who will claim it by faith; and then they may reckon themselves "dead indeed unto sin, but alive unto God through Jesus Christ" their Lord. Rom. 6: 11. This Jesus "hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5: 31. And He is able to save to the uttermost all that come unto God through Him, no matter how unclean they are. He is the Author of eternal salvation to all that obey Him, "the Author and Finisher of our faith."

"LIBERTY of conscience is the inalienable right of each individual, and he is entitled to the protection of the state in the free exercise of his natural right so long as he does not interfere with the equal rights of his fellow men."

The Times That Are upon Us

Our Responsibility to the Days Lying Just Before

By GEORGE B. THOMPSON

Sermon preached at South Lancaster, Massachusetts

TEXT: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Haggai 2: 6.

There have been earthquakes that have shaken small sections of the earth. There have been some disturbances of a certain character in the heavens from time to time. But here a time is foreshadowed when the heavens and the earth, the sea and the dry land, will all be shaken. At such a time, men will need to have something that is firm on which to stand.

In Dan. 12: 1 we read: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Mere Theories of No Use Then

Other kings had been standing up, or reigning; but they, with their subjects, had passed away. Here is a time when Michael is to stand up, that "great Prince which standeth for the children of thy people;" and there is to be "a time of trouble, such as never was since there was a nation."

There have been some troublous times in history, some times of awful distress among nations. There have been times of trouble and famine so great that mothers ate their own children. But here we are told of a time of trouble "such as never was since there was a nation." We will want something then besides a mere theory of truth; we will need to have an indwelling Christ, and to be rooted and grounded in Him and anchored to the rock of Scripture. From all indications, this time is about here. I do not know how much worse matters need to be, or how much the war-cloud needs to spread, to fulfill this prediction; but the present struggle has the appearance of being the fore-runner of Armageddon.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1: 7-9.

I am glad there is rest for the troubled soul. Even in this time of trouble, such as never was, a man can rest. There is comfort in that.

We ought to study these texts prayerfully. We read them and pass over them too lightly. It will be a solemn hour when Christ comes with all His angels, to take vengeance on them that know not God.

The prism of God's word throws another beam of truth across our path when we read Jer. 30: 5, 6: "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

A Vivid Word Picture

All faces are turned into paleness. I do not know what imagery or what figure of speech the inspired writer could have used

to picture distress and sorrow more vividly than they are pictured in these verses. Paleness on all faces! Men, great and mighty, with their faces white because of the awful scenes and distress in the earth!

The next verse says: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

The day is great. "None is like it." Never since man was created has there been a day like that. And we are the people who may live until that momentous hour. No wonder that the prophet said, as he looked down the ages and saw this awful time of trouble, "Blessed are the dead which die in the Lord."

Consider another scripture. 2 Peter 3: 10, 11 says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Is Surely Coming

"But the day of the Lord will come." My heart is glad that the day of the Lord will come. There is surety in the statements of the Lord. We can build upon them. The foundation is sure. Prophets have looked down through the ages, and prophesied of the end, and of the coming of Christ. The saints of God in all ages have looked for it. Some



AFTER THE MESSINA EARTHQUAKE

of us have perhaps thought that the coming of Christ would be in five or ten or twenty years, or a little longer. But it has tarried, and there have been those who have wondered if it never would come. But the Lord has said, "The day of the Lord will come;" and His promise is sure.

Notice the statements of God in regard to other things, and how accurately they have been fulfilled. We look up into the heavens, and see how surely the heavenly bodies are placed. Every star appears on time. I was reading, a while ago, of several astronomers

who went to Aiken, North Carolina, to observe a transit of Venus. Some of them were from Germany. They built their foundations, putting in concrete, got everything ready for their instruments, and made their observations. Then they said, "We will leave these things here; and in the year 2004, whoever is living can come and see the next transit."

Kings and dynasties might pass away; but they knew that with the heavenly bodies, there was a certainty upon which they could depend. Things are just as sure up in heaven.

Read the word of God in relation to other things, and see how it has been fulfilled. Take the promises made to Abraham in reference to the children of Israel:

"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15: 13-16.

Abraham died; and in the course of time, Israel went down into the land of Egypt. Long centuries rolled by; and when the time came for them to come out, it looked as though they never could be emancipated. A king was on the throne who "knew not Joseph"; and when Moses spoke to him about Israel's going, he said they could not go. But Pharaoh was not dealing with a few weak people, mere slaves in Egypt, but with the people of Jehovah and the word of God. The Lord said they would come out; and although there appeared to be no possible chance for them to do so, the Lord took the matter in hand.

Plague after plague was sent, and still Pharaoh would not relent. At last God touched the first-born; and then the Egyptians said, "We be all dead men."

The Lord would have taken Israel out of Egypt if He had had to slay every Egyptian. The record says that they came out "the self-same day." They came out when there was not the least indication that they would do so.

The God Who Spoke Will Do

And although the outlook may be dark, and there may be no prospect that the work of God will be finished in this time, *it will be done*. The same God who delivered Israel from Pharaoh's army lives to-day to deliver His people and finish His work.

Look at the history of the Jewish people, that nation which God made the depositary of His law, giving them great blessings, and setting them apart as His chosen people. Looking down through the ages, He said that if they disobeyed Him, they would become a byword among all people, and would be no more reckoned among the nations. To-day they are scattered in all lands, and may be found on every continent and in most nations. Scattered everywhere, a byword and an astonishment, they stand as the fulfillment of God's word.

Look at Egypt. The Lord said that Egypt, as the result of her despisal of God, would be the basest of nations. Anybody who will go

there will see that God told the truth. As I went through the land once, and looked at the old tombs and mummies, I thought what a difference between Moses, who was down there once, and those old mummies. It pays to cleave to God. He fulfills His word.

The Lord said that Babylon would go down, and also Medo-Persia, Greece, and Rome. All has taken place as Divinity foretold. Now God says, "The day of the Lord will come;" and surely it will come. All the terrible things that His word predicts, will come to pass. And they are now at the door. They are right upon us.

"No More"! It Is Passing Away

In specific reference to these tokens, we are told that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Everything here is passing away. Decay is written upon everything. We read in 1 Cor. 7: 31, "The fashion of this world passeth away." The most enduring things that man can make, pass away.

Did you ever notice how many times the words "no more" are used in Rev. 18: 21-23? "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee."

All commerce and business of every kind ended! That will be a terrible time. The picture is beyond human imagination. All the nations put up a great stir now about the prospect of stagnation of business following the war. There must be an "open door," they say. But the time is coming when there will be no movement of ship or train. All that business men have given their lives to, will be no more. And many will have no hope in God. At that time, a man will need God.

Giving Gold to Moles and Bats

In Isa. 2: 20, 21 we read: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

Now men are piling up gold and silver. They will do anything for money. But all the investment of their gold and silver possible then will be in the moles and the bats, creatures of darkness. They will cast it into the street. They will have no use for it. There will come a time when money will not be worth much. I read that when the Titanic was sinking, a man down in his cabin took up a bag of gold he had, and threw it on the floor, and picked up a life belt. What did he care then for gold? The sinner will care nothing for it when the Lord comes. All he has will be cast to the moles and the bats, and he will hide in the clefts of the rocks. How much better to be hidden under the shadow of the Almighty!

