

Signs of the Times

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COAST GUARD MARINES FROM THE WEST OF IRELAND ORDERED TO THE EUROPEAN CONFLICT

Photo by Paul Thompson

Europe's Crashing Armies

The Intolerable Expense and Growing War Debts—What Does This Great War Mean?
Will Permanent Peace Follow It?

By IRWIN H. EVANS



PERHAPS the world never experienced a greater surprise than during the last week of July, 1914. If ever a parallel did occur in history, it was when the banished Corsican escaped his watchers, and called the French nation to arms.

Every one knows that for more than a score of years, the nations of Europe have gone to the breaking point in equipping themselves for war. As the nations have increased their facilities for destruction, they have proportionately increased the assessments upon all classes; and when they dared demand no more from the toilers, they bonded the future for large sums, and spent them in armament and war equipment.

INCREASING NATIONAL DEBTS

During this period, the national debts were greatly increased, and at the present time the nations are so involved as almost to stagger human calculation. During the decade from 1902 to 1912, a time of almost universal peace, the

leading nations of Europe and the United States increased their national indebtedness \$4,295,000,000. Before the war broke out, the leading powers owed more than \$25,000,000,000.

Some statisticians estimate that the present expense of the nations at war averages \$54,000,000 a day. This does not include the incalculable losses caused by the war's cutting off commerce, manufacturing, and the husbanding and marketing of farm products; nor does it account for cities demolished, and the general waste and destruction occasioned.

NEVER SUCH HORDES OF MEN

Many tell us that we have seen only the beginning of this awful tragedy, and declare that it may continue from one to three years, holding the whole world in its grip, and sweeping armies of young men into the jaws of death. Never since history has recorded the acts of men have such hordes of humanity been massed for any purpose. It is said that the nations already in the conflict have a war

strength of 18,000,000 men, and adding Italy, Japan, and Turkey, of over 20,000,000. These nations can draft another 20,000,000 in case of necessity.

The sea has played an important part in the battles of nations. From the days of ancient Greece to the present time, men have fought upon the water, but the ages never saw such deadly weapons as are now used. Mighty Dreadnoughts and super-Dreadnoughts, clothed with what once was impenetrable steel, and equipped with guns still more powerful, so that no ship which has ever been built could resist them, are mated with deadly submarines that can travel long distances so completely submerged as to make their approach concealed and their attacks as invisible as they are destructive.

The aeroplane, the dirigible, the automobile, the motorcycle, and the bicycle, all have a place in modern warfare. Some of these are now used in war for the first time since the world began, but have become essential in the mobilizing of officers, locating the enemy, and in advance guard work, in the present war.

THE ORIENT HAS PLUNGED IN

The war zone has been extended to the eastern coast of China and Japan. Germany displayed an iron hand in dealing with China after the Boxer uprising. As an indemnity after the murder of some German missionaries and one of her officials in Peking during those sorry days, Germany not only compelled China to pay a large sum of money, but exacted a concession of land in the province of Shantung. Here the Germans settled, and planned to make their port, Kiau-Chau, a second Port Arthur.

After the Russo-Japanese war, Great Britain entered into an alliance with Japan. This alliance was of such a close nature that it enabled the British to withdraw many of their war-ships from the far East to strengthen their navy in the Mediterranean.

For some days, Japan had been mobilizing her army and navy, giving Germany the option of moving her ships from the coast of China, and, by the fifteenth of September, transferring to Japan all her interest in Shantung, without conditions or compensation. This Germany refused to do. She has spent millions in fortifying her port, and many millions more in fostering trade and finding a market for her goods. She has developed a strong carrying caravan con-

necting her country with the East; and now to surrender without compensation means much.

Brazil has made demands upon Germany which may easily involve the South Ameri-

places. All these are the beginning of sorrows." Matt. 24:6-8. And John speaks of the very days in which we live: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18.

These scriptures describe our own times. They are speaking of the end, and of the troublous period just preceding that event. Present-day conditions are God's handwriting on the wall, telling of the impending doom of this fallen world. They "are the beginning of sorrows."

The end is not far, but there will be times of trouble before the very last day, such as the world never saw.

In speaking of the days when "the king of the north" should be driven from his present quarters, with none to help him, the prophet Daniel adds: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

APPLIES IN THESE DAYS

This prophecy applies to the time in which we live, and surely it holds out no promise of a "good time coming" to the earth in its present condition. It is a serious warning for men in the last days to prepare to meet God. It describes the time of trouble, and shows that the last days, reaching down to the very time when the dead are raised, will be full of peril, distress, and perplexity. We are surely living in this time, and all present-day world history indicates, by unmistakable signs, that the end is near.

How do you read the events that are taking place to-day? Do you see in them the beginning of the end of the present order of things, or do you believe in the peace-and-safety cry that all is well, and that the time has come when the nations shall learn war no more?

We are living in the time of the end. These

are the days when God is warning the world of a greater war than this, even the final great battle of Armageddon, in which all the nations of earth will have a part. It is the Christian's privilege to understand, and to escape the day of God's wrath.



Eleven-inch motor-drawn howitzer, with which the Germans have been doing such deadly execution. The effective range of the 136-pound shell of this gun is six and one fourth miles.

Courtesy "Scientific American"

can continent in this struggle. But it is to be greatly desired that our own nation shall keep peace during these most trying times.

WHAT DOES IT ALL MEAN?

Only a few days ago, the world was in comparative peace. No one in this country foresaw the coming conflict. Prosperity was on every hand. Our country was blessed with one of the best seasons, for the raising of crops, in our history. Now, in the short space of a few weeks, the war zone extends over the continent of Europe, with the far East also in the fight.

What does it all mean? Is it a mere happen-so? Is all this war and rumor of war simply an incident, a necessary condition for the growth and prosperity of nations? Or is there a meaning to it all? And is the hand of God seen in it, with the purpose of extending His kingdom and closing the gospel message to mankind?

"AND THE NATIONS WERE ANGRY"

There are many prophecies applying to the



GERMAN RESERVISTS MADE PRISONERS IN ENGLAND

Photo by Paul Thompson

times in which we live that it is well for us to study. Said the Saviour: "And ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers

Peace Talk—But War Has Come

Men Have Without Warrant Prophecied Peace — God's Prophets Have Said the Opposite — Which Is Right?

