

Signs of the Times

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When the Saviour Shall Come

BY L. D. SANTEE

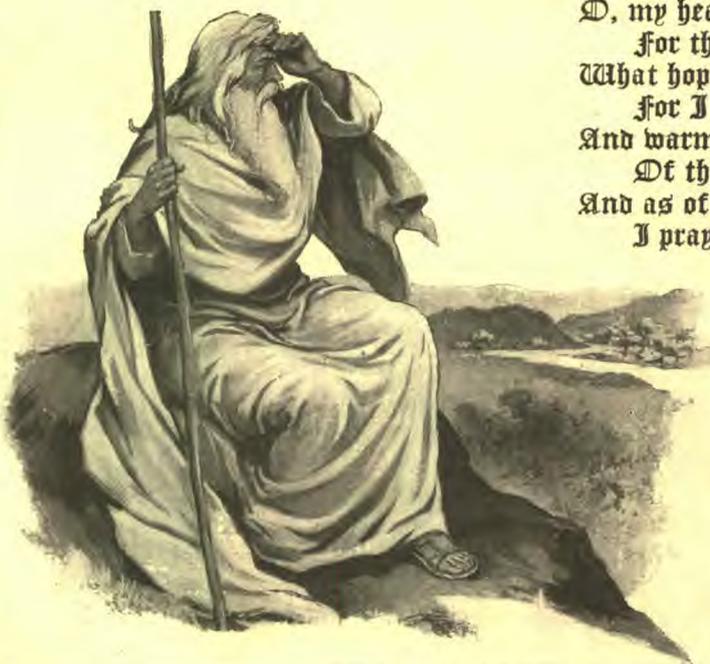


The Scriptures reveal the glad story,
That sometime, and that before long,
I shall pass out of time into glory,
To join with the sanctified throng.
I shall pass out of night into splendor,
With the loved, we'll ascend to our home.
We shall greet with affection most tender,
When Jesus the Saviour shall come.

My heart has lost all of its sadness,
For the future is drawing so near,
When the peace, and the joy, and the gladness
Of heaven's bright land shall appear.
No more dreary ways in the distance,
No more darkened pathways to roam,
But we'll enter an endless existence
When Jesus the Saviour shall come.

What wonder my soul thrills with longing:
For my love casts out every fear,
And I wait more than they for the morning,
For Jesus my Lord to appear.
I shall be by the bright angels taken
Up, up, through the blue bending dome.
I shall clasp the dear hands that awaken,
When Jesus the Saviour shall come.

I shall go with my loved ones to heaven,
Their songs will be joyous and sweet,
I shall see the white robes they are given,
And list to the sound of their feet.
O, the pure, lovely flush on their faces,
As they enter their heavenly home!
The sorrows of earth leave no traces
When Jesus the Saviour shall come.



O, my heart is aweary with longing
For that bright, shining morn to appear:
What hopes in my spirit are thronging:
For I know, by the Word, it is near;
And warm in my heart is the glory
Of the "mansions" to which I shall come;
And as oft as I read the glad story,
I pray for the Saviour to come.

Then, no more weary ways in the mountains,
No thorns for the journey-worn feet,
But beside heaven's soft-flowing fountains,
The rest will be endless and sweet.
There are harps for the earth-weary fingers,
And crowns to the white brows shall come.
O, my thought there in Paradise lingers,
And I pray for the Saviour to come.

THAT PECULIAR CLAUSE IN THE CONTRACT

SAM ATWOOD AGREES TO STAY OFF HIS FARM ONE DAY OUT OF EACH WEEK
CURIOSITY IS THEREBY AROUSED

By T. E. Bowen



HEAR, Sam, you have rented your place."

"Yes; and in signing the contract, I must say one clause has caused me considerable thinking of late, and that is, I am bound for one year not to do any repair work on my own farm, such as fixing fences or working on buildings, on Saturday."

"That's strange. What did you sign such an agreement as that for, anyway?"

"Well, it was imperative with Mr. Jones. He has the record of being an honest Christian man, one who can be trusted, and I wanted him on the place, and so signed up. Guess I can manage to get along for a year without working on Saturday out there, but somehow the way Mr. Jones reasoned about it has set me to thinking. That man certainly believes the Bible and proposes to live by it. I wish we had more such men these days. I confess it is refreshing to run across a man that lives out his religion when it comes to business."

"But it's so peculiar, Sam. I suppose Mr. Jones does nothing himself on that day," Peter Underwood went on, as he and Sam Atwood walked along toward their offices together.

"Surely not, and he puts some conscience and life into his Sabbath-keeping, too. I tell you, Peter, it made me ashamed of my pretended Sunday keeping. And both of us, you know, have been church-members here in Middletown all our lives nearly, and pride ourselves that we are good Sabbath-keepers. Do you know, that man stumped me the other day! While I was acting strange, as you now are, about that clause in the contract he was so particular to have in, bringing over that word 'peculiar' several times, I know, Mr. Jones finally looked me straight in the eye in his honest way, and asked,

"And, Mr. Atwood, would you be kind enough to tell me *why* you keep Sunday?"

"Now, Pete, before I tell you what I said, I should like to know what you would have told him."

"Why, I would have told him it is because the Bible said Jesus rose from the dead on Sunday, of course," said Mr. Underwood. "That's all the reason there is for keeping Sunday. What did you tell him?"

"Well, I stammered out something like that. Then Mr. Jones asked me where I found that in the Bible, at the same time handing me a little pocket Bible he had with him. I took it and fumbled away until I know I got red in the face, for two or three others were there at the time, and by this time were looking on interestedly. Finally he suggested it might be Luke 24:1 that I was hunting for. I turned there and said, 'Yes, this is the place.' So I read it out: 'Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away.'"

"What did he say on your getting this strong proof?" Peter broke in.

"He simply remarked, 'But I can not see how that has anything to do with the Sabbath.'"

"Then what did you do?"

"Well, while he was saying that, I caught the word 'Sabbath' right by this text, and hurried to say I had the text now, so commenced reading aloud again: 'And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and

how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.'"

"You surely had him then, didn't you?" Peter interjected.

"Well, I thought so at first; but when he asked me, 'What day was that they rested according to the commandment?' I began to wonder where I was coming out to, especially when he so politely asked me, now that I had his Bible, to read that text referred to here. And so I turned to Ex. 20:8, and went on reading, as a smile began going round the circle: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God.' Mr. Jones said, 'That will do,' and then added, 'Now, Mr. Atwood, from these texts, which day shall we decide upon for the Sabbath, the resurrection day or the day preceding it?'"

"He certainly had you, didn't he?" ventured Peter.

"I certainly think he did have me out in deep water so far as my showing him from the Bible why I kept Sunday is concerned. I was quite willing to sign the contract, and get out by myself where I could think it over. But I felt sure of one thing as I signed up, and that was that this man Jones would not be lying about things, nor stealing out of my part out there on the farm, and so I was glad to turn things over to him. I'd like you to meet him some time, Peter."

The men here separated. They had been so interested in their conversation that they had stopped a while on the corner of the

street to finish up before separating for their offices.

About three weeks after this dialogue, Sam Atwood one Sunday morning tooted his automobile horn in front of Peter Underwood's fine residence. Mr. Underwood came out to see what was wanted, and in reply to his "Hello, Sam! What's wanted?" Mr. Atwood said, "It is such a nice morning, wife and I

called around to see if you and Julia wouldn't like to run out to the farm for an airing."

"Well, I don't know. I'll run in and see her." In a minute he put his head out of the door, and said, "All right! We'll be out in a minute."

As Mrs. Underwood was helped to her seat in the big car, she remarked, "Peter and I had planned on going to church to-day, but guess the pastor won't miss us for once, as there will be plenty there to-day, it's such a nice morning."

"I was reading last night in the newspaper," Mr. Underwood went on, "that preachers are raising quite a fuss these days about automobiles cutting down the attendance at church."

"That may be," Sam replied, "but I think there is something back of that. I had planned on going to church myself to-day until I happened to learn what the Rev. Mr. Stillwater was going to talk about,—'The Moral Lesson of the Panama Canal'; and as I thought I was pretty well read up on that subject myself, I decided to run out to the farm."

"Why don't the preachers preach as they used to, anyway?" Mrs. Atwood put in, as the machine, with its charming purr, glided through the fresh morning air over the smooth country road this fine spring morning. "I must confess I get hungry for a good gospel sermon," she concluded.

"So do I," said Mrs. Underwood. "I have been expecting our new minister, every Sunday morning since he came, would give us some old-fashioned Bible talks; but after the text is read, scarcely



"I WANT YOU TO TELL ME YOUR REASONS."

any reference is made at all to what the Lord says in the good Book."

But before they were aware of it, Mr. Atwood was slowing down in the farmyard. Mrs. Jones came out from the back kitchen, where, it was plain by her dress and the suds on her arms, she was busy with her week's wash. Mrs. Atwood glanced knowingly at Mrs. Underwood as she in surprise spoke out before she knew it, "Why, you're not washing *to-day*, are you, Mrs. Jones?" which was really a queer question for a stranger to ask. But Mrs. Jones laughed it off as she gave them a warm welcome. Mr. Jones and his man were just coming out of the horse barn with team, stone-boat, and plow, to go into the back pasture to begin plowing for corn and potatoes.

"You don't suppose anything will grow, do you, Mr. Jones," Mr. Atwood jokingly called out, as his eyes twinkled, "if you plow up yonder on Sunday?"

"It did not seem to make any difference back in Constantine's time; for the folks out in the country, you know, went ahead with their farm work on the 'venerable day of the sun,' lest the commodities of heaven be lost," replied Mr. Jones, coming along toward the shining machine to greet his new landlord.

Putting out his hand, Mr. Atwood said, "Mr. Jones, I've brought along my friends Mr. and Mrs. Underwood. I wanted them to meet you. And here is Mrs. Atwood also."

After shaking hands all around, the women went into the house, while Mr. Atwood started up the machine slowly toward the horse barn, where they sat for a time chatting and looking around, watching the hired man up through the lane. After talking over business affairs a while, Mr. Atwood worked the conversation around to a place where he thought both of them, especially as Mr. Underwood had been a Sunday-school teacher at times in the past, might be able to meet Mr. Jones on this "peculiar" feature of keeping a day different from everybody else. So he ventured:

"Then you go right on with your work on Sunday just the same as any other day, eh?"

"Well, yes, and no. I always try to respect the feelings of my neighbors. I do not desire to disturb them, and so try to plan my work in such a way that it will not be noisy on Sunday. That is why we were going back yonder by the woods to plow *to-day*."

"And how did you observe yesterday?" interestedly asked Mr. Underwood.

"Well, brother, after doing up the morning chores, we all drove to meeting over near Sanderson's Mill, about three miles from here, where two other families live who keep the Sabbath. There we had a Sabbath-school and meeting in Mr. Jacobson's private home. Then we came back, had dinner, and read the Bible and our church papers a while, and then went out over this fine farm for a little walk. At sundown we had a season of prayer about our family altar as the Sabbath was closing."

"I thought Sunday began at midnight," said Mr. Underwood.

"Now, Mr. Jones," Mr. Atwood began, "I've been thinking about that conversation we had down-town that day we fixed up our papers; and really, I am in earnest now. I want you to tell me your reasons for all this 'peculiar' way of doing. I want to know. And I am sure my friend here does. I have

heard considerable about you folks in different ways, and have always wanted to come into close range with a real Seventh-day Adventist. Now tell us all about it."