Oh, if we could only grasp the fact that "every case is about to be eternally decided," it seems to me it would inspire us with tremendous energy to do our best the rest of the time.

Not Ready for the Bridegroom

The twenty-fourth chapter of Matthew brings before us the signs of the coming Christ, and brings us right down to the coming of the Saviour. Some exhortations to those living near the end are given. In chapter 25, the church is represented by the sleeping virgins. This has had an application in the former history of the church, but I think it may have another.

You will remember that in an Eastern marriage, the bridegroom has a number of his friends to watch; and when he goes to the marriage at the home of the bride, his friends wait until he comes out, and go to his own home with him. They cannot tell

we ought to wake up, it is now. If I have any conception of our duty, it is, to go to the friends of the Bridegroom, and say: "Wake up! The Bridegroom is coming." And not only to wake up our own people, but every other sleeping soul within our reach. I wish we could measure the responsibility of this hour.

Relatives and Friends in the List

I think of the other company, the lost brought to view in verse 46. Speaking of the lost, those who did not do His will, Christ says, "These shall go away into everlasting punishment; but the righteous into life eternal." "These shall go away." Who?—The lost. Look at that awful procession. What a dead march that is! A funeral procession marching to eternal perdition! It includes most of the human race. In that company, I fear, we have loved ones. In that dead march to everlasting punishment, there are dear ones that we love. There will be some parents of children who are saved. There will be some children of parents who are saved. Some of our own blood relatives are in that march. And they are on the road to-day. There are in that funeral procession friends I grew up with in boyhood. I would that God could somehow give us a vision and a burden, that we might do our best to save all we can. Is not that our work now, to reach out to save them ere it is too late?

The point I want to emphasize to-night is the responsibility that rests upon you and upon me to awaken to the duties of this hour, that we may be what God wants us to be, laborers together with Him in the salvation of men. Lost people are everywhere. They are all around us. They are in our homes. We meet them on the street, without hope, without God. And we do not care as we ought. The burden does not rest on me as it ought. I seem to take it too easily. There ought to come upon us all an unwonted burden for lost people. That is what the church needs to-day,—a burden to save lost men and women from the dead march that is just ahead of us.

"I Lost My Chance"

I had an experience once, which is ever with me. It taught me something I have never forgotten,—what a man can do if he has his eyes open.

I was riding on the Pennsylvania Railroad from Buffalo to Washington. When I boarded the train, I noticed a man sitting across the aisle from me. I think he had four children. He was a fine looking man, getting gray. I looked at him occasionally, and wondered where he was going with four children; and I thought a man's judgment was not very good to start off alone with so many children.

I thought possibly he was not going very far. But he rode along hour after hour; and two of the little girls ran about the aisle, and came to my seat, looking as though they would like to get acquainted with me. But I did not want to be bothered with them. I wanted to read.

The father tried to care for the children as best he could; and I said to myself that if he didn't know any better than to leave home with so many children, I was under no obligations to help him take care of them.

As we rode on, I grew tired of reading, so I went and got a drink of water; and when I came back, I stopped and spoke to the man.

(Continued on page 14)

Do Not Misrepresent Him

*By the late
ELLEN G. WHITE*

CHRISTIANS are set as light-bearers on the way to heaven. They are to reflect to the world the light shining upon them from Christ. Their life and character should be such that through them others will get a right conception of Christ and of His service.

If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this they bear false witness against our heavenly Father. Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. He loves to have us feel that the Lord will do us harm by His providences. It is the work of Satan to represent the Lord as lacking in compassion and pity. He misstates the truth in regard to Him. He fills the imagination with false ideas concerning God; and instead of dwelling upon the truth in regard to our heavenly Father, we too often fix our minds upon the misrepresentations of Satan, and dishonor God by distrusting Him and murmuring against Him.

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents in his own life this view of religion, he is, through his unbelief, seconding the falsehood of Satan.

Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement.

While I was in Europe, a sister who had been doing this, and who was in deep distress, wrote to me, asking for some word of encouragement.

The night after I had read her letter, I dreamed that I was in a garden, and one who seemed to be the owner of the garden was conducting me through its paths. I was gathering the flowers and enjoying their fragrance, when this sister, who had been walking by my side, called my attention to some unsightly briars that were impeding her way.

There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?"

Then the guide said: "Let the thorns alone, for they will only wound you. Gather the roses, the lilies, and the pinks."

what hour he will come, but they must watch. Here they are represented as watching, and some of them went to sleep. Who went to sleep?—Not the enemies of the bridegroom, but his choicest friends, who were waiting for him to come from the wedding; and when he actually came, some of them were not ready, and were shut out.

Is there not some lesson in this for us? Is there any danger that as we wait for the Bridegroom to come—wait longer, perhaps, than we thought—we may become somewhat sleepy, and be lost at last? Some of these days, the Bridegroom will surely come; and I greatly fear that some of us will not be ready. Oh, if ever there was a time when



A State Religion

and Its

Carnival of Blood

No human being can be genuinely human except in the unqualified enjoyment of this right.

By GEORGE W. RINE



THE uniform testimony of history is that an alliance between the church and the state inevitably issues in persecution. The annals of man afford no exception to the truth of this proposition. Complete freedom of choice is simply impossible where the authority of civil magistrates is made to cover religious dogma and practice. Yet it is morally and sacredly incumbent upon every human soul to maintain that very freedom inviolate, inasmuch as freedom of will — of choosing — inheres originally and therefore eternally in every man.

God created man rational and therefore free, for real intelligence apart from intellectual and moral freedom is not thinkable. The exercise of personal liberty in the realm of religion is an inalienable right. And no human being can be genuinely human except in the unqualified enjoyment of this right.

Greater than Gods

Early Christianity had its home in the Roman world. Like all pagan nations, the Roman state was theocratic. The head of the Roman world was not only her emperor, but her pontiff. He was conceived to be the embodiment of all religious as well as all civil authority. He was cherished as not only the prime ecclesiastical official, but he was actually apotheosized, and received the homage which was ascribed only to the gods. The Roman Empire was therefore the quintessence of church and state union. The genius of her state religion was polytheistic, and her pantheon embraced the emperor.

Naturally, then, the whole hierarchy of her officialdom was bent on the extirpation of any religious system which repudiated the authority of the state in the sphere of religion. In keeping with the express instruction of their Lord, the primitive Christians rendered to God alone the things that are God's; but at the same time, they freely rendered to Cæsar the things that were Cæsar's. Pursuing this course undeviatingly, they were brought into inevitable clash with the Roman magistrates.

Of course, we must not suppose that martyrdom was an everyday occurrence. In particular places and at particular times, considerable periods might pass during which the Christians were but little annoyed. The possibility, however, was always present; and once called to an account, the Christian must count on rigorous penalties, unless willing to save himself by recantation.

The state officials through whom the laws against the observance of religious practices foreign to the Roman practices were executed, were the governors of provinces or the prefects of cities. These were, as a rule, cruel men. They employed torture to break

down Christian constancy, and lent themselves to give magisterial expression to the popular passion of scorn and hate against the followers of Christ.

Stained with Children's Blood

It was in the reign of Nero, A. D. 54-68, that one of the earliest and one of the most cruel persecutions in the history of the church took place. Many hundreds were condemned. "Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to flames and burned to serve as a nightly illumination" of the emperor's gardens. One of the victims of the Neronian persecution was the illustrious apostle Paul.