Armageddon First, Then Eternal Peace

By GEORGE I. BUTLER

ELDER BUTLER has spent his long life in a very active way in promulgating the doctrine that Christ's coming will occur within the generation of men now living. He has been among the most ardent and earnest of those who have sought to show that the people were mistaken who were saying this world will produce a civilization which will extinguish war. He has taught, for half a century, that we are approaching the worst wars of all the ages, and that this earth's history will close in unprecedented scenes of strife. This teaching has not been based on philosophies or mere human theories, but has been founded on the prophetic Word. Present world conditions are a vindication of the soundness of this teaching. EDITOR.

PERHAPS no greater shock to intelligent public opinion ever occurred than that brought about within two or three weeks past by the bursting forth of the war spirit. It has seemed like a tremendous thunder peal from a cloudless sky. The great masses of mankind never dreamed such an event was possible under present conditions.

Within the last decade, the siren song of peace on earth and good will to man, but set to music that is not divine, has been the lullaby of a sleepy world. It has been claimed that our high degree of Christian civilization was such as to make great wars impossible; that the grand commerce of our age, the trade ships going to earth's farthest bounds, the amenities of life everywhere prevailing, the friendliness of nations, the terrible wastefulness of war, the vast debts of great countries, and many other considerations, made war too horrible to think of; that the concentrated wisdom and goodness of the peoples of the world

could never permit any more wars; that the governments formed alliances, made treaties, and all the leading powers of our world entered into agreements to decide their differences by arbitration.

The Hague, in Holland, was chosen as the most suitable place for gathering to discuss the important interests of peace. A great temple of peace was erected, for which millions of dollars were expended. Mr. Carnegie, with other liberal men, furnished the needed funds. The greatest humanitarians and statesmen of the earth participated in these plans and discussions. Various treaties between our government and other nations have already been made in behalf of arbitrating differences. The golden days of peace, which poets have long looked for, seemed assured; and the believers in the doctrine of a temporal millennium were confident that the dove of peace was folding her wings on earth. The long awaited "good time" was soon to be here, if not already come.

Let not any think that we are ridiculing these excellent people, or attributing evil motives to them. Most of them were truly sincere in their designs. They were making great efforts to bring about, by their own strength, that which they much wanted to see,—a glorious age of peace and prosperity in this wicked world of ours.

PEACE MOVEMENT DESCRIBED BY THE PROPHETS

The sure word of prophecy has clearly foretold this movement in behalf of peace and the good times coming. It speaks of a time when "they," the people, will predict a glorious age of

"peace and safety." 1 Thess. 5:3. But in the same text, the Lord says that at this time when the people are saying "Peace and safety," then "sudden destruction" will come upon the very ones who are saying it.

WHAT THE PEOPLE WOULD SAY

That wonderful and eloquent prophet, Isaiah, also speaks of the last days, when "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. . . . And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:3, 4.

The prophet here foretells what the people will say in the last

days. We see they have been saying these very things in the times in which we live. Everywhere we have been hearing them. But the Lord does not say the people are telling the truth. On the contrary, the connection plainly states that they are mistaken.

The prophet Micah tells in substance the same story of what the people will say in the last days. Micah 4:1-7.

THE TRUE CONDITIONS FORETOLD

If the reader desires to know what

the Lord says about the last days, we refer him to the prophecy of Joel 3:9-13: "Prepare war, wake up the mighty men, let all the men of war draw near: let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. . . . Put ye in the sickle, for the harvest is ripe." "The harvest is the end of the world." Matt. 13:39.

From these scriptures, we learn that just previous to Christ's second coming, there will be predictions of peace and safety, hopes of the conversion of the world and ages of worldly prosperity, when wars will cease; while the sure word of prophecy states the very opposite.

What are we actually beholding in this tremendous crisis?—The breaking out of what we have every reason to believe will be the most terrible war that has ever occurred in this world. The highest authorities tell us that at least twenty millions of the best-trained soldiers ever seen will, with the deadliest weapons known, seek in every way possible to destroy one another.

RESIST TO THE LAST MAN AND BEAST

The manifesto of Emperor William, published August 7, says: "Since the foundation of the German Empire, it has been for forty-three years the object of the efforts of myself and my ancestors to preserve the peace of the world, and to advance by peaceful means our vigorous development. Our adversaries, however, are jealous of the success of our work; and there has been latent hostility to the east and the west, and beyond the seas.

(Continued on page 9)



Photo by Paul Thompson

BIRD'S-EYE VIEW OF THE CITY OF BRUSSELS, THE DESTRUCTION OF WHICH HAS BEEN THREATENED

Heart Service for Others

The Test of the Well-to-Do in Caring for the Poor — The Fatherless, the Widow, and the Aged Demand Our Sympathy

By MRS. E. G. WHITE



"AS we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

In a special sense, Christ has laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every church. They are always to be among us, and He places upon the members of the church a personal responsibility to care for them.

THE CHURCH AS A TRUE FAMILY

As the members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is the "household of faith" to care for its needy and helpless ones. Upon no consideration are these to be passed by.

WIDOWS AND ORPHANS

The widow and the fatherless are the objects of the Lord's special care.

"A Father of the fatherless, and a Judge of the widows, Is God in His holy habitation." Ps. 68:5.

"Thy Maker is thy husband; Jehovah of hosts is His name: And the Holy One of Israel is thy Redeemer; The God of the whole earth shall He be called."

Isa. 54:5. R. V.

"Leave thy fatherless children, I will preserve them alive; And let thy widows trust in Me." Jer. 49:11.

Many a father, when called upon to part from his loved ones, has died resting in faith upon God's promise to care for them.

NOT BY A MIRACLE FROM HEAVEN

The Lord provides for the widow and the fatherless, not by a miracle in sending manna from heaven, not by sending ravens to bring them food; but by a miracle upon human hearts, expelling selfishness, and unsealing the fountains of Christlike love. The afflicted and bereaved ones He commits to His followers as a precious trust. They have the very strongest claim upon our sympathy.

In homes supplied with life's comforts, in bins and granaries filled with the yield of abundant harvests, in warehouses stocked

with the products of the loom, and vaults stored with gold and silver, God has supplied means for the sustenance of these needy ones. He calls upon us to be channels of His bounty.