"Very well," said Mr. Jones. "While there is much to the subject, I'll try to tell you the main points briefly. I keep the seventh day because that is the day the Lord Himself set apart for the Sabbath. The Creator rested on that day back at creation. He blessed that particular day, because in it He *had* rested. He reserved that particular time as His own. He never gave that day to any of us in which to do our own work or find our own pleasure. Then I read in the Bible that the Son of God made all things. You will find that in the first verses of the book of John. So it must have been Jesus

His disciples to keep any other day than the recognized Sabbath, or seventh day. This is clearly shown, Mr. Atwood, by those texts you read the other day. Those women, very near disciples of the Lord, went home and kept the Sabbath 'according to the commandment,' and you must recognize that this particular Sabbath was the first Sabbath after Jesus died on the cross. Now if those women had not been taught to keep Sunday, and if Jesus Himself had made no change in the law, of which the Sabbath commandment forms a part, *before* He died, then what authority has any one else for changing it? Let me ask you a question: Have you yet made your will, Mr. Underwood?"

"Yes, I have attempted to make one," coloring a bit as he caught a glance from his wife, "but haven't made much headway yet."

"I suppose you still reserve the right to revise some paragraphs," Mr. Jones remarked.

"I certainly *do*."

"But in case that before you reach home to-night some accident to this auto here should end your life, what then?"

"Well, I suppose it would have to stand as I left it last week," gravely answered Mr. Underwood.

"Exactly. And so, too, must that law Jesus died to ratify. While He lived, we *know*, He did *not* change it, for He plainly said, 'Think not that I am come to destroy [or change, for to change it would virtually be the same] the law, or the prophets: I came not to destroy, but to fulfil [keep].' And surely after He died no one had the right or authority to change it. So, I take it, it must stand as Mr. Atwood read it out of the Bible himself the other day—'The seventh day is the Sabbath of the Lord thy God.' And so, friends, because the 'seventh day is the Sabbath,' and because the Lord Jesus Himself kept it, and did not change it, this, in a word, is my reason for keeping it now, even though by doing so I know very well I am considered very 'peculiar' and 'strange.' And a tear that had started added to the testimony that the farmer's words had come warm from his heart.

"But, Mr. Jones, why should you compel my friend Atwood here to keep the day you do?" Mr. Underwood asked.

"I guess he must have been telling you about our farming contract," Mr. Jones queried with a knowing glance over at his landlord.

Both smiled for an answer.

"Well, it is this way, Mr. Underwood: That contract does not interfere with Mr. Atwood's personal liberty at all in his own home or business. But when it comes to this farm, I now consider this my jurisdiction so long as I am in charge of it. In other words, it is 'my gates' now that I have rented it and agreed to pay a certain sum for occupying it this year. Had Mr. Atwood read on in that Sabbath commandment a little further the other day, he would have found what God has said on this point. Perhaps, Mr. Underwood, you would like to read it to him," politely queried Mr. Jones, handing him the same pocket Bible Mr. Atwood fumbled over down-town.

"Let's see, where are those commandments found, Julia?" stammered Mr. Underwood, with an appealing look at his wife. "I thought I could turn right to them. O, yes, here is the place. 'Six days shalt thou

(Continued on page 13)



CONSOLATION

By W. R. Patterson

O, weary soul by sin oppressed,
Seek the world's Redeemer now.
Look from thy labors, find His rest,
Before His scepter bow.

He now invites just such as thou,
To come and seek His face;
To find in Him full liberty,
And test His pard'ning grace.

Go lay your burdens at His feet.
He will not spurn thy plea.
He waits thy coming steps to meet,
With pardon full and free.

Himself back there at creation who rested and made the Sabbath, for the verses in John say, 'All things were made by Him.' You know He said He was Lord of the Sabbath; and that was because, I take it, He made it. And further, I think the example of Jesus Himself a safe one to follow. Don't you?"

"Surely," chimed in both men.

Just then, in their looking about, the women had strolled out near the automobile, about which the men were lounging comfortably in the morning's sun.

"Well, Jesus Himself kept the seventh day," Mr. Jones went on.

"How do you *know*?" Mr. Underwood asked.

"How do I know? Why, from the very fact that in all His controversy with His own people, we have no record that they accused Him of keeping the *wrong* day, or teaching

A CHRISTIAN HERO'S TRIUMPHANT DEATH

CONVERTS AT HIS EXECUTION — HIS CHEERING HOPE AND SURE REWARD

By Mrs. E. G. White

DURING Paul's final trial before Nero, the emperor had been so strongly impressed with the force of the apostle's words, that he deferred the decision of the case, neither acquitting nor condemning the accused servant of God. But the emperor's malice against Paul soon returned. Exasperated by his inability to check the spread of the Christian religion, even in the imperial household, he determined that as soon as a plausible pretext could be found, the apostle should be put to death. Not long afterward Nero pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be subjected to torture, he was sentenced to be beheaded.

HIS FRUITFUL MARTYRDOM

Paul was taken in a private manner to the place of execution. Few spectators were allowed to be present; for his persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity by the scenes of his death. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the prospect of death. To some who witnessed his martyrdom, his spirit of forgiveness toward his murderers, and his unwavering confidence in Christ till the last, proved a savor of life unto life. More than one accepted the Saviour whom Paul preached, and ere long fearlessly sealed their faith with their blood.

Until his latest hour, the life of Paul testified to the truth of his words to the Corinthians: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and brought every thought into subjection to the will of Christ. The prophet declares, "Thou wilt keep him in perfect peace, whose mind is stayed on

Thee: because he trusteth in Thee." The heaven-born peace expressed on Paul's countenance won many a soul to the gospel.

THE SECRET OF MIGHTY POWER

Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a

Christians who accompanied him to the place of execution, he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness' sake. He assured them that nothing would fail of all that the Lord had spoken concerning His tried and faithful children.

For a little season they might be in heaviness through manifold temptations; they might be destitute of earthly comforts; but they could encourage their hearts with the assurance of God's faithfulness—saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." Soon the night of trial and suffering would end, and then would dawn the glad morning of peace and perfect day.

NO TERRORS IN THE EXECUTIONER'S SWORD

The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal.

THEY NERVE HIM FOR THE ORDEAL

This man of faith beholds the ladder of Jacob's vision, representing Christ, who has connected earth with heaven, and finite man with the infinite God. His faith is strengthened as he calls to mind how patriarchs and prophets have relied upon the One who is his support and consolation, and for whom he is giving his life. From these holy men who from century to century have borne testimony for their faith, he hears the assurance that God is true.

His fellow apostles, who, to preach the gospel of Christ, went forth to meet religious bigotry and heathen superstition, perse-

cution, and contempt, who counted not their lives dear unto themselves that they might bear aloft the light of the cross amidst the dark mazes of infidelity,—these he hears witnessing to Jesus as the Son of God, the Saviour of the world. From the rack, the stake, the dungeon, from dens and caves of the earth, there falls upon his ear the martyr's shout of triumph. He hears the witness of steadfast souls, who, though destitute, afflicted, tormented, yet bear fearless,



"THIS MAN OF FAITH BEHOLDS THE LADDER OF JACOB'S VISION"

holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.

LOST TO HIS SUFFERINGS

The apostle lost sight of his own approaching sufferings, in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few

solemn testimony for the faith, declaring, "I know whom I have believed." These, yielding up their lives for the faith, declare to the world that He in whom they have trusted is able to save to the uttermost.

STRONG IN HOPE OF RESURRECTION

Ransomed by the sacrifice of Christ, washed from sin in His blood, and clothed in His righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that He who has conquered death is able to keep that which is committed to His trust.

His mind grasps the Saviour's promise, "I will raise him up at the last day." His thoughts and hopes are centered on the second coming of his Lord. And as the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Life-giver, who shall welcome him to the joy of the blessed.

HIS DYING TESTIMONY

Well-nigh a score of centuries have passed since Paul the Aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Declining Church Attendance

IS religion ceasing to have its former power over human lives? In a recent paper published in Elgin, Illinois, the statement is made that sixteen thousand places of worship in the South are vacant.

In another paper—*Current Opinion*—appears an article on "The Desperate Plight of the Country Church," which refers to a report made by C. O. Gill and Gifford Pinchot. These writers tell of the result of their investigation into the religious conditions as they found them in the states of Vermont and New York. Church attendance had fallen off from thirty-one to fifty-three per cent.

In a very large part of the churches of two counties, "the congregations have been decreasing so rapidly and are now so small as to make the conditions and prospects most disheartening to the church-going people."

Do facts of this character have any bearing on Christ's question, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

A. CARTER.

IDLENESS is only the refuge of weak minds, and the holiday of fools.—*Chesterfield*.

The COMMANDMENTS of GOD

THEY ARE KEPT BY CHRISTIANS AT CHRIST'S COMING—THEY SUM UP
MAN'S WHOLE DUTY

By William Mayhew Healey

LET us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

At the coming of Christ, His people will be performing every duty to God and man; for we read in Rev. 14:12 that they have "the patience of the saints," and they also have "the faith of Jesus," and in addition to this, "keep the commandments of God."

The commandments of God, in the days of Solomon, taught the whole duty of man. God has not changed since then, and man's duty toward Him and toward his fellow man has not varied one iota.

But some will possibly say, as we have heard them say, "In our day, we are not saved by the law, but by faith through the gospel." True. Solomon could not be saved by the law, and did not intimate that he expected to be saved thus. In his day, all who were saved, were saved by faith in Jesus Christ, looking forward through the promises of God to His coming.

MAN'S WHOLE DUTY

The commandments of God contain man's whole duty in all ages. But every sinner has not only wandered away from that path of duty, but he has, by sin, placed himself where he is not able to do his duty. He has lost his power to keep the commandments of God.

The law of God "is spiritual," but the sinner is "carnal," therefore is unable to obey, or keep, the commandments, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The gospel is the way and the means by which we are forgiven for our past neglect of duty, the keeping of the commandments; and it places us where we may do our duty now.

It is often said that it is impossible to keep the law of God. God says it is impossible for those who are carnal in heart.

The psalmist says: "I will run the way of Thy commandments, when Thou shalt enlarge my heart. Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart." Ps. 119:32-34.

PROPER UNDERSTANDING NEEDED

To keep the commandments of God needs a proper "understanding," and a change of heart, which the psalmist calls enlarging it. Paul calls it changing it from carnal to spiritual. This is done by the Spirit of God dwelling in the mind and heart, in the place of the spirit of the evil one.

The sinner who, through faith, comes to Christ and confesses his sin, will receive pardon. Yet it is possible for him to go immediately and break God's law by again transgressing any one of His commandments. This he may do through a lack of the "understanding" for which the psalmist prayed.

THEY DID NOT UNDERSTAND

In the ages past, many earnest men and women who sought Christ for forgiveness of sin, went right along breaking the law of God, not because the heart was bad, but because they did not have the right "understanding" of the Sabbath commandment. From the "doctrines of men," they had been taught that the first day of the week, Sunday, was the Sabbath; while the commandment of God said, and still says, "The seventh day is the Sabbath of the Lord." So while they had faith in Jesus for the forgiveness of sin, they did not have the faith of Jesus, because His faith was a faith that was fully informed on all points of the law, and therefore He kept the seventh-day Sabbath.

Before probation shall close, when sins of ignorance, like other sins, can not be pardoned, God has provided that His people shall know the truth about the Sabbath. They exclaim, like the psalmist, "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

NOT ALONE THE SABBATH

It is not the Sabbath alone that God's waiting people keep, but they "keep the commandments of God" without any exceptions. They not only teach them and believe in them, but they keep them.