Though Marcus Aurelius was one of the best of Roman emperors, benevolent and scholarly in his instincts, yet he permitted a campaign of terrible persecution to be waged against the Christians. The Roman rulers, though in many respects tolerant, were inexorable in their demands that persons of every faith should recognize and honor the national gods by burning incense before their statues. The Christians were inflexible in their refusal to do this; for, as an essentially idolatrous rite, it was interdicted by the first two precepts of the law of God.

A prominent victim of this outburst of persecution writes, "First we were driven from the baths, buildings, and all places open to the public; then we had to suffer the insults, blows, and violent acts of an infuriated multitude." The authorities subjected Christians to hideous torture, and threw them to the beasts in the amphitheater for the diversion and amusement of the spectators.

Prefer Death to Liberty

The famous bishop, Justin Martyr, and a dozen humbler believers, were beheaded for their peremptory refusal to burn incense to the gods. Another famous victim was Polycarp of Smyrna, an old man of eighty-six. He passed through the awful ordeal of burning at the stake with perfect courage and even composure. The martyrdom of the venerable Polycarp closed the persecution in which scourging, and death by fire and wild beasts, had proved the absolute constancy of the church at Smyrna.

The emperor Decius, who reigned from 249 to 251, held the conviction that the progress of Christianity was ominous. At his instigation, special legislation was undertaken for the purpose of eradicating the menacing religion. His edict of A. D. 250 decreed that all Christians should be cited to perform the rites of the state religion. Those who fled were to have their property con-

fiscated, and to be put to death if they returned. Priests were to be promptly put to death. Torture and death soon became the portion of all who resisted the decree.

The next year, Decius died in battle; but his laws were relentlessly executed against Christians by his successor, Valerian. Beginning with a system of coercion, which did not prove entirely effective, he proceeded to decree the execution of clergymen, the degradation of men of rank, with the confiscation of their goods, followed by death should they prove obstinate.

Women in Chains

Women who proved intractable were to be banished, and compelled to work in chains for the imperial service. Alexander of Jerusalem, Fabianus of Rome, Babylas of Antioch, and other bishops, were among the martyrs under Decius; Sixtus of Rome, and Cyprian of Carthage, were some of the bishops who suffered death under Valerian. In this pitiless onset against the worshipers of Christ, vast numbers sealed their faith with their blood, while hundreds of nominal believers gave way under pressure and abjured their faith.

In the year 303, Diocletian, persuaded by his colleague Galerius, began to prosecute the last great persecution under the pagan rule of Rome. By an imperial decree, it was ordered that the churches of the Christians should be demolished, and they themselves outlawed.

The fugitives were hunted in forests and caves. Some of the victims were burned. Others were thrown to the wild beasts. Many "were put to death by every torture and by every mode that ingenious cruelty could devise. But nothing could shake the constancy of their faith." When at last Galerius, the successor of Diocletian, saw that it was by no means possible to exterminate the Christians or suppress their faith, he granted them toleration, and even requested their prayers for his welfare.

Religion Below Zero

The rapid declension in spirituality, and the departure from the plain teachings of the Bible, in the great body of the Christian church, during the second, third, and fourth centuries of our era, resulted in the evolution of the papacy, or the Roman Catholic hierarchy. It is a patent fact of history that during the long, dark centuries of the Middle Ages, this apostate church dominated the ecclesiastical world and to a large extent the political world.

All those whose religious faith and practice were in the least at variance with the dogmas of the papal church were stigmatized

as heretics, and all heretics were placed under the ban of the church. They were denounced as infamous. It was decreed that the protection of the law and the claims of equity must be denied them. In one of his bulls, Pope Marcellus declared, "It is permitted neither to think nor to teach otherwise than the court of Rome directs."

A fiat of Pope Innocent III runs thus: "The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema." In the "Directory for the Inquisitors," we find the following: "A heretic merits the pains of fire. By the gospel, the canons, civil law, and customs, heretics must be burned." "Heretics must be sought after, and be corrected or exterminated."

That the Roman Catholic Church was in vital alliance with the state during the long medieval period is a commonplace of history. And the papacy itself does not deny that today she maintains an alliance with the state wherever such union is practicable. Again, no one who knows his history, will deny that during the period between the sixth century and the middle of the eighteenth century, multiplied millions of people suffered death for conscience' sake, at the instigation of the authorities of the Roman Church.

Philip's Cruel Crusade

The Waldenses, who were largely instrumental in preparing the way for the Protestant Reformation on the continent of Europe, suffered the loss of approximately one million souls — put to death for their faith, at the hands of papal inquisitors. Impartial historians inform us that within thirty years, the Jesuits compassed the death of nine hundred thousand persons. Under the duke of Alva, thirty-six thousand "heretics" were executed by the common hangman. Doubtless my readers are familiar with the history of the Inquisition, through the operation of which the blood of one hundred fifty thousand martyrs was shed. In the south of France was a body of Christians called the Albigenses, who had so far departed from papal orthodoxy that Pope Innocent III pronounced them "more wicked than Saracens."

After a vain endeavor to reclaim them to the Roman faith, he called upon the French king, Philip II, and his nobles, to lead a crusade against the heretics. A great number of the French nobles responded eagerly to the call of the pope. "A great part of Languedoc, the beautiful country of the Albigenses, was made a desert, the inhabitants being slaughtered, and the cities burned. . . . The Albigensian heresy was soon wholly extirpated by the tribunal of the Inquisition which was set up in the country."—Myers.

The foregoing facts are adduced only for the purpose of illustrating how that perfect system of a union of church and state, which obtained in Europe during the long ages of papal domination, resulted in a continual carnival of suffering and death inflicted upon those who could not conscientiously subscribe to the creed of the Roman Church. All those horrors would have been impossible had church and state, in harmony with the teachings of Christ, remained separate.

Pope of "Reformed" Church

When the Protestant Reformation of the sixteenth century found its way into England, in the reign of Henry VIII, it resulted in many changes in the articles of faith of the national church, but it left the church and the state as firmly united as they had been under papal domination. The Episcopalian or Anglican Church displaced the Catholic Church as the state church.

King Henry became virtually the pope of the "reformed" church, though he did not bear that title. After he had definitively broken with the pope, the obsequious English Parliament, in 1534, made haste to pass the

Act of Supremacy, which declared Henry to be without reservation the sole head of the church, making denial thereof high treason.

Nearly all the members of the English clergy jointly declared Henry to be the supreme head on earth of the Church of England. Parliament humiliated itself still further by promulgating that law, in itself the nullification of all law, which authorized Henry, by his simple proclamation, to declare whatever opinions he disliked, heretical, and punishable with death. "No one was now safe who did not openly side with the king." Sir Thomas More, who had been lord chancellor, and the aged Bishop Fisher, were executed, because, as devout Catholics, they could not affirm that they conscientiously believed that Henry was morally entitled to be the head of the English church.

England on Her Knees

In 1553, Mary Tudor, daughter of Henry VIII by his first wife, succeeded her brother, Edward VI, to the throne. She was an ardently pious Catholic. It was not long until the Protestants were at her feet, and she



HUGE TYPE OF RAILWAY GUN WHICH HELPED THE ALLIES BLAST THEIR WAY THROUGH THE SOMME LINES

struck without mercy. She was determined to effect the submission of the English church to the Roman see.