BEARING A DOUBLE BURDEN

Many a widowed mother with her fatherless children is bravely striving to bear her double burden, often toiling far beyond her strength in order to keep her little ones with

tangible help. God calls upon us to supply to these children, so far as we can, the want of a father's care. Instead of standing aloof, complaining of their faults, and of the trouble they may cause, help them in every way possible. Seek to aid the care-worn mother. Lighten her burdens.

OPEN HEART AND HOME TO THEM

Then there are the multitudes of children who have been wholly deprived of the guidance of parents and the subduing influence of a Christian home. Let Christians open their hearts and homes to these helpless ones. The work that God has committed to them as an individual duty should not be turned over to some benevolent institution, or left to the chances of the world's charity. If the children have no relatives able to give them care, let the members of the church provide homes for them. He who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home.

BETTER THAN DUMB PETS

Many who have no children of their own could do a good work in caring for the children of others. Instead of giving attention to pets, lavishing affection upon dumb animals, let them give their attention to little children, whose characters they may fashion after the divine similitude. Place your love upon the homeless members of the human family. See how many of these children you can bring up in the nurture and admonition of the Lord. Many would thus be greatly benefited themselves.

VALUE THE HELP OF THE AGED

The aged also need the helpful influences of the family. In the home of brethren and sisters in Christ can most nearly be made up to them the loss of their own home. If encouraged to share in the interests and occupations of the household, it will help them to feel that their usefulness is not at an end. Make them feel that their help is valued, that there is something yet for them to do in ministering to others, and it will cheer their hearts, and give interest to their lives.

So far as possible let those whose whitening heads and failing steps show that they are drawing near to the grave remain among friends and familiar associations. Let them worship among those whom they have known and loved. Let them be cared for by loving and tender hands.

The presence in our homes of one of these helpless ones is a precious opportunity to cooperate with Christ in His ministry of mercy and to develop traits of character like

The City of God

By L. D. SANTEE

"Glorious things are spoken of thee, O city of God." Ps. 87:3.

I THINK with delight of the city of God,
Where sorrow ne'er enters, and sin never trod.
Its wondrous foundations are rainbows unrolled.
Its walls are of jasper, its streets of pure gold.
Its pavements shall echo with cadence so sweet,
To the rapturous march of the glorified feet.
'Tis the rest for the weary, where troubles all cease,
Where the angels draw near on the white wings of peace.

There are moments, I think, when the spirit receives
Pure thoughts from above on its unwritten leaves,
When the depths of the soul for a moment unclose,
Like leaves from the innermost heart of the rose.
And such is the spirit that woos me to-day
From the grossness of earth to the home far away;
And fancy soars up on her beautiful wings,
Where the tree of life bends, and where sweet blossoms spring.

I am weary of toil. I am weary of pain.
But not long will the days of my waiting remain;
For I know that the moments and hours, as they go,
But shorten the time I shall linger below.
And the thought of all others, to me the most dear,
Is the blessed assurance, "The city is near."
And ever this thought all my being enfolds,
I shall walk with the ransomed on pavements of gold.

I shall share in a gladness that tongue never told,
When the Shepherd shall gather the lambs to His fold,
And voices familiar, sweet voices I've loved,
Shall join in the anthems of praises above.
I shall clasp their dear forms, I shall look into eyes
That shall smile into mine with a wondrous surprise,
In the city of light, that fair city above.
I shall meet, I shall greet the dear friends that I love.



her, and to provide for their needs. Little time has she for their training and instruction, little opportunity to surround them with influences that would brighten their lives. She needs encouragement, sympathy, and

His. There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. Those whose hold on life is weakening, need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old. Above all, they need to learn the lesson of unselfish ministry. The presence of one in need of sympathy and forbearance and self-sacrificing love would be to many a household a priceless blessing. It would sweeten and refine the home life, and call forth in old and young those Christlike graces that would make them beautiful with a divine beauty, and rich in heaven's imperishable treasure.

A TEST OF CHARACTER

"Ye have the poor with you always," Christ said, "and whosoever ye will ye may do them good." Mark 14:7. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love.

Is the Catholic Church the Successor?

"The True Church in Both Testaments"—The Catholic and the Protestant Bible Teach the Same Thing

By T. E. BOWEN

IN *Our Sunday Visitor* (Roman Catholic), published at Huntington, Indiana, in its issue of July 26, 1914, under the title "The True Church in Both Testaments," the Rev. Joseph A. Berne makes an effort to show that the Catholic Church is the rightful offspring of the true church of the Old Testament, and he purports to do so "according to the Protestant Bible." The attempt is to show how the priestly service of the Catholic Church is the rightful successor on earth of priestly services of old, and hence is of divine origin.

THE SCRIPTURES QUOTED BY THE PRIEST

The reader may be interested to know what scriptures are set forth from the Protestant Bible to prove this claim. So we quote:

"The first covenant had also ordinances of divine service, and a worldly sanctuary." Heb. 9:1.

"Then: The new covenant has also ordinances of divine service and a worldly sanctuary."

"WORLDLY SANCTUARY COPIED AFTER THE HEAVENLY PATTERN"

"Old Testament"

"See . . . that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5.

"All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." 1 Chron. 28:19.

"Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel." Eze. 40:4.

"New Testament"

"We serve [in the Protestant Bible, also in the Catholic Bible, it reads "Who serve" instead of "We serve"] unto the example and shadow of heavenly things, as Moses was admonished of God." Heb. 8:5.

"Holy places made with hands are the figures of the true." Heb. 9:24.

"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born." Heb. 12:22, 23.

Following these scriptures, other scriptures are quoted from the Old Testament, showing heavenly manifestations of the acceptance of the tabernacle set up by Moses. But when it comes to the New Testament, only the scriptures can be cited which show the divine manifestations at Jesus' birth, the angels appearing to the shepherds, the star in the east, the transfiguration on the mount, and the descent of the Holy Spirit on Pentecost; all of which, as any one can see at a glance, wholly comes short of proving the assertions made in the opening premise regarding a worldly sanctuary on earth after Christ's death and resurrection.

THE CENTER AND PITH OF THE GOSPEL

This question raised by the Catholic priest is the very center and pith of the gospel; and instead of these scriptures proving what this man is attempting to prove by them, they prove the exact opposite, and forever sound the death knell of this whole system of a worldly sanctuary, its priesthood, etc., with all its rituals of service, this side the cross.