"The law of the Lord is perfect." "The law is spiritual." It is a lamp to our feet, a rule for our lives. It never can be moved or changed.

Man changes. In Eden he was in full harmony with the law of God; but sin entered, which is a condition of being out of harmony with God and His law. Man's only hope was in forgiveness for his sin, and restoration to the path of righteousness and duty.

Christ is soon coming. Will He find us with "the patience of the saints," keeping "the commandments of God," and believing just what Christ believed, thus having "the faith of Jesus"?

"A GOOD character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible,—a power which makes him strong to do good, strong to resist evil, strong to bear adversity."

"ANY amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer-meeting, is not safe, but dangerous."

THE AMBITION OF ROME

HER HISTORY—A PREDICTION CONCERNING HER—THE WARNING SHOULD BE HEEDED
WHAT HER END WILL BE

By W. A. Colcord

WHEN Daniel, in vision, saw the fourth great universal world power, he saw a great and terrible beast, which "devoured and brake in pieces, and stamped the residue with the feet of it."

Such indeed was Rome in the days of her unity and supremacy as a world empire, strong, overmastering, destructive, inexorable.

When the kingdom had been broken into ten parts, represented by the "ten horns" on the symbolic beast, the prophet saw another "little horn" arise amidst the ten, which had "eyes like the eyes of man, and a mouth speaking great things."

"MORE STOUT THAN HIS FELLOWS"

Describing this horn still further, the prophet said his look "was more stout than his fellows," and that he should "wear out the saints of the Most High." Dan. 7: 20, 25.

This likewise pictures Rome, but in its later or ecclesiastical phase, or what is commonly known as papal Rome. When Rome as a united world empire fell, Rome ecclesiastical arose. From the ashes of political and pagan Rome there arose the more extensive and the more ambitious spiritual Rome, the papacy. The seat vacated by the Cæsars was filled by the Roman pontiffs. The seven hills of ancient Rome were still held as the citadel of modern Rome. The dragon had given to the ten horned beast in its "little horn" phase, "his power, and his seat, and great authority." Rev. 13: 2.

THE ROMANS STILL MASTERS

Speaking of the conditions which prevailed after the fall of Rome in 476 A. D., the historian Myers aptly says:

"The Romans could not forget—never did forget—that they had once been masters and rulers of the world. Even after they had become wholly unfit to rule themselves, let alone the ruling of others, they still retained the temper and used the language of masters. . . . In the absence of an emperor in the West the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilizing work."—Myers's "Rome: Its Rise and Fall," edition 1900, pages 398, 399, 442, 443.

HIS MASTER STROKE

Wylie likewise tells of the transition from pagan Rome to papal Rome in the following graphic language:

"With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the master stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the time had deprived him; namely, that the bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods:

Rome became once more the mistress of the world, and her popes the rulers of the earth."—*"The Papacy,"* by J. A. Wylie, page 34.

And to this day Rome still possesses this same spirit of master rule. Its temper and its language are still the temper and the language of "masters and rulers." This is readily discernible in its every move and its every utterance. The popes still claim to be the rightful "rulers of the earth." In every land the papacy is seeking to have its representatives fill, as far as possible, every office of trust and power.

In his essay on "Ranke's History of the Popes," Lord Macaulay says, "The papacy remains, not in decay, not a mere antique, but full of life and youthful vigor."

HER AMBITION UNDIMINISHED

While the world at large has been made drunk with the wine of this modern Babylon, and many of the professed people of God have gone to sleep regarding the plottings and plannings, the intrigues and ambitions, of this persistent, persecuting, and oppressive ecclesiastical despotism, there have been a few wise and discerning souls here and there, who have risen above the clouds and smoke, the mist and moral miasma, of this great latter-day apostasy, and obtained a correct view of the real situation, and sounded a note of warning.

About eighty years ago Alexander Campbell, editor of the *Millennial Harbinger*, "a man of extraordinary acuteness of intellect, and who seemed to see into the far future almost with the eye of an inspired prophet," put on record the following words:

ALEXANDER CAMPBELL'S PROPHECY

"Were I to be asked what is the darkest and most ominous cloud in our national heavens, unhesitatingly I would answer, 'Slavery as now established by law.'

"Again, were I asked for the next most inauspicious and portentous cloud in our political horizon, I must, with equal promptitude, reply, 'The rapid growth of a popish empire in the bosom of a republic.'

"Popery is naturally, essentially, and necessarily despotic, cruel, and implacable. It constitutionally claims a sovereignty over not only the secular sword, but over everything on earth, thought, language, action, spirit, soul, body, and estate. It regards itself as the heir of all earthly things, and by a right divine and irrevocable, the only earthly king of kings and lord of lords. Its motto is, 'The empire of the globe or nothing.' The law of gravity will cease to act sooner than this superstition sleep on this side of absolute dominion.

"It can not be the guest in any land; it must be the host. It claims to be the church, the only church in which there is salvation; and that, as Jesus Christ is in heaven head over all things for the church, so His vicar of Rome is to be—*jure divino* [by divine law]—the head over all earthly things for

the sake of the church, in which alone salvation can be found.

"It can not be cured; man can not wash the Ethiopian white nor change the leopard's spotted skin.

"While popery lives, it must reign. It is the soul, the very life of the system; and take away from it these attributes, and nothing remains."

WE SEE THE CONDITION FORETOLD

These are weighty words, and are worthy of careful study, of preservation, and of wide publicity. They foretold a condition which we see rapidly being fulfilled in this country to-day. To "make America Catholic" is now the slogan of every Roman priest and prelate in the land.

SEES A CATHOLIC IN THE WHITE HOUSE

A few years ago (1889) Archbishop Ireland, in an address delivered at the centenary of the establishment of the Roman Catholic hierarchy in the United States, stated that it was the ambition of the Roman Catholic Church "to make America Catholic." That this ambition has not waned since that statement was made is apparent from more recent utterances of this same prelate. Addressing a notable gathering of Catholic prelates and citizens of St. Louis in the banquet hall of the Hotel Jefferson, on the evening of October 18, 1908, upon his arrival in St. Louis to lay the corner-stone of the St. Louis cathedral, Mr. Ireland said:

"There are now 17,000,000 Catholics in this country, and they are not represented in its great offices as they should be. Go to Washington and you will find perhaps two or three Catholics in responsible positions. Wherever you go you will not find Catholics well represented in public offices. What is the cause?—Timidity and a foolish fancy that the country holds them down.

"There is a chance for Catholics if they are worthy. I have heard the statement that there will never be a Catholic president of the United States. This is all nonsense. When the right man is presented, the United States will choose him, and not discriminate because of his religion, but elect him because of his fitness.

"Never again will there be a discrimination against a candidate for president because his wife is a Catholic. You may be sure that if this ever happens again the candidate who is nominated by that party will be defeated as certain as two and two make four."—*Washington Times*, October 19, 1908.

To sound the warning against the Apocalyptic "beast" and his "image" and the reception of his "mark" should be the ambition and effort of every loyal child of God, and every lover of liberty in this land. The Reformation of the sixteenth century began a work which must be taken up and completed in the twentieth.

The indictment brought against the papacy by Dr. Adam Clarke in his comments upon Dan. 7: 25, needs to be repeated and

sounded throughout the world. Speaking of the popes and their wonderful claims and pretensions to place and power, he says:

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies."

This is a terrible but a true indictment; and, being true, it should be sounded in the ears of all men everywhere, that they may flee from this idolatrous superstition, and turn to the love of, and the worship of, and the obedience to, the only true God.

The pope is not God, neither is he Christ's vicar. God is God, and Christ is the one and only Mediator between God and man; and the Holy Spirit, whom Christ said He

would send in the Father's name, is Christ's vicar, or personal representative, on earth during Christ's absence, and not the pope, the self-appointed vicar of Jesus Christ. No man has a right to intrude himself between the soul and God. Every man who knows God, may, like John the Baptist, point sinners to the Lamb of God, who takes away the sin of the world.

THE CLIMAX

No one need expect that Rome will cease her ambitious aims for supremacy until she reaches that place where she can say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. But this will be the signal for her final downfall and her complete overthrow. Her plagues will then come "in one day, death, and mourning, and famine." Verse 8. As a great millstone cast into the sea, God will hush and put to silence that voice which for so many centuries has spoken "great words," and tyrannized over the children of men.

SCENES AT HIS COMING

DESOLATION OF THE EARTH—SATAN IS LOOSED—THE NEW HEAVEN AND THE NEW EARTH SUPPLANT ALL EVIL AND MISERY

By Malcolm N. Campbell

DURING the millennium, or the thousand year period spoken of in Revelation, chapter 20, the earth will be a desolate waste, entirely uninhabited by man, but used as the prison-house for Satan and his angels.

At the coming of Christ the wicked are all slain. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isa. 13:9.

As shown last week, the righteous are taken to heaven at the beginning of the thousand years. Thus, with the sinners destroyed and the righteous all in heaven, the earth lies bereft of human inhabitant. The prophets say of that time: "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. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24:1, 3. See also Zeph. 1:14-18.

The earth, enshrouded in impenetrable darkness, becomes the "bottomless pit" (Greek, *abussos*, meaning wild and desolate place) in which Satan is confined for a thousand years, "bound" by his inability to tempt the children of men. There he may reflect upon the appalling ruin that his rebellion has wrought in the earth, and realize to the fullest extent that the way of sin is the way of sorrow, disappointment, and despair.

AT CLOSE OF THE LONG NIGHT

At the close of that long night of a thousand years, the wicked dead are raised from their graves, a vast, unnumbered multitude of every race and condition. They bear on their persons the marks of vice and degradation. What a contrast to the happy company that emerged from the tomb a thousand years before! There stand murderers, adulterers, thieves, Sabbath-breakers, false accusers, unbelievers, and blasphemers.

SATAN IS LOOSED

Satan, now furnished with material much to his liking, no longer bound in idleness by circumstances, immediately goes out to deceive the hosts of the unsaved. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

Readily accepting the leadership of Satan, the wicked hosts are led by him against the city of God, the New Jerusalem, which has just descended from God out of heaven. Rev. 21:2, 3. Inside the vast extent of the city are the saved of all ages. Outside are the lost, from Cain down to the last sinner that rejected the Lord's mercy before the end. The wall of the city is the dividing line between the two classes.

THEY SURROUND THE HOLY CITY

While the wicked, under satanic leadership, surround the holy city, fire comes down from heaven and devours them. This is the "second death." Satan and his angels, with those who have chosen their leadership by the rejection of the gospel, are destroyed in this overwhelming storm of fire. "And they

went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

THE REFINING FIRES

The fire that destroys the wicked, also melts the earth, and purifies it from the curse laid upon it when sin entered. "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. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Rev. 22:3.

The earth, renewed and purified, then becomes the dwelling-place of the redeemed through the eternal ages. Read Isa. 65:17-23; 66:22, 23; Matt. 5:5; and Rev. 22:1-3.

A FATAL DELUSION

The foregoing is a brief account of the events connected with and following the coming of our Lord to this earth again. This is a theme that should appeal with solemn force to every human heart. Let none cherish the fatal delusion that there will be another and more favorable opportunity, in another age, to turn to God. "To-day if ye will hear His voice, harden not your heart," is the admonition of the Lord. The coming of Christ seals the reward and fate of every individual for eternity. Just before He comes, the decree goes forth from the heavenly courts: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12. There is no appeal from this decree. It is final.

We may properly, then, consider whether it is really important that men give heed to this subject of the second coming of the Lord, and to the prophecies bearing upon it.