The pope sent his legate to London to receive the submission of the realm. The two Houses decided, by a formal vote, to return to the obedience of Rome, and received on their knees the absolution which freed the realm from the guilt incurred by its schism and heresy. Laws against heresy were re-enacted, and Mary pressed the execution of all irreclaimable Protestants. In 1555, the work of death began. For months, Smithfield was kept ablaze with the burning of heretics. Some of the famous martyrs were Rowland Taylor, vicar of Hadleigh; Hooper, bishop of Gloucester; Ferrar, bishop of St. Davids; Bishop Ridley, of London; the famous Latimer; and Thomas Cranmer, formerly archbishop of Canterbury.

The historian Green writes regarding the progress of the work of persecution: "It had spread now from bishops and priests to the people itself. The sufferers were sent in batches to the flames. . . . Seventy-three Protestants of Colchester were dragged through the streets of London, tied to a single rope."

Buried Alive

In the three and a half years of the persecution, nearly three hundred victims had perished at the stake. It was during nearly the same years that Philip II of Spain

covered Holland with the graves of Protestants, tortured and put to the most horrible deaths, or buried alive, by tens of thousands.

A complete separation of church and state, agreeably with the plain teachings of the Author of Christianity, would have made these orgies of human massacre absolutely impossible.

After the overthrow of the Commonwealth, and the restoration to the English throne of the Stuarts in the person of Charles II, the Episcopal form of worship was restored; and in the course of a few years, severe laws were enacted against Nonconformists, or Dissenters. The Corporation Act ordered all holders of municipal offices to renounce the Puritan Covenant, and take the sacrament of the Church of England.

A little later, the Act of Uniformity enforced the use of the Episcopal prayer book upon all ministers of religion and congregations. Next, this was followed by a law forbidding all religious assemblies whatever, except such as worshiped according to the established church. Finally, the Five-Mile Act forbade all dissenting clergymen from teaching in schools, or settling within five miles of an incorporated town.

By these drastic laws, two thousand Presbyterian clergymen were driven from their parishes, and reduced to dire distress. "The old and the weak soon found their refuge in the grave." The Covenanters were pursued with bugle and bloodhound, like so many wild animals, by Claverhouse and his brutal men, who, without mercy, hanged and drowned those who gathered secretly in glens and caves to worship God. They were condemned to death without trial.

Twelve Years in Jail

"The father of a family would be dragged from his cottage by the soldiers, asked if he would take the test of conformity to the Church of England. . . . If not, then came the order, 'Make ready — present — fire!'— and there lay the corpse of the rebel." The famous John Bunyan was arrested and convicted of having "devilishly and perniciously abstained from coming to church"—the established church. He spent twelve years in Bedford jail for his loyalty to conscience. Again, could these horrors have taken place if England had had no religious laws upon her civil statute books?

Former President Taft not long ago said: "We speak with great satisfaction of the fact that our ancestors came to this country to establish freedom of religion. Well, if you are to be exact, they came to establish freedom for their own religion, and not the freedom of anybody else's religion." This lamentable fact is especially true in respect to the Episcopalian who founded the colony of Virginia, and of the Puritans who established the colonies of Massachusetts and Connecticut.

The legislative bodies of these colonies enacted laws forbidding the doing of ordinary labor on Sunday, laws requiring all to attend the regular church services on that day, laws forbidding travel, games, and other forms of sport or recreation "on the Lord's day, commonly called Sunday."

Hanging Mrs. Dyer

We all know how the magistrates and clergy of Boston drove away such men as Roger Williams, and others whose opinions they disapproved. At length, some people who held very unpopular views came to Boston, and refused to go away when they were ordered to go. These strong-willed people were Quakers. Though they were sincere, earnest, thoroughly pure and upright, they were abhorred by the Puritans of New England; and all the colonies except Rhode Island made laws against them.

They insisted on coming into Massa-

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To Our Readers

All reasonable effort will be made to preserve accuracy of statement, and to verify all authorities quoted.

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STARVING AMID HEAPS OF GOLD

WALL STREET is talking about "the menace of the gold flood," and is telling us that "the banking community is being drowned in gold." While the financiers thus have more gold than they know what to do with, we are informed that "New York faces the worst food famine in its history. Already the city's poor are in unprecedented distress owing to the exorbitant prices of food and coal."

On a recent Sunday, it was stated from various pulpits in New York City, that thousands of men, women, and children were suffering; and it was conceded that "if remedies are not promptly found before winter sets in, starvation will exact a toll that will startle the world." "Hundreds of persons," we are informed, are appealing "to the churches for aid." "Large numbers of children are attending school in a half-starved condition." In some sections, from twenty to thirty per cent of the children are said to be underfed.

The millionaire food speculator is charged with the responsibility, in a large measure, for these conditions, partly because he is withholding supplies of food in order to extort the highest prices, and partly because he is shipping supplies abroad, where high prices prevail.

From London comes the word: "One of the troublesome features of the situation is, how to equalize matters between the rich and the poor. On the theory of 'equality of sacrifice for all,' which is a popular war watchword, the newspapers are making a sensation of luxurious menus in fashionable restaurants and homes."

Another statement reads: "The government has to deal, on the one hand, with increased consumption, due partly to the better scale of living practiced by a large section of the people getting unusual wages from war work; and on the other hand, with decreased imports and decreased home production."

These times are giving us strangely contradictory conditions,—rivers of gold in New York that are perplexing financiers, yet thousands of the people crying for bread; Europe drenched with human blood, yet the newspapers "making a sensation of luxurious menus in fashionable restaurants and homes." This world has gone mad. The sensibilities of men are blunted. They do not seem to realize the tremendous portent of the conditions that are upon us. We cannot be far from the time when God will fulfill His word by saying to the men who are so insanely grasping for gold: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. . . . Be patient therefore, brethren, unto the coming of the Lord." James 5: 1-7.

PIPE DREAMS OF PEACE

"THE American Neutral Conference Committee" of New York City has started a movement throughout the nation to present an appeal to the warring nations of Europe in behalf of peace. It is proposed to secure millions of signatures to petitions in favor of the project. In California alone, an effort will be made to secure at least 500,000 signatures. The people will be asked to declare their faith in "world organization for the development of international coöperation and the settlement of international disputes."

While this is one of the newest movements looking toward world federation for peace, it is characteristic of the times. Society throughout the world is vibrant with the thought of internationalism. Men are springing up everywhere declaring in favor of it. This is one of the most portentous signs of our times. Such events are strikingly and literally fulfilling prophecies like those in the second of Isaiah and the fourth of Micah, which tell of the "many peoples" and the "many nations" that, in the last days, will say they will beat their swords into plowshares and their spears into pruning hooks. But if we study these prophecies closely, we will see that these people are working under a delusion, and that they

will not be successful in their international plans. While the plans may be commendable in themselves, there is not the moral strength in society in these times to ripen them into success. The foundations of society throughout the world have been undermined.

The greed of the age, the lust for power, and the contempt for true morality, on the part of vast multitudes, have created conditions that can only be met by the infinite power of Jehovah, as manifested through the second coming of Christ. We should not allow ourselves to be deceived by the plausible presentations of many well meaning men and women of our day. The dreams of peace will not be realized. The coming of the Prince of peace Himself in the clouds of heaven is the only thing that can settle the quarrels of the warring nations in these times.