The apostle Paul, in his masterly argument to his Hebrew brethren, proves that God established their sanctuary service when He commanded Moses to build the tabernacle in the wilderness. He goes over it minutely, knowing that in doing so he raises no prejudice in their minds; for every true Israelite believed all this within his soul. But what was all this argument leading up to? What is the scheme of the whole book or letter? Was it that this tabernacle back there, with its offerings, its priesthood, its daily and yearly round of service, was typical of another such order to be established by Christ on earth?—Ah, no! The grand climax of it all is to prove that this earthly service simply served to the example and shadow of the heavenly service, which Jesus, our High Priest, entered upon when He ascended up on high.

The statement that "the first covenant had also ordinances of divine service, and a worldly sanctuary," is a correct quotation from the Protestant Bible; while the assertion and deduction of this priest, that "the new covenant has also ordinances of divine service and a worldly sanctuary," is not found in the Protestant Bible at all, nor in any other version. We do not suppose for a moment that he thought so, as no quotation marks are given, and no reference; but his readers, not having such a book as the Protestant Bible, and not being always keen on quotation marks, might innocently infer it to be a text.

Christ is the center of the Bible. Salvation came to sinners in olden time, as now, through faith in the Son of God. Christ is in the Old Testament as truly as in the New. Luke 24:17-26. The Old Testament exalts the Christ to come, while the New Testament exalts the Christ that has come, and who is coming again the second time. The salvation of men depends upon knowing and following Him, in His work, His ministry, whether that be on earth or in heaven. As Moses lifted up the serpent in the wilderness, and persons were healed of the serpents' poison by looking to that, so Christ is now lifted up, that sin's sting may be healed by looking to Him.

WHERE DOES CHRIST MINISTER?

Now the vital question is, since Christ is through with the earthly sanctuary, where does He now minister,—on earth, or in heaven? If on earth, the papal arrangement might be right. If in heaven, it is all wrong, and consequently not of divine origin. To prove this, let us go to this same chapter in Hebrews from which this quotation is taken from the Protestant Bible, and read from the Catholic version itself, upon this very important subject. Verses 2-7 go on outlining the regular service of the priests in the earthly sanctuary, concerning which every Hebrew was conversant. There we read:

"The Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing. Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and drinks, and divers washings, and justices of the flesh laid on them until the time of correction." Heb. 9:8-10.

All this service was typical simply of the true that was to come. All this was leading up to the coming of the Messiah, getting the church ready for the true divine service Christ was to enter upon Himself in heaven, after His passion, to be based upon the merits of His own precious blood.

But to go on, still reading from the Douay (Catholic) version:

"But Christ, being come an High Priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats, or of calves, but by His own blood, entered once into the holies, having obtained eternal redemption." Verses 11, 12.

And where is this holy place not made with human hands, of which the apostle is speaking? This quotation says it is not here, where hands of this earth, this creation, can build tabernacles. It is a greater than any of these, even than that made by Solomon, into which Christ Jesus, glorified, now enters.

But to settle this still more surely, let us turn back to chapter 8, still reading from the Catholic Bible: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of majesty IN THE HEAVENS [capitals ours], a minister of the holies, and of the true tabernacle, which the *Lord hath pitched, and not man* [italics ours]."

NOT ON EARTH

Forever, then, this settles it, as to *where* the services are carried on under the *new* covenant. The Catholic Bible, as well as the other translations, says they are carried on in *heaven*, by Christ *Himself*, and *not* on earth by man.

Roman Catholic priests are men. They are also on earth. Hence, according to this word of God, it is impossible for them to act as the priests for Christ, in any sense whatever, as did the priests in Aaron's time and on down to the cross. Jesus' work was then connected with this earthly tabernacle. He Himself dwelt in the holy of holies in the visible Shekinah of glory. But not so now. He ministers *in heaven*.

It is very evident, therefore, that this priest who opens the Protestant Bible to Hebrews 9 to try to prove that the Catholic Church is a divine successor of the Israelitish church established by God in the wilderness at Sinai, with its divine services, has opened at the wrong place, neither has he read very carefully his own Bible. The writer of Hebrews proves conclusively that the divine services of the earthly tabernacle closed forever on earth the very day Jesus, the true Sacrifice, expired on the cross; and that thereafter, so long as the gospel continues, and men receive the forgiveness of sins, services are transferred to heaven, where Jesus ministers in the tabernacle not pitched by man, of which the former, earthly tabernacle was an *exact pattern*.

IT WAS FORETOLD

It is very interesting to note that this very thing, this putting the earthly in place of the heavenly, has been foretold by the prophet. Suppose we read this also out of the Catholic Bible. It is found in Dan. 8:9-12: "Out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength. And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them. And it was magnified even to the Prince of the strength: and it took away from Him [the Prince, Jesus] the continual sacrifice [which He was carrying on in heaven], and cast down the place of His sanctuary. And strength was given Him against the continual sacrifice because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper."

Here is foretold exactly all this,—the turning aside of the attention of the people from Christ—the "strength of heaven," or the "Prince of the host," as rendered in the King James Version—who is ministering as man's High Priest in heaven, to an *earthly* service, to earthly priests, and to an earthly sacrifice in the hands of these priests—the mass.

That which interested Daniel was to know how long this perversion of the truth would be permitted to go on. In his hearing, two

angels talked it over. Here is what they said. We still read from the Catholic Bible:

"And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary [the true tabernacle, not pitched by man, in heaven], and the strength [Christ Jesus, its Priest] be trodden under foot? And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed." Dan. 8:9-14.

This longest prophetic period mentioned in the Bible ended in 1844. It is a very remarkable truth that at just this time exactly, light upon this whole perversion of the sanctuary service burst in upon the minds of many devout Christians. A door, so to speak, was opened, and some by faith entered with Jesus into it. This beautiful truth that is given us in Hebrews they saw,—that Jesus was their High Priest, ministering for them in heaven. This light has been flooding the world ever since, in increasingly steady rays. Men have tried to shut this door which Jesus Himself opened, but have been unable to do so. And to-day it is salvation to look to Him there, rather than to look for cleansing from sin to any man here on earth.