WHO WILL BE RECOGNIZED

When Christ returns to earth to claim His faithful children, only those will be recognized as such who have been expecting His coming. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. "Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37.

It is plain, from these scriptures, that none

can with impunity disregard the truths concerning the second coming of Christ.

ON EVERY HAND WE SEE THEM

Upon every hand, we see the fulfilment of the prophecies relating to the second advent of our Lord. Wars and rumors of wars fill the hearts of men with deep apprehension. Crime is alarmingly on the increase. Love of pleasure, with its attendant low moral tone, seems to have well-nigh sapped the spiritual power of religious organizations. Famine, pestilence, and earthquake, with fire, storm, and flood, are uniting their voices in a thunderous warning to this generation to

PREPARE TO MEET THY GOD.

Life and Death—the Why

Questions with Answers in Scripture Texts

1. *Upon what conditions is our life from God to be retained?*

"He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live." Prov. 4:4.

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deut. 6:24.

2. *Why are these conditions necessary?*

"And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life." Deut. 32:46, 47.

"In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

"The Spirit is life because of righteousness." Rom. 8:10.

"It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life." John 6:63.

Words are but thoughts expressed. God's thought expressed is life itself. A creature's thought expressed is not life, and therefore can not impart life. A continual life, then, depends upon receiving the expressed thought of God, His word.

3. *Can God's word, with a man-meaning attached, give life to those who receive it?*

"And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

"For to be carnally minded is death; . . . because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7.

"Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. . . . They say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. . . . Therefore, behold, I am against the prophets, saith the Lord, that steal My words every one from his neighbor." Jer. 23:16, 17, 30.

From the above texts, we conclude that the carnal mind may, when giving consideration to the word of God, find no life therein; for in looking at God's word through the eyes of a carnal concept, a carnal meaning is attached to the Word, that

steals from the Word God's thought, which is life. When the commandment is read with a carnal meaning attached, that which is ordained to life is found to be to death.

4. *When one assumes the right to give his own meaning to God's word, can he at the same time be subject to God as his King?*

"In those days there was no king in Israel: every man did that which was right in his own eyes." Judges 21:25.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

It is evident that the natural man, in so far as he attempts to obey the word of God, but obeys his own idea of it. In reality, he obeys himself, and not God; for when the Word requires of him that which is contrary to his own thought, he rejects the Word for that which is right in his own eyes. He then rejects God as his King.

5. *In view of our natural tendency to give our own meaning to God's word, what counsel should be heeded?*

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." Deut. 12:8.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; . . . for My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:7-9.

6. *How may we be sure we are getting God's thought from His word?*

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." John 16:13.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:12, 13.

To receive, then, an interpretation of God's word which originates in a creature's mind, is to find it to death; but to receive an interpretation from the Holy Spirit, one text explained by other texts, bringing together the evidences on the subject under consideration, in this way allowing the Bible to interpret itself, is to receive God's thought as expressed in His word, and consequently life.

B. L. POST.

Fireside Efforts

IN man's effort to evangelize the world, there is a place for the sermon; there is a place for the written article; but there is a large amount of work also to be done in an individual way. Christ gave one of His most effective lessons when His congregation consisted of only one woman. His pulpit was the curbstone of Jacob's well; His congregation, a Samaritan woman, whom national prejudice forbade that He even address.

The spirit of the true teacher is manifested

in this gospel story, for the Master put just as much truth into His words when He spoke to one as though He were addressing thousands. His plea was no less telling, His sympathy no less, than when the multitudes gathered around Him. It might seem like wasted effort. Some men depend upon the inspiration of a multitude for their own upbuilding; but the Saviour, judging from the testimony He Himself bore, was fed in spirit when ministering to that one, for through that one He saw many accepting the truth.

Nor is this an exceptional experience in the ministry of the Saviour of mankind. In response to the soul yearnings of one woman in Syrophenicia, He journeyed one hundred fifty or two hundred miles to answer the call—and she a poor woman not of His faith! These are marks of the true teacher.

E. A. SUTHERLAND.

The Blessed Hope

FOR six thousand years, Death, that grim-visaged monster, has been stalking back and forth upon the earth. One by one the human family have been silenced by his icy touch. They have passed through the gloomy portals of the tomb, till old earth has become a vast burial-place for her dead.

We wistfully listen at those sealed doors which "never outward swing," but profound silence reigns. We seek to catch a glimpse of the mysterious, unknown beyond, but the massive gates open only to those who enter its domain never to return. The aching heart cries out, "If a man die, shall he live again?"

To whom shall we turn in our sorrow? From whose lips shall we seek knowledge and comfort? We can not afford to be mistaken. Life is too short, and the end too important.

Shall we listen to the seductive voice of stoical philosophy? Let us be careful lest our judgment be captivated by the beauty of its imagery. It is not so impressive when stripped of its flowers of rhetoric. Its fascination is gone when stated in plain prose.

What grim satisfaction is there in the thought that we are simply going the way of all the great and wise of earth! What cold comfort in the fact that all the rest will soon follow us, and we are therefore to face death calmly! What barren consolation when Death's cruel figure is approaching with rapid strides!

In glorious contrast, what a blessed hope is set forth in the grand old Book! This is the Christian's hope, and it is a "hope big with immortality." Listen to these consoling words of life:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

L. E. FROMM.

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BEGINNING LIFE ALL OVER AGAIN

Plan for a New Birth — Pardon and Regeneration on Condition of Obedience — Provision Made Before Creation



THE new life must begin with a new birth. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:5. The returning sinner must begin life over again. He must begin to learn the ways and will of God as a little child learns the will and ways of its father. "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself

as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 2-4.

REPENTANCE AND OBEDIENCE IMPERATIVE

Repentance is the prodigal returning. It is the rebel grounding his arms and accepting peace terms. It is the wicked restoring the pledge, giving again where he has robbed, and returning to walk in the statutes of life without committing iniquity. Such shall surely live. Their sins shall no longer cast shadows like a pall of darkness to distress them. "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Eze. 33: 14-16.

REBELLIOUS SUBJECTS SWEARING ALLEGIANCE

Obedience is the family rule. It is the child learning the father's will. It is the rebellious subject swearing allegiance to the laws of the kingdom of God. It is the disciple following his Master, walking even as He walked. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth." 1 Peter 2: 21, 22.

Do you inquire if there is not some other way? Jesus answers: "I am the way." John 14: 6. "By Me if any man enter in, he shall be saved." John 10: 9. "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

FOLLOWING SERPENT'S TRAIL

Christ recognized turning away from the law of the kingdom on any pretext as following the abominable trail of the serpent that beguiled Eve into rebellion. He said of those who sought pardon apart from the law in His time: "Why do ye also transgress the commandment of God by your tradition? . . . In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15: 3, 9. Pardon can never be granted to disobedient subjects. "The doers of the law shall be justified." Rom. 2: 13.

Since Christ, the sinner's voluntary substitute, obeyed the law and suffered its death penalty, it is plain that unqualified obedience to the whole law as God gave it is required of sinners suing for pardon. It can not be too often repeated that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

ACCEPT THE CONDITIONS, ELSE REBELLION

These are some of the fundamental conditions of pardon. The sinner must accept, not make, conditions. If he fails to accept pardon on the conditions upon which it is offered, he remains a rebel against God's government still. The true nature of sin is seen only in contrast with the holiness of God. God's holiness is seen in the righteous demands of His holy law. Without that rule of measurement, the sinfulness of sin can not be shown. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15: 56.

Christ's life was the reflection of the law of God. In His life "the law appears, drawn out in living characters." In His life there was no compromise with sin. Christ's uncompromising fidelity to the whole law appears in His statement, Satan "cometh, and hath nothing in Me." He robbed death of its sting when, in the hopeless darkness due to sinners, He died in their stead. In virtue of His death in darkness, the sinner may die in the triumphs of faith.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. There can be salvation in no other name, because no other being lived a sinless life for sinners and died under their death penalty.

UNIVERSAL PARDON PROCLAIMED

The love and justice of God is manifested in that there is no respect of persons in any of His plans. Characters, not persons, are respected. "All have sinned, and come short of the glory of God." Rom. 3: 23. All mankind are therefore in need of pardon. From the very depths of the heart of infinite love comes the proclamation, "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45: 22.

The seeming delay in terminating the reign of sin is not an oversight. It is not God's forgetfulness, but man's tardiness in accepting the salvation that has been offered. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. . . . And account that the long-suffering of our Lord is salvation." 2 Peter 3: 9, 13, 15.

NOT ALONE FOR THIS WORLD

Universal pardon has not been proclaimed alone for sinners in this world. God, Christ, and the Holy Spirit regard the whole universe as one family. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3: 14, 15. In creation, the entire universe was included as one common brotherhood, in the plan. All were alike created free, and had the right of choice. With all, therefore, God took the risk of sin. For all He must therefore provide a plan of pardon, or be unjust.

PARDON PROVIDED BEFORE THE CREATION OF THE UNIVERSE

The plan to pardon sinners was devised when, in creating intelligent beings, the risk of sin was taken. The very day Adam sinned, the plan of pardon was offered. Gen. 3: 15. It was a part of God's eternal purpose. Eph. 1: 4-9. It was therefore devised before the creative act was performed. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1: 9. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1: 20.

It was kept in silence a long period after being devised. "Now

to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest." Rom. 16: 25, 26.

From creation this plan of pardon was hid in the Godhead. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3: 8, 9. This divine foresight reveals God's manifold wisdom. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Verse 10.

PARDON FOR FALLEN ANGELS

That the plan to pardon sinners was designed to embrace the lost in heaven as well as the lost on earth is plain from the following statements: "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1: 10. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Col. 1: 20.

ACCEPTANCE OF PARDON VOLUNTARY

Although universal pardon, embracing all sinners throughout God's universe, has been provided, not all will be saved, for not all will accept the conditions. As God left all free when He created, He will not now enforce acceptance of pardon. To enforce acceptance of pardon would rob love's sacrifice of its savor, and establish hypocrisy in the heart where God seeks to reestablish His throne of love. Isa. 57: 15. Christ's invitation was ever, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

O weary heart, do you not want rest? God loves you, and has sacrificed His own dear Son to save you. Christ loves you, and has freely given His life that you may live. Will you not accept love's offer of pardon, and be at rest?

R. C. P.

POPULAR LITERATURE AS AN INDEX

A WRITER in the New York *Independent* recently devoted a very interesting page to the changes that have come about in periodical literature, particularly the magazine, during recent years.

The magazine editor of yesterday is pictured as one who stood for certain ideals in literature, and he was usually a man of ripened experience. But a great change has come about. One magazine after another is mentioned as having given way to the popular demand for light, fictitious reading.

There is still much solid, wholesome literature, and most magazines still have in each issue one or two articles upon some theme or problem in human life that could not be classed as fiction, but the magazines of the time are devoted almost wholly to stories and other kinds of light reading. Scores of books of a similar character are coming from the presses every year.

A great deal of this class of literature is not only trifling and fictitious, but is also pernicious. It panders to the sensuous and the depraved. The fact that so much matter of this kind is printed, shows unmistakably the great demand there is for it. And incidentally this demand shows the general condition of the public mind; and if there were no other factors at work to degrade society, this one thing in itself would be sufficient to bring about eventually decay and ruin.

There are many people who think that it is necessary for them to have some light reading-matter occasionally as a diversion, but in the main they are readers of substantial articles and books. This class of people do not select for their light reading anything that is low and degrading. But there is another class — and it is growing every year — that never read anything to speak of that is solid.