MUST HAVE A NEW BIRTH

THE man wise in the wisdom of this world needs to learn one fundamental lesson before he can ever be really wise. When one of the most learned men of the Jewish nation came to Christ, he was confronted squarely with this great, essential truth: "Except a man be born again, he cannot see the kingdom of God." John 3:3. If without this birth he cannot see the kingdom of God, certainly, without this birth he cannot enter into the kingdom of God. Verse 5.

Here are the two great fundamental principles of life. Here are the two great principles of Christian education, first things to know. Without a spiritual birth, a man cannot enter God's kingdom; and more than that, he will not personally recognize such a kingdom. He cannot see it.

This moral density cannot be removed by culture, any more than a bramble bush can be turned into a La France rose by pruning it, digging about its roots, fertilizing it,—in short, cultivating it. Cultivation brings out the nature already existing; it does not change nature.

The lesson of Christ to Nicodemus is, that man must be changed in nature before he can develop Godward. Yet God has promised to make a man more precious than the gold of Ophir, more precious than the costliest gems; but mind you, the promise is, to make him so, for of himself he is not so. This change of nature is not something entirely new in the world in which we live. All about us are examples of the same definite necessity. L. A. R.

SATAN CAUGHT IN HIS OWN TRAP

OVER and over again in the world's history has God taken Satan's plans and worked His own purposes out of them. And more than that, the devil has never yet got ahead of God. He has never planned a thing, in all his work of deception, but that God has outwitted him, if I may use the term, in that thing.

The devil started that scheme of sending Joseph down into Egypt. He thought he was rid of Joseph all right. Then he started a famine in Canaan, and thought he would starve the boys. But after he got everything just as he wanted it, God took those two things,—the sin of the brothers in sending Joseph down into Egypt, and the famine in Canaan,—and made the Hebrew people out of them.

When it came to the crucifixion of Christ, the devil had everything just as he wanted it. He had the Jews in the greatest apostasy they had ever been in; and he had Judas Iscariot, his own special representative, in the college of the apostles. But that thing which seemed to the devil like the biggest victory he ever gained was the very thing that put him out of business for all time.

There is coming a time when the devil will say, Those commandment keepers must get off the earth. Then God will say, That is true, and I am going to take them off before you are ready to have them go.

If we will only trust fully in God, He will take some of the worst schemes of the devil, and turn them into the greatest blessings for His people. I say again that Satan has never yet outwitted God in a single plan that he has laid. P. T. M.

Reforms That Were Marveled at

(Continued from page 4)

tem of education, not as something added, as a fringe to a rug, but woven into the entire fabric. At Oberlin and other educational institutions, manual labor was considered an essential part of every student's program. From three to four hours' work daily was demanded of each. Women received educational advantages, and were gradually placed on a plane with men. Church schools for the benefit of the children were started. The poor were cared for.

That period also marked the beginning of a great wave of temperance and health reform. Abstinence from tea, coffee, condiments, and all other unwholesome foods and drinks was urged.

Simplicity of dress was advocated. At Oberlin College, a covenant was drawn up, to which all were expected to subscribe, in which it was agreed that, in order "that we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially smoking and chewing tobacco, unless it is necessary as a medicine, and deny ourselves all strong and unnecessary drinks, as far as practicable." President Finney, with boundless energy and perseverance, pushed these reforms. They were by him considered an essential part of the gospel. Total abstinence from tea and coffee, and from the use of spices of any kind, was required. For several years, vegetarianism found quite general acceptance among both residents and students, not only at Oberlin, but at many of the other colleges. The habitual use of tea was on more than one occasion made a matter of church discipline.

Temperance Societies Organized

At this period, too, temperance societies were organized. At first, these only forbade the use of spirituous liquors, wine being permissible if used in moderation. As far as I am able to learn, Captain Joseph Bates, the first Seventh-day Adventist, was the organizer of the first teetotal temperance society in America. This society was organized in 1827, at Fair Haven, Massachusetts. Here originated the name "teetotalers." He not merely abandoned the use of all alcoholic beverages, but gave up the use of tobacco, tea, coffee, and meats. Out of these reforms have grown the numerous sanitariums, vegetarian cafés, and food manufactories that are carried on by this denomination.

The Light Grows Dim

Many responded to the message that was borne by Miller and his associates, but the great institutions of learning and the popular churches rejected it. Those who held the views taught by Miller, and advocated them, were no longer tolerated in these bodies, and this led to a separation. The light which had shone so clearly, now began to grow dim. One by one, the important reforms were abandoned by these organizations. Manual labor was replaced by the gymnasium. The Bible was relegated to a secondary place in education, while church schools were altogether abandoned.

At Oberlin, we are told, when "some of the students ventured to ask for a taste of pork, mutton, or their equivalent, an emphatic negative was at first returned." The executive committee, however, was finally compelled to permit flesh foods to be served to the students. Tea and coffee also began to be used by the students and by the faculty; and still later, the use of tobacco insidiously crept in.

That which took place at Oberlin, also took place in Williams College, Hudson College, Lane Seminary, and other educational institutions. The reforms had followed as a result of the spiritual awakening and the re-

vival of that age. The decline in spirituality resulted in carelessness pertaining to bodily habits. Little was said after this, in the church, in regard to dress reform and food reform.

According to Revelation 14, just before the coming of the Son of man in the clouds, to reap the harvest of the earth (Rev. 14:14), a message will go to the world, announcing the fall of Babylon, and calling upon lovers of truth and righteousness to "come out of her." Rev. 18:4. The same spiritual awakening will again bring about great reforms in physical habits. Revivals that are not accompanied by such reforms should be regarded with suspicion. Again "there shall be one fold, and one shepherd;" and among the called-out will again be found the reforms which belonged to the church before she fell.

Proclaimed with Elijah Power

(Continued from page 2)

notice. When Elijah taught the people that they should keep the commandments of God, he was called a "troubler of Israel." It will be the same again. When this message of the second coming of Christ and the keeping of the commandments of God is proclaimed in any community, it may be expected that those who preach it will be called troublers of



The Mamertine Prison, Rome, in which, it is believed, the apostle Paul was confined. It was a prison below a prison; and we can well conceive its dampness, its foul air, and its intense darkness save only as lighted artificially. We can appreciate Paul's request to Timothy, "The cloak that I left at Troas with Carpus, bring when thou comest." 2 Tim. 4:13. From this dungeon, the apostle was taken to the headman's block.

Israel. They will be charged with upsetting the established order of things, and disturbing the churches. But let Elijah's reply to this charge be remembered. He declared that he had not troubled Israel. He pointed out that the real troublers of Israel were those who were breaking the commandments of God, and not those who were keeping them.

So it is to-day. The message of the commandments, of the true Sabbath, is not that which troubles the church. The real trouble is that many of the professed people of God have forsaken the commandments, and they resent the proof that they are really commandment breakers, and not commandment keepers.

ALCOHOL cannot, in the nature of the case, be considered a food.

Alcohol decreases the efficiency of muscle, glands, and nervous system.

Alcohol is a narcotic in its drug action.