YOUR HOUSE LEFT DESOLATE

As Jesus left the temple the last time, He said, "Behold, your house is left unto you desolate." Matt. 23:38. The hour He perished upon the cross, the veil of this same earthly temple, separating the holy from the most holy, was by unseen hands rent asunder. "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matt. 27:50, 51. Forty days after His resurrection, Jesus ascended to heaven, and the disciples saw Him go. Acts 1:1-8. Ten days after this, He began His ministry in the true tabernacle *in heaven*, of which the earthly was an exact pattern; and on that very day He sent down the Holy Ghost upon the disciples, "this signifying, that the way into the holiest of all" was now made manifest, superseding all Jewish earthly sacrifices, as well as all priestly services on earth by any one else.

The invitation to all sinners now is, to come to Him. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace [by faith], that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Let us do it. Jesus ever lives, and so needs no successor as priest. According to His own word, we down here are brethren of His, servants, meekly to follow in His footsteps and do His will.

"THE most common manifestation of the sin against the Holy Spirit, is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit."

At the Name of Jesus

Showing Mercy and Kindness—He Forgives Sins, and Fits Us for the Joys of Eternity—The Songs of Triumph

By FRANCIS MONROE BURG

"THE law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

The name announced before the birth of Bethlehem's Babe was *Jesus*: "And thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

THE ONLY NAME

"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.

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,—
Jesus, blessed Jesus."

The disposition to forgive an offender and to extend mercy toward an enemy, to love those who have done us a wrong, and to do them good, is the highest and most charming grace that can be exhibited. He was called *Jesus* because "He shall save His people from their sins,"—because of His disposition to forgive sins, and to do good toward His enemies. In this is His claim to recognition as the One whom God sent, and who came to reconcile the world to God again. "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5:19.

SHOWING MERCY AND KINDNESS

The disposition to show mercy toward the sinful and erring is the characteristic of Jehovah which distinguishes Him from all the gods that claim the recognition and the devotion of men. Says the psalmist: "For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon Thee: for Thou wilt answer me. Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous things: Thou art God alone." Ps. 86:5-10.

PARDONING INIQUITY

Micah exclaimed: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Chapter 7:18.

Moses declared the name of Jehovah when he said, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

PEACE AND GOOD WILL

So when the Child was born who was called *Jesus*, an angel choir came down from
(Continued on page 9)

May Sell Ice-Cream—Crime to Sell Bread

Liberty-Demolishing Law Proposed by the Initiative in California—Would Make Us Criminals for Doing Useful Works on Sunday

By WILLIAM MAYHEW HEALEY



LIBERTY and equal rights, so long enjoyed in California, are threatened with destruction by two initiative measures to be voted on at the general election November 3, 1914. One of these measures is entitled "An act to provide for one day in seven as a day of rest." Subsections 3 and 4 of section 2 of this measure declare that it shall be unlawful on Sunday to keep open any store or place of business where goods or any property is offered for sale, or to sell or offer for sale any property on Sunday; and forbid labor for profit on Sunday in any mine, mill, factory, bakeshop, workshop, studio, or other similar place of business or work.

Section 3 imposes a penalty, for violation of the act, of "not less than ten dollars nor more than two hundred dollars," or imprisonment "in the county jail not to exceed thirty days, and upon each subsequent conviction, both said fine and imprisonment."

A LIST OF EXEMPTIONS

There is given in section 2 a long list of exemptions from the penalties of the proposed law, because they are "works of necessity." Among these exemptions are "hotels, boarding-houses, restaurants, lunch stands, cafes, and work incidental thereto; ice-cream parlors"; "sports, theaters, and amusements"; the preparation and sale of Sunday newspapers; "the sale and delivery of milk or cream, and unavoidable work in making cheese or butter." It exempts all railways, and every public utility, with every kind of transportation, and the use of water in mining or irrigating where the flow is not continuous.

The following exemption is made under *k*: "And provided, further, that the above subsections numbered 3 and 4 do not apply to any person who is a *member of a religious society which observes some other day than Sunday* as its day of worship, and who *actually keeps his place of business or occupation closed and does not work* for gain or wages upon said *day of worship*."

This measure proposes to establish Sunday by law as the day of rest and worship, and to enforce it upon the people by fines and imprisonment.

UNDER STRICT RULES AND REGULATIONS

Any person desiring to keep any other day is only *permitted* to do so under strict rules and regulations that are *not* imposed upon *Sunday keepers*. His day having no *legal* standing, like Sunday, he has no protection from the annoyance and encroachment of others upon his rest. *He is denied the right of individual choice of a rest day, but is compelled to accept some day that others have accepted in sufficient numbers to form a society, of which he must be a member.* He is positively forbidden to do any work for "gain or wages" on the day which he observes, while the Sunday keeper is allowed to labor on his chosen day of rest in a large number of industries as "works of necessity." If the Sunday keeper may sell ice-cream or conduct a theater on Sunday as "works of necessity," why should not the person who observes some other day have the same legal right to perform any of the "works of necessity" named above for gain or wages on the day of his choosing, provided he shall desire so to do?

All these discriminations in favor of Sunday keepers are violations of the constitution of the state of California, which

declares that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this state." (Article I, section 4, constitution of California.)

WOULD DESTROY OUR RIGHTS

To change this article of our constitution, or to override its plain declaration of liberty, would be to destroy the rights of the citizen guaranteed by the fundamental principles upon which our government is founded.

The supreme court of California has decided that "the enforced observance of a day held sacred by one of the sects is a discrimination in favor of that sect, and a violation of the freedom of the others." (Volume 9, page 502, California Reports.)

The injustice of this proposed law is proved by the large number of exemptions which its advocates are compelled to make. The law, being of itself a violation of the principles of justice, can have no just application to any person or thing, because an unjust law can have no just application. If a *daily* paper has a right to be published and sold on Sunday, a *weekly* or *triweekly* is entitled to the same right. This measure gives special privilege to the daily publication.

This proposed law allows theatrical managers and performers to *work for gain on Sunday*, and sends a man to *jail* for doing *useful* work.

MAY SELL ICE-CREAM, BUT NOT BREAD

The *sale of ice-cream* on Sunday is made *legal*; and by the same law, a person is declared a *criminal* if he opens his *bakeshop* on the same day to sell a *loaf of bread*.

The *lunch stand* is allowed to sell *food all day Sunday*, while the *grocer* may be fined \$200 for opening his store to *sell a nickel's worth of crackers*.