There never was a greater truth uttered than the statement that the books we read, the songs we sing, and the pictures we look at, mold our characters, and are largely responsible for making us what we are. If we will take time to consider seriously the class of reading-matter that this age is producing in order to supply the demands of the time, our eyes ought to be opened to one of the most serious problems that confront the world. It is a problem that carries with it that of almost every form of vice, debauchery, and degradation.

The problem of pernicious literature is connected with every other problem that is before us.

This objectionable literature comes to us in so many forms and under so many disguises, the danger is that the mind will become confused — that it will be intoxicated with that upon which it feeds, and not realize that it is going to pieces under this baneful influence. And sadder still, many who are destroying their minds by what they read are under the hallucination that they are making progress in culture and refinement.

INDEPENDENT THOUGHT AND PRESENT ISSUES

The Unthinking Mass and the Power of Their Numbers — Greeting the Sun on Easter Morning

TIME was when not so many complicated ideas were before the people for decision as at the present. There was then less reason for criticizing those who followed popular sentiment without personal investigation. Now, however, some very questionable steps are being taken, and some debatable acts compassed, without apparent thought of why these things are done, or what the probable influence will be upon the masses. As expressed by one newspaper writer: "The great unthinking mass of humanity, in vast majority, are the shallow, superficial materialists, who are wearing themselves out chasing something they foolishly imagine is fashionable and popular."

POWER OF THEIR NUMBERS

The same author goes on to say that while this class have no constructive thought power to become leaders in social or civil lines, "yet by sheer force of numbers they secularize the church, discredit education, corrupt politics, and degenerate society."

This is indeed a serious charge, because its logical order of succession presents a very depressing view of life; but when viewed from an unprejudiced standpoint, is it really so very far wide of the mark?

GREETING THE EASTER SUN

Take, for instance, the rapidly growing practise, now in vogue, of observing a certain part of Easter service. From every quarter comes the report that large crowds of people assembled on high hills the last Easter morning, to watch the rising sun, and at its appearance to bow before it in prayer. From Pasadena three hundred are reported to have met on Monk's Hill for such a ceremony. A large company of Christian Endeavorers from Pomona were also reported in the same sort of service on the summit of Ganesha Park.

But the most notable gathering of the kind recorded for southern California was on the peak of Mount Rubidoux, near Riverside. This assemblage was estimated to number six thousand. Gathered about a huge wooden crucifix, this multitude awaited the first beams of the rising sun, which were duly heralded by a cornet solo, covering the notes of "The Holy City." This was the call to acts of devotion, in which the great assembly joined, consisting of singing, responsive reading, and prayer.

ORIGIN OF THE CUSTOM

The gathering of so many for early worship is not of itself so very remarkable; but to leave their churches, and assemble in a mass on some high hill, there to await the sun's appearance, that they might face it with strains of song and prayer, as to a divinity, does seem really significant. History records that this custom originated among heathen sun-worshippers, as one of the prominent forms of pagan deific reverence. It is, however, not to be presumed that the rank and file of those who took part in these pagan rites last Easter morning were informed regarding the significance of the act in which they engaged.

The growing practise of this pagan imitation is, nevertheless, an indication that the church is gradually receding — not intentionally, perhaps — from its apostolic teaching, and is therefore slowly but surely secularizing its methods and formulary. By this, too, its adherents are laying themselves, and others as well, liable to be caught in the toils of theories by which they may be used to the advantage of selfish promoters.

CREATING POPULAR DEMAND FOR SUNDAY

To illustrate: Let this form of near *sun-worship*, now so freely indulged by a thoughtless crowd, become thoroughly established as a necessary part of the church ritual, to the degree that its neglect

is considered reproachful, then it will be another direct step in the chain of reasoning for enforcing the *sun-day* by civil law upon all recalcitrants. Indeed, this last is now become almost the supreme effort of a church stepping secularward.

To prevent the unthinking masses from being exploited in this, and in similar directions, which tend to "discredit education, corrupt politics, and degenerate society," the supreme duty of the hour is to teach the common people to *think*, and to *weigh* alleged reasons for doing or refusing to do the things required of them.

J. O. C.

IS IT CREATION OR EVOLUTION?

Do We Have a Reminder of Actual and Infinite Creative Power?
The Efficiency of This Power in Conversion

A NOTED geologist has said that there are two possible explanations for all phenomena which take their origin in the far backward abysm of time. One explanation is of a great power working through a short period of time. The other is that of a lesser power working through a proportionately greater time. We recognize the first of these as the explanation given in the word of God, of creation by the mighty mandate of Jehovah. The second is the teaching of evolution in which eons of ages are needed in which to produce the world by purely natural power.

SMALL CONCEPTION OF POWER

This geologist has stated the point exactly. If we accept evolution, we have a very small conception of the power of creation. If we accept the doctrine of creation, as given in the Bible, we have a conception of a tremendous power, so great that it could speak all things into existence. "He spoke, and it was; He commanded, and it stood fast [endured]."

"We have illustration of this in the record of creation. God had but to speak, and all things stood before Him. He said, "Let light be," and light was. He said, "Let there be a firmament," and it was so. He said, "Let the waters gather into one place," and it was so. He said, "Let the earth put forth grass, the herb yielding seed, and fruit-trees bearing fruit after their kind," and it was so. God said, "Let there be lights in the firmament of heaven," and it was so. God said, "Let the waters swarm with living creatures, let birds fly above the earth in the open firmament of heaven," and so it was. God said, "Let the earth bring forth living creatures," and it was so.

Therefore we believe even as inspiration states it, Through faith we understand that the worlds were framed by the word of God, so that things which previously did not appear, by that word came into existence. Heb. 11:3.

Truly this was a mighty power that God exerted. Just as inspiration said, He did it with the breath of His mouth, mere breath; yet it was God's breath, and accomplished the purpose.

THIS MIGHTY CREATION COMMEMORATED

It is such a creative work that the Sabbath commemorates. This is what we read in the opening verses of the second chapter of Genesis, and this same thing we read in the fourth commandment. God blessed the seventh day, hallowed it, set it apart for holiness, because in it He rested from all His creative work. He who observes God's Sabbath, commemorates God's mighty power, and trusts in that power to save him from sin, and to place him at last on the right hand of God.

Thus it is that God has made His mighty works to be remembered. Ps. 111:4. And by means of the Sabbath, we remember His mighty works. Remember the Sabbath day, to keep it holy, because in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

L. A. R.

Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

4304 — JESUS BEFORE HIS MINISTRY

Can you give me Scripture evidence where Jesus was between the age of twelve years and the time He started to preach? How did He spend this time?

T. C. B.

Practically nothing is said in the Bible about this period in the life of Christ; and since divine inspiration has passed it by in silence, there is not much to be said. But without question He was at home helping His father in the carpenter shop. The Scripture says, "He went down with them [His parents], and came to Nazareth, and was subject unto them." Luke 2:51. He obeyed His parents in all things, and stayed at home until His heavenly Father indicated that it was time for Him to commence His work of ministry. He was doubtless studying and becoming acquainted with the Scriptures, and preparing for His work.

influence the mind of this man for whom your husband is working, so that he will see the reasonableness of withdrawing any objection to his following his conscientious conviction. In making such changes, God requires that we consider the influence that our action will have upon the other individual; and if we go about it in the right spirit, we will find very few men, in this day and age of the world, who will undertake to block the way of a person who desires to take his stand to do what he considers to be right in the Christian life. God gives no one any authority to continue in violating His commandments. At the same time, the whole tenor of His word shows that we should take a discreet, consistent, tactful course; for the God who gave His Son to die for one individual, also gave Him for each and every other individual in the world, and He is desirous of winning all men to Himself.

4306 — ANOINTING OF JESUS

I am puzzled over the difference in three different texts, namely, John 12:3-8; Luke 7:36-50; Matt. 26:6-13. In Matthew the head of Jesus is anointed, but in St. Luke and St. John the feet only are mentioned as being anointed. Would you please enlighten me about this?

E. T. H.

4305 — SHALL HE BREAK HIS CONTRACT?

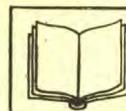
My husband is convinced that he should obey God by keeping the seventh-day Sabbath of His word, but he is under contract to work for a man the rest of this year. What ought he to do?

W. S.

Obedience to God presents the highest claim that can rest upon any individual. The apostles recognized this when they said, "We ought to obey God rather than men." Acts 5:29. In freeing one's self from the unfortunate situation of being under a contract that involves the violation of one of God's plain commandments, we should remember that He is our mighty Helper. The hearts of kings are in His hands. Prov. 21:1. He can

There is no inharmony in these texts. One of the apostles gives one feature, and another adds an additional feature. Matthew says that the woman poured the ointment on Christ's head; and Luke and John tell, in addition to this, of the anointing of His feet. The ordinary anointing of honor and hospitality was of the feet; but Mary did both, investing the anointing with the deeper meaning of the preparation of His body for burial.

Thus it is all through the four Gospels. No one of them tells all the incidents connected with the life of Christ, but each writer tells, under the inspiration of the Spirit, the features that appealed to him, one account being added to another to form the complete whole, and all of them in perfect harmony.



SYSTEMATIC BIBLE STUDY

OUR reading for this week brings us into the first part of the last book of the Pentateuch. The book of Deuteronomy is packed full of the most important instructions. There are many people who believe that the Golden Rule was first enunciated by Christ when He was here in person. But we should know that such is not the case. We have found, from the nineteenth chapter of Leviticus and the eighteenth verse, that Christ had already announced the Golden Rule through Moses; and it is a remarkable fact that when the Master met the tempter in the wilderness, each time when He said, "It is written," He referred to a scripture found in the book of Deuteronomy. Those who have not found the gospel in the Old Testament Scriptures have not learned how to search properly. The Master would seem to emphasize particularly the value of the book of Deuteronomy, while at the same time no portion of the Old Testament Scriptures is to be passed by lightly.

SCHEDULE FOR WEEK ENDING MAY 16, 1914

Numbers 32 to Deuteronomy 3
Psalms 130-136
1 Corinthians 16 to 2 Corinthians 7

Read one chapter in Numbers or Deuteronomy each week-day and two on the Sabbath. Read one psalm each day. Read one chapter in 1 Corinthians or 2 Corinthians each week-day and two on the Sabbath.

FROM Amoy, Fukien Province, China, Brother B. L. Anderson reports the following: "On my last trip in the interior there was a splendid opening. Eighty-nine persons enrolled their names, signifying thereby their faith, and willingness to obey the message. I was much encouraged." Pastor J. J. Westrup writes from Lo Wan Ho, Yen-Cheng station, Honan, that sixty-eight persons have been baptized in Honan this year. At the close of the Bible school which he is conducting at that place, a number of new native laborers will enter the employ of the mission. Property has been procured in Chang-Sha, the capital of Hunan, for use in the evangelistic work in that city. At one of our out-stations in this province, the native church has just procured land on which to erect church and school buildings. During his visit to this place, Pastor R. F. Cottrell buried nine candidates in baptism. He says that including these, he has during the year administered this rite to 144 persons. These converts are, with rare exceptions, the fruit of the native workers' efforts. During 1913, 270 persons have been welcomed to church fellowship in central China through baptism, most of these coming to us directly from heathenism.