Alcohol given in minute quantities to lower animals seriously impairs fecundity; it leads to race suicide.—*Winfield S. Hall, M. D.*

"CIVIL government has no jurisdiction ever in the realm of conscience. The attempted exercise of authority in matters of faith is a flagrant usurpation of power."

Calvary's Drawing Power

BY GEORGE F. ENOCH

"AND I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. There is no other power in all the world equal to the drawing power of the cross of Calvary. Into that act of self-sacrifice was put the heart of Christ, the love of God; and through it the mighty influence of the Holy Spirit was brought within reach of the hearts of men.

In the beginning, Satan had declared that the law of God was unfair; that justice and mercy were not consistent; and that the law once broken, the sinner could neither be pardoned nor afterwards obey its holy precepts. God's answer to this charge is the cross of Calvary and the mediatorial work of Christ.

God did not change His law, nor did He set aside its claims on man. He sacrificed Himself in Jesus, thus furnishing a Substitute, and then exalted Jesus to His own right hand, to work out, in the lives of those who would yield to Him, the principles of His character, thus making Jesus man's Surety.

Marching Down the Broad Road

Jesus is "the propitiation . . . for the sins of the whole world." Still the majority of the people of this earth march down the broad road to eternal ruin, and will perish as utterly as though no atonement had been made for them. Therefore the work of Christ as Mediator must be as much a part of the at-one-ment as was His death upon the cross. In fact, Jesus now lives at the right hand of the Father, for the purpose of making actual in the lives of men all that was made possible by His death on the cross; and the death on the cross proves ineffective in so far as it does not thus transform the lives of men.

"The law requires righteousness — a righteous life, a perfect character; and this, man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God.

"More than this, Christ imbues man with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus.'"—"Desire of Ages," page 762.

Entering the Gates of Pearl

This work of building up in the lives of men a character after the similitude of the divine character is the work of the Holy Spirit. Jesus is our Advocate in heaven; the Holy Spirit is our Helper on earth. From the time we are born into the kingdom of Christ, the Holy Spirit makes our body His temple. As long as life shall last, He abides with us, building up in our hearts, brick by brick, that beautiful structure whose Pattern is in heaven.

This is the work of sanctification. It is not the work of an hour, nor of a day, but of a lifetime. Jesus, before leaving the world, rejoiced that He had brought within our reach such a mighty Helper. He knew that every heart that would surrender to the power of divine grace would have this Spirit ever abiding within, giving constant victory over sin.

This subject is of vital importance. No mere shibboleth will pass us through the gates of pearl. Nor will a mere shibboleth change our hearts and lives. The only way

(Continued on page 14)

TEN CENTURIES OF SILENCE



"THERE WILL BE NO OPPORTUNITY FOR MAN TO REPENT
AFTER CHRIST'S SECOND COMING."



By RUFUS A. UNDERWOOD

THE kingdoms and cities of the world will be utterly destroyed, the mountains removed, and the islands displaced, at the second coming of Christ, by the mightiest earthquake that has ever shaken the earth. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 26.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

John the seer gives still another description of Christ's coming: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." Rev. 16: 17-20.

Meeting Immortals in the Sky

Christ is accompanied to this world the second time by all the mighty angels of heaven, and a vast number of resurrected immortal saints who arose from the dead at the time of His crucifixion. This mighty host returning with Him form a great white cloud of glorified beings, who will appear in the heavens just above the earth. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thess. 1: 7.

"And then shall they see the Son of man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13: 26, 27. Again, "when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

Christ's coming is after six of the seven last plagues have been poured out upon the ungodly. See Dan. 12: 1; Rev. 16: 1-16. In the midst of the last plague, Christ appears in the heavens. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake. . . . And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 17-21.

Furnished Homes for Saints

At the second coming of Christ, all the sleeping saints will be raised from death to immortality; and in the twinkling of an eye, the righteous living will be changed, and caught up with them, to meet the Lord in the air. Then together they will ascend to the mansions above, which Christ has prepared for His people, as He promised in John 14: 2, 3: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

We will now see that the wicked are all slain upon the earth, not a man or a woman being left to mourn or to bury them. "They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away My peace from this people, saith the Lord, even loving-kindness and mercies." Jer. 16: 4, 5.

"The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 30-33.

Ten Centuries of Silence

The earth will be emptied and left a desolate wilderness for a period of one thousand years, or during the millennium beginning at the second coming of Christ. There will be no one to inhabit the earth except Satan and his angels. "Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was



a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 20, 23-26.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 1-3.

From these scriptures, it will be readily seen that there will be no opportunity for man to repent after Christ's second coming.

A State Religion and Its Carnival of Blood

(Continued from page 10)

chusetts in order to teach their doctrines. Those who came were banished under penalty of death; but they returned, and finally, in 1659, two were hanged in Boston Common. The year following, Mrs. Dyer, a Quaker woman of good family, was hanged at the same place; and in 1661, there was one more victim. Popular opinion made the execution of the death penalty impracticable after 1661; but after that time, many persons of this faith were imprisoned or whipped. Yet they were only exercising an inalienable right.

Fettered by Tests

In nearly all the English colonies of the New World, men's religious rights were fettered by tests, and violated by penalties, solely because the civil magistrates undertook to enact and execute laws bearing upon beliefs and practices which are distinctively religious.

We see, then, that persecution is the logical and inevitable sequel of a union of the ecclesiastical and the civil powers. History teaches nothing more clearly than the fact that persecution for religious opinions or practices never occurred where religion and politics—state and church—were kept wholly separated. The same cause produces, and always will produce the same effect. No wonder that General Grant so urgently pressed the dictum, "Keep the church and the state forever separate."

MARTIN LUTHER

on Church and State Union

By C. S. LONGACRE

Editor of "Liberty"

THAT professed Protestants may see how far they have wandered from the original Protestant platform in regard to church-and-state cooperation in religious matters, I will quote some extracts from Luther's first sermon delivered after his return to his home church in Wittenberg, from his captivity in the Wartburg. The reason why Luther preached his first sermon on church-and-state separation was not because Rome was united, but because the friends of Protestantism were urging Luther to accept the aid and protection of civil magistrates. Luther protested vigorously against such an unholy union, and told his friends, in no uncertain tone, that such a course would mean the utter defeat of the Reformation.

Luther wrote thus to the elector who offered him aid:

"I have no thought of soliciting the assistance of your highness; so far from desiring your protection, I would rather give you mine. No sword can give any aid to this cause. God alone must do all, without human aid or coöperation. . . . Your electoral highness has already done too much, and ought to do nothing at all."

These words were sent by Luther to the elector on the very day Luther arrived at Wittenberg from the Wartburg.

The next day, he ascended the old Wittenberg pulpit, and "he stood up like a lion goaded on to battle, and shaking his bushy mane, he said, 'Now is the time to trample Satan underfoot, and combat the angel of darkness.'" Having gained their attention, he continues his remarkable sermon, which laid the basic platform of the Reformation, thus:

"It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious or the unbelieving. *None ought to be constrained.* Liberty is of the essence of faith."