ALSO AN EIGHT HOUR LAW

Section 2, subsections 1 and 2, of this proposed law, forbid hiring or being hired to labor "more than six days in any calendar week of seven days." Subsection 4 contains an exemption to this as follows: "And provided that the above subsections numbered 1 and 2 do not apply to any person whose total hours of labor during seven consecutive days do not exceed forty-eight hours."

This exemption allows labor on every day of the week, provided the total hours do not exceed forty-eight in seven consecutive days. This would conflict with another proposed measure, on the ballot, which allows but eight hours of labor in *any one day*. It also utterly destroys the provision demanding Sunday rest.

INTERFERES WITH NATURAL RIGHTS

This proposed law regulating the free citizen's private affairs of labor and rest, is an unwarranted interference with natural human rights and personal liberty, depriving him of his God-given freedom to the use of his own time and the choice of his own religion.

It deals with free men and women as though they were convicts, slaves, or wards of the state. With equal propriety the law could determine when and what a person should eat, and fix the time to retire at night and rise in the morning.

Both the "eight hour" and the "rest day" measure would subject employers to constant loss, vexation, and annoyance. Especially would this be true in agricultural industries, which totaled \$371,000,000 last year in California.

It is practically impossible for the farmer, the dairyman, and the fruit grower to bring their work into any exact number of hours each day or week. The provisions of "necessity" and

"emergency" are subject to a wide range of interpretation and opinions.

The farmer or fruit grower, fearing rain, may work his help over legal time as an "emergency," while the complainant or prosecutor swears there was no rain and no "emergency."

INCONSISTENT WITH ITSELF

Like all Sunday and religio-civil laws, this measure is inimical to justice, inconsistent with itself, and contrary to every true American and Christian principle of equality and liberty.

This proposed law, in section 4, makes it the "special duty" of officers of the law to prosecute without actual proof of the violation of the law, but on "credible information," or — still worse — on "reasonable cause to believe that there has been any such violation." Of course it is for the informer to decide what is a "reasonable cause to believe."

The discriminations of this proposed law open the way for "busybodies in other men's matters" to establish a system of espionage upon those who observe some other day than Sunday. Besides this, every vote for this proposed Sunday measure is a vote for an eight hour law in disguised form. Then vote against all these unjust, meddlesome, mischief-making propositions, and leave all free to contract their own time of work, to determine their own days and hours of rest, and to choose their own religion.

The Making of the Sabbath

For Whom Was It Made? — Designed to Keep
the Creator in Mind — A Definite
Day Set Apart

By WILLIAM COVERT

IN order to understand the Sabbath question, it is necessary to know the reasons upon which it is based, and the purpose which it is intended to serve. Who is responsible for its existence, and who will be benefited by keeping it? Is it local in its character, or does it cover an extended field? When did its history begin, and when if ever will it end?

Christ, the Lord of the Sabbath, said: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

MEANING OF THE WORD "SABBATH"

The primary significance of the word "Sabbath" is *rest*. In the Bible, the word "Sabbath" relates to a consecrated period of rest after work is done; and according to the Scriptural record, the Sabbath is coeval with our earth. Then the Sabbath was the period of one day of rest immediately following the six days' work of creation. This order of events made it the seventh day. And every succeeding seventh day thereafter was to be the Sabbath of the Lord.

The first reference to the Sabbath day in the Bible says: "On the seventh day God ended His work which He had made; . . . and God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

God was in creation, making the world for man (see Ps. 115:16); and it was necessary,

for man's highest good, that he should know God. Man was made in the image of God, and placed over God's works (Gen. 1:26), to preside in the field where he was created. But he could not carry out this purpose until he knew God and understood His purpose. So the Sabbath was made for him, and given as a keepsake, to serve as a memorial of what God was to him. For this reason, God said to man: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." "For it is a sign between Me and you; . . . that ye may know that I am the Lord that doth sanctify you." Eze. 20:20; Ex. 31:13.

THE SABBATH DAY SANCTIFIED

It has been seen that the seventh day was blessed and sanctified, and every fair-minded reader knows that this was done in connection with the creation of our world. It was then that the foundation upon which the Sabbath rests was laid; and the blessing and sanctification of the rest day set it apart for man, to be used as holy time. These were the acts by which the Sabbath was made.

To sanctify a day is to set that day apart for a sacred use. The word "sanctify," as defined by Webster, is given thus: "Sanctify — to separate, set apart, or appoint, to a holy, sacred, or religious use." "Sanctified — made holy, consecrated, set apart for sacred service."

"God blessed the seventh day, and sanctified it." Gen. 2:3.

As the Sabbath was made for man, and the making of it involved its appointment to a holy or religious use, certainly God, in the very act of making the Sabbath, gave Adam definite instruction as to its significance, and the proper manner of observing it.

Adam and Eve were the only members of the family of man on the earth when the Sabbath was made; and as it was made for man, it could not be said to have been made until Adam had received the appointment, and the reasons for the observance of the Sabbath.

THE SABBATH LAW

When Israel was called out of Egypt, to be instructed and commissioned for the Lord's work, they were assembled around Sinai, to hear God in audible voice proclaim His law. Then upon the subject of the Sabbath He said: "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: 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: for 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 Sabbath day, and hallowed it." Ex. 20:8-11.

THE SABBATH WAS A DEFINITE DAY SANCTIFIED

The first division of time is the day. This division is registered by the revolution of the earth. The next division is that of the week, which consists of seven revolutions of the earth. These revolutions are unalterably fixed with reference to the unchangeable order of the worlds that compose the material universe. As each week is bound off by the holy rest day, the Sabbath becomes a basis for keeping time. There was a precise

time when the earth was started on its round, a moment when God set it going, and at that moment the count began, and thus man's history had its birth.

Earth's first revolution made the first day of creation week. Thus God proceeded with the work of creation for six days. Then came the day of rest, which completed the week.