ON March 5 Elder J. S. and Mrs. Yates, of Kansas, sailed for Sumatra, responding to an urgent call from the Malaysian Mission for help. About the middle of March C. E. Moon and wife and Miss Jessie Butler sailed from New York for Porto Rico, to engage in medical missionary work. Elder W. G. Kneeland left about the same time for Panama, where he will connect with the West Caribbean Conference. Later in the month Mr. and Mrs. F. O. Stuckey started on their journey to South Africa, to enter the Cape Sanitarium, in response to a pressing call from that institution for additional help in their nurses' department, because of the increasing patronage. On April 4 Mr. and Mrs. R. L. Hiner sailed from New York for Kingston, Jamaica, where they will assist in conducting treatment rooms. On the eleventh of the month Mr. and Mrs. Allen Thompson and Mr. and Mrs. Roy Mershon, new recruits to the Malaysian Mission, sailed from San Francisco to Singapore.

THE names of seven persons in the New South Wales Conference have been passed in for baptism. On Sunday, March 1, in the Windsor church, Victoria, Australia, baptism was administered to six persons, and they, with three others, united with the church at Richmond. There are ten new believers as a result of the recent effort at Richmond. At Warburton four have received baptism. Four at Oakleigh have taken their stand to obey all the commandments of God. At Colac five souls have taken a decided stand for the message, one of whom is the owner of a large sawmill.

A LETTER from one of our native teachers in Fiji tells of another high chief's having embraced the message for this time. The chief requested that a preacher be sent to his island, as he wanted a school started there. He said if our workers would give the teacher, he would give a piece of land, planted with coconuts, for school purposes, and would also guarantee fifty students as soon as the school was ready for opening. Much as our workers would like to help, they can not, as

CHEERING NOTES OF PROGRESS

SUCCESSFUL AND BUSY WORKERS IN
MANY LANDS

With Earnest Perseverance They Proclaim
the Message of His Coming



PAWTUCKET, RHODE ISLAND, SEVENTH-DAY
ADVENTIST CHURCH JUST COMPLETED

their hands are full. Let us pray that God will raise up workers to fill this and many like calls.

TWELVE at Cape Town, South Africa, have decided in favor of the message, and eight have been baptized. Others are in the balance. A school with an enrolment of forty-two pupils, located at Parow, has just been taken into the conference organization. At one of the schools in the Blantyre district, thirty-five or more have joined the class for baptism, and it is hoped that many of these will enter our school at Malamulo next year pursuant to receiving training in teaching.

ELDER L. V. FINSTER writes from the Philippines: "With the help that has been sent us from the home land, we have been able to open missions in three new languages this year. Elder Roy Hay has gone to the Ilocano people, in northern Luzon; Elder E. M. Adams to the Hoilo-Visayan people, on the islands of Panay and Negros; and Dr. Carlos Fattebert and Brother Robert Stewart to the Cebu-Visayan people, on the island of Cebu."

DURING April the following missionaries left Europe for Africa: Brother Matter and wife, to British East Africa; Sister Barho, Brother and Sister R. Lusky, and one other brother, to the Victoria Nyanza Mission, in German East Africa. On March 24 Elder R. S. Griggs sailed from England for Freetown, Sierra Leone, West Africa, where he will aid in the opening of new territory in Nigeria and the Gold Coast.

BROTHER W. C. WALSTON, of the Solusi Mission, South Africa, reports regarding the work there: "We recently baptized twelve candidates, and there will be others in the near future. We have sent out one of our older native teachers to do evangelistic work among the native villages. He reports a good interest where he has been."

PASTOR A. H. PIPER tells of the dedication of a newly erected church at Narrogin, West Australia. The brethren in charge of the tent mission at Bayswater report that several persons have taken hold of the truth. At North

Perth there have also been encouraging indications that the Spirit of the Lord is at work, and a number have given their hearts to God. Several in Osborne Park have been converted.

IN spite of revolution and turmoil, the message is progressing in Mexico. Brother G. W. Caviness, on a recent trip in the southern part of the republic, baptized eleven on the isthmus of Tehuantepec. Letters from Torreon and Monterey state that the brethren there are still alive and well, and several persons at each place desire baptism.

IN addition to the work in the foreign field, we note the baptism of 197 persons in this country, 45 added to the church, and 337 conversions in the past six weeks. Ten church buildings have been dedicated, seven churches organized, one church building erected, and six Sabbath-schools organized.

ELDER R. C. PORTER, of the Asiatic Division, writes that on account of the appointment of the goodly number of new recruits to that field at the time of the last General Conference, it has been possible for the division to open six new mission fields during the last year.

FROM Fiji word comes from one of our workers that the "buli" of his district, and his family, have accepted the truth, and are now waiting for baptism. The "buli" is the head man in a district, who has a number of town chiefs under him.

OUR little church in Nassau, Bahama Islands, are just completing the erection of a house of worship. Although they are but nineteen in number, they hope to dedicate their building free from debt. This property is valued at \$1,350.

WE learn that five persons on the island of Mauritius, in the Indian Ocean, off the east coast of Africa, have commenced to obey the message. It is expected that a worker will be sent there soon to labor for a time.

FROM the Maranatha Mission, in Africa, comes the news that eight converts have been baptized and united with us; and twenty-six at Tsungwesi Mission, in southeastern Rhodesia, Africa, have received this rite.

AT the recent New Zealand camp-meeting, six souls took their stand for the truth. Since the camp-meeting of the year previous, ninety-one persons in that field have been baptized.

THE work among the Indians around Lake Titicaca, Peru, South America, is growing very rapidly, seventy-one having been baptized at our mission there since the first of the year.

REPORT of the work for the past two years in Arkansas shows the addition of seventy-two members to the churches in that state. During this same period in Iowa the addition of 176 was noted.

IN Alberta, Canada, during the last biennial period, one hundred received baptism, and an equal number professed faith in this message.

ONE of the members recently added to the church in Denver, Colorado, is a sister ninety-nine years and three months of age.

BROTHER G. A. HAMILTON reports the baptism of four more persons in Rangun, Burma. Two others expect to be baptized.

A NEW mission station has just been opened in Lagos, in Nigeria, West Africa.

A CHURCH and a school building have been erected at Atchin, in the New Hebrides.

FROM Apia, Samoa, comes the report of the baptism of four persons.

DURING 1913 baptism was administered to thirteen in Oporto, Portugal.

That Peculiar Clause in the Contract

(Continued from page 3)

labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

"There, Mr. Underwood," Mr. Jones went on, "that last expression gives you the reason for that 'peculiar' clause in our contract. While Mr. Atwood owns this farm, I have it rented of him for one year, and during this particular time this place is under my control so far as the work on it is concerned; and if I were to permit work on it by Mr. Atwood, I take it that I should be accounted a Sabbath-breaker, the same as though I were to permit any other man outside my family, here termed 'a stranger,' to do work upon the farm. Hence the clause in our contract."

"I thank you for these straightforward statements, Mr. Jones," said Mr. Atwood, as he stepped up and extended his hand; "and as we already have kept you quite a time from your work, we must be going. I am sure I shall the better be able to keep my part of the contract for this morning's talk." And as Mr. Jones caught the knowing twinkle of his eye, he fully understood what Mr. Atwood meant.

"Perhaps you would like to read this little leaflet," said Mrs. Jones, as they were leaving, handing each one a little tract headed, "Which Day Do You Keep? and Why?"

As they were by themselves speeding out toward the pike in a roundabout spin for home, Mr. Atwood turned to the rest of the group, and asked, "What do you think now of my new tenant and his 'peculiar' clause in our contract?"

"One thing is sure," Mrs. Underwood replied: "we heard some sound Bible reasons put forth as to why he does as he does; and while they do seem 'peculiar,' I have decided to do one thing, and that is, I'm going to look into this matter for myself. I could not tell anybody why I keep Sunday. All I could say would be, 'Because everybody else keeps it, or at least pretends to.'"

They reached home safely, but somehow the scene of Mr. Jones, with his earnest face, out there by the barn telling them why he kept the Sabbath of the Bible, and especially those words, "I think the example of Jesus Himself a safe one to follow. Don't you?" lingered in the hearts of at least four persons of Middletown as they tried to go to sleep that night. And more, each heard a voice whispering to his conscience, saying: "Mr. Jones is right. It is safe to follow in the footsteps of the Lord Jesus."

The Norwegian Fourth of July

THE Scandinavians are a liberty-loving people. Still their freedom is of quite recent date. Denmark was an absolute monarchy with an intolerant state church until 1848. I have often heard my father and uncle tell how, during their boyhood days, the Baptists, for instance, were persecuted in that country. The Norwegians secured their constitution earlier. On May 17, 1814, just one hundred years ago, a form of government was adopted in Norway that granted the people civil and religious liberty.

That date became the great national holiday; and this year there will be not only an annual but a great centennial celebration of freedom's birth in the northland. A large exposition is to be held in Christiania, Norway, in honor of the event. Thousands of Scandinavians from America will this year visit Europe. Special cars and special trains are leaving the central states these days, loaded with people bound for Norway. For years May 17 has been very largely celebrated by the Norwegians in America. This year it will be marked by large gatherings in many places. Minneapolis is planning on a three days' celebration.

We have thought that we should take advantage of this celebration. Our Danish-Norwegian paper, "Light over the Land," a quarterly about the size of *Liberty*, is devoted to questions of temperance and religious liberty. The International Publishing House at College View has printed a special issue of this paper. This number contains good articles on such subjects as "The Catholic Question," "The Danger of National Reform," "True Temperance," etc. The Minnesota Tract Society has ordered 1,500 of them. The price is five cents a copy for orders under fifty copies, and four cents for orders of fifty or more. Two dollars will buy fifty papers. We hope our brethren will help us in giving this number a very large circulation. Please see to it that every one of your Norwegian or Danish friends gets a copy. Order of your tract society or from the International Publishing Association, College View, Nebraska.

L. H. CHRISTIAN.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for themselves.—*Ruskin*.

Wanted for Missionary Work

Late, clean copies of Seventh-day Adventist periodicals or tracts, to Emma Kincaid, 615 South McLean Street, Lincoln, Illinois.

A continuous supply of SIGNS OF THE TIMES, both weekly and monthly, *Watchman*, *Instructor*, *Little Friend*, *Life and Health*, and tracts and pamphlets, to H. M. Whalen, Route 3, Chestnut Hill School Farm, Fountain Head, Tennessee.

Late copies of our denominational papers and magazines to C. V. Achenbach, 827 Fourth Street, Columbia, South Carolina.

A continuous supply of late, clean copies of our denominational papers, magazines, and tracts, to Mrs. S. M. Housler, 1523 Eighth Street, Santa Monica, California.

A continuous supply of our denominational papers, magazines, tracts, etc., to Elsie F. Henry, 1155 Grand Avenue, Carthage, Missouri.

A GOOD HOME

FOR SALE

On account of change of work, I desire to sell my property in best part of Mountain View, California, consisting of an acre of land, nine-room house, bathroom, lavatories, toilets, large closets, sleeping porches, fireplace, good basement, solar water heater; a neat shingled bungalow of three rooms, bath, and toilet; a good well and tank house, with complete power pumping plant, water piped to all parts of the acre; a garage, chicken house and yard; two magnificent live oak shade-trees in right place, with palm and other trees; a good family orchard, just well in bearing, of more than thirty trees—apple, almond, cherry, fig, nectarine, orange, peach, plum, prune, quince, walnut, small fruits, grapes and berries, with plenty of land for garden. Fifteen minutes' walk, five minutes' ride, from station where fourteen trains stop each way, daily; six miles from Stanford University; good schools in town, including S. D. A. school of ten grades; town dry and growing. A good place for small sanitarium. Address M. C. Wilcox, Mountain View, California.