Exposing an erroneous practice of the church, he continues:

"But let nobody be driven from it by violence. The affair must be committed to God. His word must act, not we. And why? you will say. Because I do not hold the hearts of men in my hand, as the potter does the clay. We have a right to speak, but not to act. Let us preach; the rest belongs to God. If I employ force, what shall I obtain?—Grimace, appearances, apishness, human ordinances, hypocrisy; . . . but there will be no sincerity of heart, no faith, no charity." Any work in which these three things are wanting, wants everything, and I would not give a pin for it."

The Heart — or Nothing

"The first thing to be gained from people is their heart, and for this it is necessary to preach the gospel. Then the Word will descend on one heart to-day, and on another to-morrow, and operate in such a way. God does more by His mere word than you and I and all the world could do by uniting our utmost strength. God takes possession



of the heart; and when the heart is taken, everything is taken.

"Paul, having one day arrived at Athens, a great city, found altars erected to false gods. He went from one to another, viewed them all, but touched none. But he quietly repaired to the market place, and declared to the people that all their gods were only idols. His words took possession of their hearts, and the idols fell without being touched by Paul.

"I wish to speak, to preach, to write; but I wish not to constrain any one, *for faith is a voluntary matter.* See what I have done. I have withstood the pope, indulgences, and the papists; but without tumult and violence. I have put forward the word of God, have preached, have written; but this is all I have done. And while I was asleep, . . . the Word which I had preached overthrew the papacy, assailing it more effectually than was ever done by prince or emperor. I have done nothing—the Word alone has done all. Had I chosen to appeal to force, perhaps Germany might have been bathed in blood. But what would have been the consequence?—Ruin and desolation to soul and body. I therefore remained quiet, and allowed the Word itself to have free course in the world.

Playing Satan's Game

"Do you know what the devil thinks when he sees recourse had to force in order to speed the gospel among men?—Seated, with his arms across, behind the flames of hell, Satan, with malignant leer and frightful smile, says, 'Ah, *how sagely these fools are playing my game!*' But when he sees the Word running and wrestling alone on the field of battle, then it is he feels uneasy, and his knees tremble, he mutters and swoons with terror."

If Luther should rise from the dead to-day, and attend a convention of the "Federation of Churches," and hear Protestant ministers clamoring for the aid and coöperation of the civil government to compel unwilling subjects to obey certain church dogmas, what would be his consternation! He would not know the Protestant churches, and he would repudiate those who would accept the coöperation of the state. What a shame and a travesty upon the Protestant platform is the present cry from Protestant ministers for Sunday laws, for the civil magistrate to whip every opposing element into subjection! The Reformation succeeded gloriously without the coöperation of the state, and without a Sunday law.

Professed Protestantism is digging its own grave in this country by sending petitions to the halls of legislatures instead of to the throne of God, just as verily as did the Catholic Church in France when she formed that unholy union with the state. While the French government is seeking a separation from the church, why should not this government heed the lesson, and keep out of the trouble that is sure to come? "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Calvary's Drawing Power

(Continued from page 12)

to work out in our character the reformation made possible by this blessed truth, is by long, persevering effort and stern conflict. Until Satan is bound, we will be compelled to fight this battle daily, subdue self, and overcome besetting sins. This daily battle is not evidence that we have not been pardoned, but rather that Satan is still alive.

Captives to Satan's Chariots

In this mortal life, we will never be able to say that we have fully attained. Like the apostle, our cry will be: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14.

Each one can either resist this transforming power of the Holy Spirit in his life, indulge his selfish desires, and be bound an unwilling captive to Satan's chariot; or, daily dying to self, and in humility overcoming sin, he can have the sweet presence of the Holy Spirit ever in his life as Sanctifier, building up in his heart a beautiful character that will stand the test of the Judgment.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21.

The Times That Are upon Us

(Continued from page 8)

He responded very quickly, and we talked a little. Then I spoke about his children, and about his having to care for them all alone, and how much better it would be if they had the mother along.

I shall never forget how he looked as he said, "Oh, the mother is along, but she is lying in the baggage car."

I learned much more from that sentence than I had learned from my book, "Lying in the baggage car."

Then he told me that he was taking his wife back to bury her.—back where, when they were young, he had won her for his wife. "Now," he said, "she is gone, and I am taking her back to bury her in the old family burying ground."

Then the tears began to steal down his cheeks. I felt like crying, too, and thought that if I were only at the beginning of the ride, I might help him take care of his children.

In a little while, the train pulled into Baltimore, and he took the children out as best he could. Then the coffin was shoved out of the baggage car, he went away, and I have never seen him since. But I lost an opportunity to help him.

I lost my chance, but I learned my lesson. We elbow people like that every day. We ought to do something to help men. We ought to let the Spirit of the Lord overshadow us, and a burden for souls take possession of us. May the Lord help us to realize the time in which we live, and may He transform us into real missionaries, and send us out as soul winners, is my prayer.

Do you wish to be free? Then above all things, love God, love your neighbor, love one another, love the common weal, then you will have true liberty.—*Savonarola.*

CHRISTMAS GIFTS

WHY not a subscription to the *Signs of the Times Magazine*? Such a twelve-time reminder of your love and thoughtfulness would be greatly appreciated. Send five or more subscriptions at one time, and get our special sixty cent a year rate. Do it to-day, and say you want the subscription to begin with the January number.

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**GLUTTED
with
GOLD**



ONE of the eleven leaders of the January *Signs Magazine*. A cleverly written article on the modern speed mania that you will wish to read a second time appears under the heading, "Flipping Life's Pages." Others are: "Bowling at the Shrine of Atheism;" "Clinging to Wilted Stems;" "Among Savage Christians;" "Signing Her Emancipation Papers;" "Belting the Globe with a Message;" "The Hope of All Ages;" "All Six, and the Seventh;" "In the Creator's Workshop;" "A Substitute for Death." Every one a masterpiece. These articles, together with the beautiful cover, depicting bursting coffers from a flood of gold, put this January number in a class by itself. You will want some to sell or give away, that's sure. Prices as usual: five to forty copies, five cents each; fifty or more, four cents each. Tell your secretary how many you can use.

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IMPROVED

You will hardly recognize the *Signs Magazine* when you see the January number. From now on, its size and shape will be the same as the Harvest Ingathering special. This is the size that so many magazines have adopted, and that has become so justly popular with the reading public. Instead of subscription rates or prices to agents being increased because of the great increase in cost of paper, the number of pages has been reduced.

Here are some improvements that you will see: larger, brighter, better illustrated pages; one size smaller, easily read type; improved, interest-getting headings; more carefully prepared articles, shorn of every nonessential. New life is being infused into the *Signs Magazine*. You will say so when you see the January number.

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Subscription Prices Changed

Signs of the Times.—In response to repeated suggestions that this journal be reduced to eight pages, the publishers have decided to issue it in such form after January 1, 1917. The type will be one size smaller, most of the advertising will be eliminated, and the articles will be shorter and better prepared. By this means, the editors expect to cover quite as much ground as formerly, and produce a weekly that will be even more satisfactory than the sixteen-page paper has been.

	OLD RATES	NEW RATES
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New Rates Effective January 1, 1917

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Erased Oregon's "Blue Law"

ONE of the issues in the political campaign in Oregon was the repeal of the Sunday "blue law" of that state. For years, they have had a Sunday law on their statute books that was drastic in its provisions, but public sentiment was such that it remained a dead letter. A year or more ago, several individuals started some prosecutions for the violation of the Sunday law, and sought to create sentiment that would even give the state a more stringent law than the one already on the statute books. The liberty-loving citizens of the state arose in a strong protest against the measure, and an initiative proposition was put on the ballot to have the law repealed.