BECAUSE THE LORD HIMSELF RESTED

It is this rest day which God says is the Sabbath day, and this is the Sabbath which Christ says was made for man. It was made out of the seventh day, made to be the Sabbath because the Lord Himself rested upon it from the work of creation. It became the Lord's blessed rest day. His resting did not come because of relaxation from labor, but from a refreshing joy that He experienced in beholding His works. This blessed refreshing He put in the holy day, to bless those who keep it holy. Thus in the sacred observance of the holy day, God's people find joy. They "call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:13. They honor God by not doing their own ways, nor finding their own pleasure, nor speaking their own words. Yes, they find a holier, sweeter joy in the Holy Spirit by communing with God, through a sanctified mind, on the sanctified day, than can be found by secular employment.

A HISTORY WAS NECESSARY

By remembering the Sabbath day, to keep it holy, man has been prompted in keeping the record of time, as days, weeks, months, and years have come and gone. Referring to the keeping of records, God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Gen. 1:14. It was necessary for God to give Adam a history of how the world came into being, and of how and why man came upon the stage of action. He needed this information in order that he could properly proceed with the record of time and its infillings. He needed it, too, that he might know the place he is to fill in God's infinite purpose.

But suppose the Lord had omitted to make the Sabbath for man, and had simply placed him here without any record or history of himself. What kind of account could he have given to the world of his genesis? In such a case, the man would have been left to guess at his origin. Many even now refuse to believe the Bible account of creation, and proceed to search for the genealogy of our race through an evolutionary process of some kind.

Those who reject the dignified and beautiful account of our origin as written by Moses, usually adopt the speculations of pantheism, Buddhism, polytheism, demonism, fetishism, spiritualism, ancestorism, or some of their allied sophistries.

MAN WAS FULLY TAUGHT

But the blessed Father did not fail to educate His offspring. Therefore man in the beginning was fully taught as to how he came into being. He was also told about God's purpose in placing him here.

God Himself united the newly created pair in holy bonds, and put His divine blessing upon them. He then taught them about

divine worship, and their kingly relation to the things on the earth. The Sabbath was made their delight (Isa. 58:13), because it was a sign of the wisdom which the Creator possessed that enabled Him to make the heavens and the earth (Jer. 51:15), and an index of the power by which He upholds and keeps all things that He made. Isa. 40:26; Heb. 1:3.

When the significance of the Sabbath is well understood, and the precepts enjoining it are tenderly and devoutly observed by any man, he will not worship any false god, nor depart from the way of truth.

Peace Talk—But War Has Come

(Continued from page 3)

This has been borne by us till now, as we were aware of our responsibility and of our power. Now, however, these adversaries wish to humiliate us, asking that we should look on with folded arms, and watch our enemies preparing themselves for the coming attack. They will not suffer that we maintain our resolute fidelity to our ally, who is fighting for her position as a great power, and with whose humiliation our power and honor would equally be lost.

"So the sword must decide. In the midst of perfect peace, the enemy surprises. Therefore, to arms! Any dallying and temporizing would be to betray the Fatherland. To be or not to be is the question for the empire which our fathers founded. We shall resist to the last breath of man and horse, and we shall fight out the struggle even against a world of enemies. Never has Germany been subdued when she was united. Forward, with God, who will be with us as with our ancestors!"

THE WAR STORM BREAKS

Austria-Hungary declared war against Serbia. War was declared against Russia. Germany marched her forces into Belgium, a neutral state, which France and England were forced to defend. Thus nearly all the great powers of Europe are involved.

Italy has declared her neutrality, but it is doubtful if she can maintain it. The spirit of war is in the air. Fighting, slaying, blood-shedding, and every kind of horror may be expected.

War students believe that Germany will invade France with as many as nine hundred thousand men. It is averred that the kaiser has the greatest fighting machine that ever existed on this earth. His manifesto declares he will never cease his efforts, till the last man and horse succumb. The war, then, must become the most terrible ever seen.

IT IS NOT ARMAGEDDON

It is not Armageddon, for that last battle will not take place till most of the seven last plagues have fallen, after probation has closed; but this very likely is the forerunner of it, and leads up to it.

One feature of this struggle is of great interest,—the evidence of quick and thorough changes that can and do come over all the nations of the earth, when all thoughts seemed settled for long-continued tranquility. Where all seemed to be solid for peace, we find a state of bitter hatred, war, and bloodshed. It was but a matter of a few days till this great change occurred.

We quote in part from the Springfield

Republican of August 6 an editorial headed "War Madness": "Is war a craze which periodically sweeps over peoples, a contagion like witchcraft, or the dance mania? It sometimes seems so. Such a popular fury for fighting as appears to pervade Europe just now, has the aspect of demoniacal possession. When a mob is crazed by war bulletins, one might as well argue with the Gadarene swine. The steeper the precipice, the more furiously the infatuated crowd rushes for it."

How little any one can tell what poor man will do, when left to himself! Reason loses its sway; madness rules the hour; Satan rides on the crest of the warlike waves. General Sherman said war was hell. Surely hell rules the minds and hearts under such conditions.

HAVE SAID WARS ARE COMING

Seventh-day Adventists have for about seventy years been teaching untiringly that terrible wars were surely coming. Behold, they are here. The public mind stands aghast at the awful spectacle.

The German emperor says he will fight till the last man or horse gives out. What horoscope is now presented? Evidently the great time of trouble, such as never was since there was a nation, is commencing. Men of highest standing declare this will be the greatest war ever seen on this earth. Everything looks like it. Twenty million soldiers, the best-armed of any that ever fought a battle, are killing their fellow men by the hundred thousand, fighting like devils in their madness.

BE READY FOR THE SUPREME EVENT

Surely it is a time for every lover of Christ and of peace to pray much, be fully consecrated to God; with sins confessed, and faith ruling in every heart, waiting for the trumpet to sound. None but those who believe the predictions of God's holy book, can tell what will happen.

Let us look up, lift up our heads. The end for which we have long looked, draws very nigh. Soon we shall be able to say, "Lo, this is our God; we have waited for Him, and He will save us."

No Benefit to Labor

THERE is no other industry in the land which returns so little to labor as the liquor industries. The profits in this business are something enormous, as is well known to every one, and the workers in the business receive only a very small portion of the retail price. The immense profit goes to the owners of breweries and distilleries, and the saloon-keepers.

None of their circulars defend the drinking habit. None of them tell you that your health and intelligence will be made better by drinking.

Why?

Because they know that there is no defense that can be made along that line. Every man who drinks has himself many times cursed the day that he began the habit. —*Pasadena's Board of Labor, "Address to the Members of Organized Labor."*

"Some men shout their convictions so as to silence their consciences."