Cooking Oil for Sale

"Gold Medal" is the highest grade of all cooking oils. It always pleases. Costs a little more, but worth much more. Keeps sweet and pure for years. 5-gallon can, \$4.35; 2 cans, \$8.50; barrel, \$36.00. Freight is low on oil, and two cans cost no more than one. Sanitarium Food Company, 558 Anthony Avenue, St. Paul, Minnesota.

For Sale

A six-roomed house with ten acres good land, at Morgan Hill, Santa Clara County, California, 20 miles from city of San Jose, and one mile from a railway station. Grapes and fruit-trees. Bored well. Good roads. Fine climate. Apply to A. Carter, Sanitarium, California.

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SOUTHERN PACIFIC



HERE are few people who do not know about Graham bread, but not many in this generation have any intelligent conception of the

remarkable Graham health movement that swept over the entire land between 1830 and 1840.

It was a time when the Spirit of God was striving mightily with the hearts of men. Wonderful spiritual revivals were in progress under the leadership of Charles G. Finney, William Miller, and others who had heaven-born messages to impart to earth's sin-cursed sons and daughters. It was during these years that the temperance movement was planted which is now ripening into such a wonderful harvest all over the earth.

It was also during this time that Priessnitz, a humble and unlearned peasant in Austria, was evidently raised up by God to demonstrate the marvelous healing possibilities of water and other natural remedies. Even the royalty of Europe came to him for relief from ailments that had baffled the skill of their wisest physicians; and as a result, water-cures came into existence all over the civilized world.

It was at this time when God was so wonderfully fertilizing the human mind and soul with divine truth, that the modern health idea was born. Its leading exponent was Sylvester Graham, who was not a physician, but a clergyman.

A DIETETIC SEER

Just as Lincoln was a great political prophet, so Sylvester Graham was a dietetic seer. It is remarkable how fully, at that early date, he anticipated the result of the most recent scientific medical work, including the researches of Chittenden, Prof. Irving Fisher, Horace Fletcher, and many other modern investigators. He was interested in fundamental truths instead of prevailing health fads, and foundation principles never can become out of date.

REMOVING THE CAUSE OF DISEASE

Modern scientists in these recent years have scored their most princely triumphs over disease by recognizing that it has definite *causes* and then insisting upon their removal. Yellow fever for a hundred years periodically struck terror to the fairest portions of our southland. The greatest physician was as helpless before its ravages as the most ignorant layman until Dr. Walter Reed, of the United States army, demonstrated that mosquitoes were the real cause of yellow fever. The discovery of this great truth, and the practical application of it, has transformed Panama from one of the most pestilential spots on earth to a veritable health resort, where the death-rate is actually less a thousand than in the most healthy city in the United States.

Sylvester Graham insisted that there was a definite cause not only for acute but also for chronic diseases, that they were not

The Graham Health Movement

Removing the Causes of Disease — The Stiffening Joints of Age Rejuvenated

By DAVID PAULSON, M. D.

Medical Superintendent of Hinsdale (Illinois) Sanitarium



arbitrary dispensations of Providence. "One man gives himself up to an excess of stimulation; another to gluttony; one to some other species of sensuality; and *thus* chronic or acute disease is induced. . . . It has never occurred to them that there is any relation between their own voluntary habits, customs, and indulgences and the diseases with which they are afflicted."

THE PHYSICIAN'S DUTY

Unfortunately the medical men of that generation were endeavoring to remove disease by outrageous doping with drugs, instead of curing the patient's wrong *habits*, thus giving nature an opportunity to heal the disorder.

Even in this enlightened age, the sick will say, "Doctor, give me something that will cure my disease," not knowing that there can be no permanent cure unless the patient ceases manufacturing the causes for the disease. If I put my hand on a hot stove, I earn a blister; but there is just as real a cause for blisters on the stomach — or gastric ulcers, as we call them — as there is for a blister on the hand.

The same is equally true of headache or any other disorder. Nine times out of ten, headache is caused by eye strain, some pressure in the nose, or dietetic errors. Headache powders cure the patient just as chloroform cures pain in the operating room. But the headache powder temporarily paralyzes the stomach, the liver, and other organs, to the same degree that it does the nerves in the head; and the patient must afterward recover from its poisonous effects, just as the drunkard does from his alcoholic debauch.

Sylvester Graham asks and answers this vital question: "What remains for the physician to do, if no medicine is to be given? . . . To teach mankind the laws of life, the nature and the causes of disease; to guide their fellow creatures in the way of health; and when diseased, to make them wise by making them acquainted with the cause of their sufferings; to remove those causes, and thus enable the relieved system to recover health; and, when it is *necessary*, to remove

immediate obstructions, to administer medicine, as a *necessary* evil. . . . The grand distinction between a true physician and a quack, is, that the former prescribes when *necessary*, and then expressly as a necessary evil. The latter prescribes it as in itself a good, and therefore to be taken on all occasions and for all symptoms."

GRAHAM'S HEALTH PRINCIPLES

First, "Medicine of every kind, name, form, and quality, should be totally abstained from, unless a single dose should be rendered necessary by peculiar circumstances."

Second, "Distilled spirits, wine, beer, cider, tobacco, opium, coffee, tea, pepper, mustard, and every other kind of artificial stimulants and narcotics, should be *totally* abandoned."

Third, "Food should be taken in the natural and simple state, and plainly prepared, or cooked with no other seasoning than a very little salt, and eaten in moderate quantities, at regular periods, well masticated, and swallowed slowly."

Fourth, "The bowels should be kept regular by unbolted wheat meal bread and fruit."

Fifth, "Let the last meal of the day be simple and light, and at a good distance from bedtime. Never sleep on a full stomach."

Sixth, "Keep the skin clean, and exercise it well with a flesh-brush."

A SUBSTANTIAL TEST

In the early thirties, cholera was spreading terror over this country. Nearly four months before it appeared in New York, Sylvester Graham gave a public lecture in New York City in which he contended that an entire abstinence from flesh meat and flesh soups and every kind of purely stimulating substances, and the observance of a correct regimen in regard to sleeping, bathing, clothing, exercise, the indulgence of appetite, etc., would constitute the surest means by which any one could be spared an attack of that disease.

Quoting his own words: "I repeated this lecture after the cholera had commenced its ravages in the city; and notwithstanding the powerful opposition to the opinions which I advanced, a very considerable number of the citizens strictly adhered to my advice. And it is an important fact, that of *all* who followed my prescribed regimen uniformly and consistently, not one fell a victim to that fearful disease, and very few had the slightest symptoms of an attack."

This experience is an interesting reminder of the words of the psalmist: "Thou shalt not be afraid . . . for the *pestilence* that walketh in darkness. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Neither shall *any* plague come nigh thy dwelling." Ps. 91:5-10.

It is safe to predict this will only be fulfilled for those who are as intelligently cooperating with nature's laws as they are faithfully observing spiritual law.

Those who conscientiously adopt correct health principles will sooner or later reap bountiful and permanent results. Mr. Graham, speaking on this point, said that he had

helped many men who had begun to feel what they considered the stiffness and rigidity of old age coming upon them, and who, a few months after adopting a vegetarian diet, found with delight that much of their youthfulness and activity was restored to them, and they were soon able to cast aside their staff, forget their stiff and slow gait, and assume the elastic step of early life.

Graham did not merely advocate abandoning unwholesome articles of food. He insisted that their places should be substituted with those that were wholesome, nutritious, and appetizing. Upon this point he said: "I wish it to be distinctly remembered that vegetable food can be made incomparably more pernicious than plain, simple, animal food in temperate quantities. It is infinitely better to subsist on a mixed diet of vegetable and animal food under a good general regimen, than to live wholly on vegetable food badly selected, viciously prepared, and eaten in inordinate quantities, while at the same time we live in the violation of almost every other correct rule of health."

We owe a debt of gratitude to those pioneer health reformers who under great difficulties and amidst much opposition unfurled the true standard of reform. It is not only our privilege to profit by their work, but also our duty to lift the standard still higher, and ask God to help us teach these vital, life-saving truths to our fellow men.

The Word "Wine" in the Bible

Distinction Between the Unfermented and the Alcoholic Juice of the Vine

By MRS. S. N. HASKELL

UNFERMENTED wine, or grape juice, or fruit nectar, as it is termed, is not a modern drink by any means. It was a well-known, favorite drink with the ancients. Dr. Adam Clarke gives the following comment on Gen. 40: 11: "And I took the grapes, and pressed them into Pharaoh's cup." From this we find that *wine* anciently was the *mere expressed juice of the grape*, without fermentation. The *saky*, or cupbearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* of the Hebrews."

INCONSISTENT IN USE OF WORDS

Those who claim that the Bible recognizes *only fermented wine*, translate *yayin* as fermented wine in the 142 places it occurs in the Bible. This is not correct. As well might we claim that "meat" in Gen. 1: 29 means "flesh," because it is so understood in 1 Cor. 8: 13. The meaning of words in all languages changes as years pass. "Prevent" in the days of King James meant to "go before," but it has an entirely different meaning now. Those who insist upon *always* translating the Hebrew word *yayin*, "fermented wine," are much the same as those who, in the twentieth century, would use the word "prevent" with the meaning of the seventeenth century.

William Smith, in his large three volume dictionary of the Bible, says that it was an ancient custom to preserve the wine some-

times in an unfermented state, and that the terms translated "wine" sometimes refer to an unfermented liquor. Fermented wine is mentioned more times in the Bible than the unfermented, because of the oft-repeated warnings against it.

THE SWEET OR NEW WINE

The term "sweet" or "new wine," as used in Joel 3: 17, 18 and Amos 9: 13, where it is promised by God as a special blessing to His people, is translated from the Hebrew word '*Asis*. Henderson, as quoted in M'Clintock and Strong's "Biblical and Theological Cyclopaedia," says: "By '*Asis* is meant the *fresh wine*, or the juice of the grape or other fruit which has *just been pressed out*, and is remarkable for its sweet flavor and its freedom from intoxicating qualities."

God designs that His people should enjoy the juice of the luscious fruits He has given them in such abundance, but He forbids their even looking upon it when the bite of the serpent, or alcohol, is in it. Prov. 23: 31, 32. Truly fermented wine "biteth like a serpent, and stingeth like an adder."

PRESERVED BY BOILING

It is usually understood that the Hebrew *debash*, a beverage called "honey" in Gen. 43: 11 and Eze. 27: 17, was similar to the *dibs* in common use in Syria at the present day. *Dibs* is the unfermented grape juice preserved by boiling it down to one half or one third of its original bulk, which is diluted with water before drinking. In many homes, sweet cider is preserved in the same manner.

Unfermented wine has always been a favorite beverage of those who wished to keep their bodies in the best physical condition. Many of the pure unfermented fruit juices are destructive to germ life. Typhoid fever germs are slowly killed by lemon juice. Unfermented fruit juices are cooling to the blood, and in direct contrast to the feverish effect of the fermented wine.

"Strictly One Price"

No "Special Bargains" in God's Dealings with Men

By A. E. PLACE

WE sometimes see the sign, "Strictly One Price," hanging in clothing stores, grocery stores, etc. Wherever this motto is the "Medo-Persian law" of the establishment, we pay the price, if we take the goods.

"This suit of clothes will cost you thirty dollars." "This sack of potatoes is two dollars." "This bread is ten cents a loaf." If we are satisfied with the price, and can pay it, and really desire the goods, we buy; but if not, we pass on.