A telegram from Pastor H. W. Cottrell, who was one of the most prominent leaders in the campaign of education, informs us that the initiative measure, by a majority of 32,163, carried the old "blue law" off the statutes.

Such campaigns are very educative in their nature. They assist a constantly increasing number of people to see that there is no foundation whatever in the Bible for Sunday sacredness, that it is purely a man-made institution, and that to endeavor to fix its observance upon the people by civil enactment is wrong.

Still, while we have this enlightenment upon the subject, we nevertheless know that religion will yet be united with the state as never before, and the Sunday measure will be the great corner stone of the religio-political structure. But the facts must be kept before the world, so that in the impending controversy, men may take their stand intelligently.

Counting the Cost in Men

WHEN men undertake great industrial enterprises, they sit down first to count the cost in dollars and cents, to determine whether or not the undertaking will pay. But when military strategists are planning some great enterprise, they count the cost not in dollars, but in men. They estimate that if they enter upon such a campaign, it will cost so many thousands of men.

In one of the big drives in this European war, the strategists figured that if they could attain their end by the expenditure of three hundred thousand men, the undertaking would be well worth while.

What a commentary is such a horrible fact, upon the so-called civilization of this age! And it is high time that the people of the world were learning that civilization is no protection against the savagery of the human race. Civilization and the veneer of refinement cannot save, but Jesus Christ can.

The civilization of a given period is based upon the human sentiments of that time. Sentiment is ever shifting and changing. Today the sentiments of men may be our protection, and to-morrow men may have other sentiments, that become our chief source of danger. But he who has his hope built upon the Rock of Ages finds a foundation that will endure every storm and relieve his mind from every perplexing anxiety.

The Delirium of Change

"FRANCE makes fashions, Germany makes dyestuffs, Ireland makes linens; but America makes everything—pins and automobiles, toothpicks and air planes, slums and religion. In the production of the last named commodity, America is especially noted; and she has no exclusion laws. . . . Some fifty new religions have appeared in America since the opening of the twentieth century."

Thus writes Mrs. Howard B. McAfee in the November issue of the *Christian Statesman*. The writer proceeds to expose what she considers as one of the many new religions that

have sprung up in this country. We realize, with Mrs. McAfee, that these growing cults are more and more a menace to the progress of true faith and morals in America. It should be a cause of alarm to all thinking people, that every year, thousands of men and women leave the faith of their fathers, to follow some cunningly devised teaching that may appeal to their whim or fancy.

The delirium of change seems to have maddened men everywhere; and "some people change their religion as easily as they adopt the new mode of dress, and as eagerly."

But the most striking fact is that, during the first sixteen years of the new century, fifty religions have sprung up in the United States. This is a record unsurpassed by any previous century, and it stands out as one of the most literal fulfillments of Christ's advent



Left to right: Mrs. S. A. Nagel and daughter, Pastor S. A. Nagel, Mrs. Wearer, and Mr. Wearer.

MORE MISSIONARIES

The above photograph represents four more missionaries who recently left home and friends and sailed from San Francisco for the Orient, to help in the noble work of carrying the gospel of salvation to those who know it not.

Pastor and Mrs. Nagel spent seven years in South China, and are now gladly returning to that field after a furlough. Their work will be among the Hakkas, where there is great need of medical missionary work; so they are taking with them Mr. and Mrs. Wearer, both of whom are graduate nurses, from the St. Helena Sanitarium.

On August 1 of this year, forty-one Seventh-day Adventist missionaries sailed from San Francisco for the Asiatic field. About a week later, seven more sailed from Seattle. These four now bring the total number up to fifty-two, aside from children, who have sailed from these two ports alone within the past five months. Let us remember them and their work with our prayers and our means.

prophecy as recorded in the twenty-fourth chapter of Matthew. He said: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

There is only one door of escape for us, and that is in the word "elect." From a comparison of other scriptures, it is clear that all who find salvation through the atonement of Christ's blood, and accept the gift of life through Him, are numbered with the "elect"; and since these favored few base their faith in the word of God alone, they will be impregnable to the army of false Christs and deceiving prophets that are sweeping down upon our modern life. The Bible test is: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. M. M.

Subscribers, Notice!

As previously announced, the "Signs of the Times" will appear in eight-page form after January 1. With this reduced size will be a reduction in price as well, from \$1.75 to \$1.00 for single yearly subscriptions, and from \$1.20 to eighty cents a year each for clubs of five or more to one person.

Time will be extended on all those subscriptions which expire after January 1, in proportion to the amount due them.

With sincere appreciation, we acknowledge receipt of many commendatory letters regarding the proposed change. Practically all entertain the opinion that the reduced rates at a time when prices on nearly every needful thing are going up, will have the desirable effect of greatly increasing the circulation of the journal.

On the Road to Lost Liberty

"NATIONAL Religion in Our Public Schools," "Christian Education," "Religion and the Public School,"—these were the subjects of some of the many sermons preached in response to a request by leaders of the National Reform Movement to devote a day to prayer for the public schools.

At the convention of the National Education Association held in July, 1916, some thirty thousand interested educators gathered; and among the important decisions of the convention, they placed themselves on record as being in favor of having the Bible not only read but studied in the public schools. This shows the widespread sentiment on the subject of the teaching of religion in our public schools. In nine of the leading church conferences and synods of California that held their sessions this year, resolutions were passed indorsing the work of the National Reform Association, and recommending that that association be invited to take charge of the work in this state, with a view of introducing, as soon as possible, the reading and teaching of the Bible in the public schools of California.

All Christian people of America must admit that we are facing a national problem in the proper education of our youth. As it stands today, the religious education of our growing boys and girls is sadly neglected. The morals of our youth are contaminated; and this republic is grappling with one of the greatest problems, if not the greatest, of her national life,—the moral education of the rising generation.

But we seriously question the plan by which our well meaning friends are seeking to effect this much needed reform. To teach the Bible in our public schools is a step toward the adopting of a national religion, and this fact is admitted by the champions of the cause.

Let us not be quick to forget the sad story that history tells of those nations which adopted this method of giving religious education to their children and youth. The state cannot rightfully teach religion. To place the crosier in the hand of the president would be as unnatural as to place the scepter of civil power in the hand of some church leader. The first condition made a Nero, and the latter made a pope. And it might well be prophesied that if the leaders of the National Reform Association succeed in gaining their object, America will suffer the fate of our elder sister republic, will go the way of Rome,—the road of lost liberty. M. M.

Wearied Because of Murders

WE are constantly reading such headings as, "Five Armed Men Hold Up and Rob Popular Clubroom," "Chokes and Robs a Girl," "Juvenile Crime Alarms Europe," "Two Boy Thieves Murder Man They Rob," and so on. The list might be continued by mentioning bank robberies, holding up of trains, and many other crimes. These things show the breaking up of society. Without doubt it was while viewing such signs, that the ancient prophets gave expression to such words as the following:

"I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers." Jer. 4: 31.

THERE may be safety in slighting some of the sayings of men; but when the great Father of us all speaks to us so plainly that we know of a surety that it is He, it is for our eternal good and safety that we attentively listen.