Everything has a price. Some stores have at least two prices,—the "asking price" and the "selling price"; but God's store is "strictly one price, and everything is plainly marked."

Honesty, purity, justice, patience, holiness, each has a price, and there is nothing fictitious about it. God never advertises, "Was \$100, to-day only \$75." No! Yesterday these virtues cost a life of self-denial, sacrifice, and tears. They cost the same to-day. The price and the cost are ever the same. They cost us what they cost the Son of the living God two thousand years ago.

A good education costs years of hard study, close application, tedious examinations; but if properly applied, it is worth all it costs. Everything that is truly good is worth what it costs.

We hear a talented pianist or violinist, and are inspired with a longing to possess such ability as his; and without careful consideration, we exclaim, "O, I would give *anything* if I could play like that!" Yet if we have a reasonable amount of musical talent, and we mean what we say, we might gratify our desire. But it would mean, *Pay the price*; and that price is years of drilling on scales, five-finger exercises, harmony, technique, etc.

Some one once asked a noted Italian violinist how much time he had spent in practice. He replied, "From six to twelve hours every day for twenty years." But with his violin he could sway audiences at will. Why? — He had paid the price.

If our hearts, our voices, our tempers, our desires, our bodies, were "kept in subjection" to the will of the divine Teacher, with anything like the devotion of that Italian, we may be assured that ere twenty years had passed, God would cause us to sway the hearts and souls of men, and our own souls would be thrilled with a joy unknown to the musician who works for the applause of man.

If a minister reads this, let us consider carefully the following statement: "Many of our ministers are dwarfs to-day who might, by a wise use of their time and talents, have become intellectual giants."

Reader, do you want good goods? Then pay the price. Do not think you can deceive God on examination day. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

Our penal institutions, and many of the graves in our cemeteries, are filled with men, women, and children, who tried to get the goods without paying the price. Taking without leave, "buying on margins," selling by "light weight"—in a word, trying to "climb up some other way" (John 10: 1)—are snares of the devil, and he who is snared will in the end pay the devil's price for the folly. "The wages of sin is death."

Is there a boy or a girl, a young man or a young woman, reading these lines? Then stop right here long enough to lift your eyes and heart to Him who rules on high and knows our very thoughts, and sincerely pray, "My Father, for Christ's sake, for the sake of my mother, my loved ones, for my own soul's sake, I will from this day *deal at Your store only*, and by Your grace I will pay the price."

"CHRIST'S work of self-denial and sacrifice brought into the daily life, will develop the faith that works by love and purifies the soul. There are many who wish to evade the cross-bearing part, but the Lord speaks to all when He says, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' Matt. 16: 24."

"THE Bible teaches that every besetting sin must be put away, that the warfare against evil must be waged until every wrong is overcome."

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MAY 12, 1914

The Event That Brings Us Joy

THE second coming of Christ is the one great event that is just before us. Christ and His coming is the one theme that should absorb the attention of thinking men in this time. There is an array of prophetic evidence of unmistakable meaning and of unmistakable clearness, and all this evidence points definitely and emphatically to this generation as the one that is to witness the coming of the Lord in the clouds of heaven.

There are conditions of many kinds and descriptions in all parts of the world that are causing the stoutest hearts to quail in fear. Old controversies are arising, new ones are springing up, and in their commingling they produce conditions that fill the minds of men, not only with uncertainties, but with terrors. The Master has forewarned us that conditions in the earth would be such at the time of His coming that men's hearts would be failing them for fear as they were looking after those things that were coming upon the earth. We are in that time, and these conditions will grow worse and worse until the climax of wickedness is met by the great climax of righteousness when Christ comes.

If you would have the terrors that are inspired by these times in which we live replaced by the delights that are too full of joy to be described, then turn to God's word. Learn to rest upon its rich promises, and gain the soul-satisfying experiences that come into the heart through the divine opening of the mind to the light of prophetic truth.

Criminals, Imbeciles, and Defectives

DR. ARTHUR MACDONALD, who has written numerous volumes upon the defective and criminal classes, several of these volumes having appeared as government documents, is seeking to secure the passage of a bill by Congress to establish a bureau for the study of the criminal, the pauper, and the defective.

The bill provides for a competent head of this bureau, and numerous assistants who shall make an expert study of criminals and defectives. Other governments have already made similar provisions; and this bill, if passed, will make it possible for those who are studying the subject in this country to avail themselves of the studies carried on in other countries.

It is desired that some of the brightest young men who are now in the universities shall have their attention directed to the study of these matters, with the end in view of pointing out, through the principles of science, the means by which the alarming situation of criminals, imbeciles, and other defectives may be helped, and their numbers decreased by preventive measures that will save others from entering their ranks.

These classes have risen among us in such alarming numbers as to constitute not only an international problem, but an international peril.

Not for Arbitration

IN referring to the Tampico incident that was the last straw which came along to precipitate the controversy with Mexico, Huerta is reported to have requested that the matter be referred to the Hague Tribunal for arbitration, but President Wilson's reply was that insults to the American flag and questions of national honor can not be settled by arbitration.

President Wilson and his assistants are among the strongest, and we might even say, stubbornest advocates for peace that may be found in the world. That is, these men who are now at the head of our nation, in charge of the affairs of state, will face popular demonstrations and hold out to the very last minute before permitting themselves to lead this nation into war. But even these men are forced to admit that conditions will sometimes drive a nation to war.

One of the principal ingredients that works into it is the supreme selfishness of men, that God has said through His word would make the last days

perilous; and one of the greatest perils that confronts us is the increasing world-wide spirit that makes for war.

The men of high ideals and of strong purpose who are found in every nation are in the right in declaring that war is one of the most absurd things that civilized nations can engage in. It is just as absurd as the duel, which most nations have outgrown. But regardless of these facts, and regardless of the high ideals these men so properly hold, we are confronted with a chronic selfishness that manifests itself in greed for gain and for power. These baser things are forcing the hands of men who are rightfully opposed to the cruelties and the barbarities of war.

We must accept the facts as they are, and not take for fact our ideals of how things ought to be. In these times, we should not lose sight of the great truth that God's unmistakable prophecies have pointed out that Armageddon, which will involve all the world in war, and not universal peace, is just before us.

Approaching Religious Despotism

SOME weeks ago in a certain section of this country, considerable space was devoted in the news columns to appeals that were made to the ministers of the several denominations in behalf of a certain political candidate. The ministers saw fit to reject those particular appeals, and to enter into the combat quite warmly and support another candidate instead. Neither the time, the place, nor the names of any of these individuals are important. But one thing is very important, and that is that we should recognize that the world is strongly setting in to make history all over again in the way of establishing an ecclesiastical despotism.

More than fifty years ago, the people who are represented by this paper reached the conclusion, from the study of the prophecies of Revelation, particularly the twelfth, thirteenth, fourteenth, seventeenth, and eighteenth chapters, that we would have a combine that would inaugurate a repetition of all the persecutions and tyrannies that the religious bigotry of the middle ages perpetrated on the world. But this last great religious oppression will be short, bitter, and decisive. And when it reaches its climax, Christ will appear in the clouds of heaven to destroy it, and the controversy against sin will be forever ended.

When we first began to publish these things, there was not even a little cloud the size of a man's hand above the horizon to indicate that the prophecy would be fulfilled in this generation. But we went on teaching, from the prophetic Word, that Catholicism would regain its power and would again be enthroned in both its ecclesiastical and its civil strength, as in former days. We said, from these prophecies, that nominal Protestantism would so far degenerate and lose its strength and vigor that it would unite with and support the papacy in this world-wide ecclesiastical empire.

Those who are familiar with what is transpiring, know of the marvelous progress of the papacy, particularly in this great, liberty-loving United States. They know that the papacy is making similar progress in England, western Europe, and elsewhere. And they know furthermore that the line of distinction between the papist and the Protestant is rapidly fading away. We have our great world-wide federation of Protestant churches that has reached out its hand to the papal power, and together they are organizing, not so much for the advancement of the cause of Christ by the powers of persuasion, as He directed, but that they may exert their great strength of mere numbers to rule in the political conditions of the world as well as in the spiritual.

History has ever shown that whenever the church enters politics, the political side is in the ascendancy, and her religion becomes enforced, tyrannical, and oppressive. The world is moving with such great intensity in business and in social pleasures, and there has been so much of enlightenment and progress in material things, that most people believe the twentieth century has placed us beyond the bounds of religious tyrannies and persecutions.

But we are not warranted in these conclusions by the trend of these times. There were never in all this world such ominous and such overawing religious combinations as those that are forming to-day. None of the religious combinations that have ever been organized in the past have had the advantages of the railroad, the steamboat, and

the telegraph, and therefore they could not make their work absolutely world-wide. But this despotism that is now coming has facilities by which it will be able to reach every nook and corner of the habitable globe.

The words of the prophecy are:

"And his deadly wound was healed: and all the world wondered after the beast." "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 3, 8.

This religious despotism will reach its climax and go to its doom in this generation. If you prize eternal life, do not cast this aside as unworthy of attention, but study the trend of events in the light of God's plain, prophetic word.

THE war with Mexico has now begun in great earnestness, and will surely reveal more fully than before the strongly organized selfishness of humanity. For instance, a few days ago a local board of labor passed a resolution urging laboring men not to take up arms against "Mexican working men." This is a significant expression, and means much to other fraternities of the same complexion. Without doubt this association sentiment will prevail to considerable extent in other parts, and create some friction in governmental administration. War is terrible at best, especially when two nations so strongly unyielding as are both Mexico and the United States face each other in bitter field contest. How much better were carnal strife avoided! But how bad when any government must be embarrassed in its administrative burdens by internal influences, so strong as to divide the sentiment of otherwise loyal citizens! It is to be feared that the present war-cloud holds much sorrow and anguish that will yet drop upon thousands of as yet unsuspecting heads of this and other countries.

J. O. C.

It is reported that hundreds of deer have died of pneumonia in the ranges in California during the past winter. One man counted 113, mostly yearlings, that he found dead. Some have thought, when they supplied themselves with meat from wild game, that they had something immune from disease; and without much question the wild animals are less diseased than the domestic. But even these, it seems, are not immune. The curse of sin is resting more and more heavily upon this earth, and even the wild animals of the mountain ranges are made to feel it. The time can not be very far distant when animal food will become so diseased that persons who eat it will do so at the peril of their lives. And there is enough danger at the present time from the diseased flesh that is placed upon the markets for consumption.

THE Anti-Saloon League has received a donation of \$50,000 for the purpose of starting the publication of a daily paper, and another \$50,000 is "in sight." It is the plan to publish this daily in Washington, D. C., beginning at the opening of the regular Congress session next December. Arrangements have been made to start it off with a circulation of 100,000, and to push it forward as rapidly as possible to the 1,000,000 mark. While it will give the general news of the world, four pages will be devoted to illustrations and "right-up-to-the-minute" information concerning the great battle against intemperance. Every item of progress in the great cause of temperance should be hailed with delight.

No part of the work of the University of California is any more valuable to the state and the country at large than its department of agriculture. It has its agricultural summer schools, its agricultural correspondence schools, and in every way is giving splendid service in the interests of husbandry. Those who are interested in any line of farming, stock raising, poultry culture, or what not, should state the subjects in which they are interested, addressing the University of California, Berkeley, California, Department of Agriculture, and they will receive interesting bulletins, suggestions, etc.

THE advertisement by Elder M. C. Wilcox, of his home, in another column of this issue of the paper, is worthy of the careful consideration of any one who might be interested in anything of that sort. It is good property and in a desirable location.