At the Name of Jesus

(Continued from page 6)

heaven and sang over the plains of Judea, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14. That wonderful song, which broke the stillness of the freighted night, has reverberated throughout the vast creation of God, showing that One alone among all the gods can claim the reverence and devotion of men,—the One whose attitude toward His creatures is one of devotion, of love and good will.

The story of His goodness in the everlasting gospel has led many to repentance, and will continue to win the love and devotion of men till a host as numberless as the sands of the sea shall join with David, one of the chief of sinners, who was saved by His grace, to tell the story of His goodness and His mercy "throughout all generations." "I will sing of the mercies of the Lord forever: with my mouth will I make known Thy faithfulness to all generations." Ps. 89:1.

ENDLESS SONGS OF GRATITUDE

In all the eternal years, those who have been forgiven by His grace, and who have tasted of His mercy and goodness in the forgiveness of sins, will give vent in endless song to their gratitude to Him who purchased their redemption at infinite cost. "God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:4-7.

A VISION OF THE GREAT HOST

A vision of that great host of the redeemed, singing their song of praise, was given to the seer of Patmos: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:11-13.

May the readers of this paper become acquainted with Him who is called Jesus, who "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We should seek for the "spirit of wisdom and revelation in the knowledge of Him." Eph. 1:17. It is not enough to know of Him historically, nor will it avail for us to have a mere theological belief in Him. No one is acquainted with Jesus who does not know Him in an experimental way as a Saviour from sin and its power. To such a person, He is the chiefest among ten thousand, and the One altogether lovely.

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EUROPEAN WAR AND ITS OUTCOME

Speculations Concerning It — Praying for Success in Battle — Mark Twain's Satire on Such Prayers

SPECULATION is rife on every hand regarding the war prospects. Every move by the Germans and the Austrians on one side, and of the allies on the other, is watched with the keenest interest. Newspaper opinion is freely delivered, to become the burden of animated discussion. Some even go so far as to predict the prospective outcome of the whole affair, among the most prominent of which is the *Independent*, of New York.

In an editorial of its August 24 number, that journal undertakes to tell what would result were Germany to capture Paris. In that case, it sees Serbia and Montenegro annexed to Austria, Poland becoming a part of Germany, etc. But if, on the other hand, the allies should succeed in winning against Germany, then Alsace and Lorraine would be returned to France, the German colonies in Africa would be taken over by France and England, and so on.

The writer then draws an illustrative conclusion after this fashion: Inasmuch as the defeat of France in 1870 transformed that country into a republic, so with Germany's defeat that country would follow the same course, and draw all the minor nations after her to form a galaxy of republics, wherein all the civilized world will be governed by the people, in a long drawn out peace, to grow into the kingdom of heaven.

This is a masterpiece of beautiful theory which many would fain cherish. But the trend of human frailties, in the avenues of jealousy and selfish ambition, would forbid all this unless the rank and file of all these nations would first yield their hearts to the control of Christlike gentleness, by which alone any person or nation may be made great. Besides all this, the prophetic Word points out that the closing days of this world's history will be marked by emphasized evil, which will make the times perilous. After enumerating the eighteen prominent vicious characteristics of these days, such as blaspheming, fierceness, truce-breaking, being traitors, etc., the apostle adds that the people possessing these will have a form of godliness, but deny the power thereof.

It would be folly to deny that we of the present generation have fallen upon just such times as these. In fact, it is just these characteristics — truce-breaking, fierceness, and the like — which have fostered the spirit in Europe that brought on the present bloody conflict. It is well known that the emperor of Germany

is a professed Christian, and a preacher of righteousness as well. And yet he calls others who are also members of the professed church of Christ, to do battle, and kill their fellow men who are also professing Christians, in order to sustain national distinction.

He, as other great war generals have done, prays to God for success in battle — that is, in killing the enemies of his government. But such a prayer really means, in the face of the daily news, what was implied in a supposed war prayer said to have been written by Mark Twain not long before his death, a portion of which was as follows:

"O Lord, help us to tear the soldiers of the foe to bloody shreds with our shells. Help us to cover their smiling fields with the pale forms of their patriot dead. Help us to lay waste their humble homes with a hurricane of fire. Help us to wring the hearts of their unoffending widows with unavailing grief. Blast their hopes, blight their lives, water their way with their tears."

Mark Twain refrained from publishing this prayer, because he was told by his friends that it would be sacrilege. But is it sacrilege to mention such things when they are implied in any prayer for war victory? Would it not be well for all to remember these awful things when the war spirit is rife?

Not long ago the Los Angeles *Tribune* printed some lines, a few of which are here reproduced as a proper sentiment to cherish in view of the direful conditions now prevailing in Europe:

"All Europe trembles 'neath the tread of marching feet.

The clank of sword and spur, and din of martial music, fills the air.

A sad and fearful murmur rises from the troubled earth,

And heaven seems black to hearts in dire despair.

What means this awful, grim display of serried ranks in untold numbers marshaling now?

Is God preparing for that day when sinful man before His throne must bow?

O God, Thy righteous wrath delay!

For this we pray.

"Almost two thousand years have passed

Since Christ, the lowly Nazarene,

Walked here upon the earth.

He taught, with wisdom unsurpassed,

The laws that give diviner birth

To all that human hearts aspire,

Of love, and truth, and pure desire.

How illy we have learned of Thee,

Thou pierced one of Calvary!"

J. O. C.



BRITISH ARMY RED CROSS LADIES ON THE FIELD OF ACTION

Photo by Paul Thompson

In a recent number of *Harper's Weekly*, commenting upon the work of a noted evangelist, the editor says:

"He frequently begins his hypnotic game with a racy explanation that culture makes him sick. Those who have it are 'muts.' Then he slams the churches, and perhaps a few other institutions, and by his fantastic and slangy ridicule puts his audience into a pleased and friendly mood. He then proceeds to ridicule and reproach the devil. It is a great little game."

We fear there is altogether too much truth in the statement

of this editor. We search in vain through the ministry of Christ for a single instance where He ever engaged in any such unseemly tactics in order to draw the crowd.

Stage performances, interspersed with slang and the gibes and the buffoonery of a clown, have no place in the gospel ministry. A gospel that must depend upon these things to reach the masses has lost the power to save men from sin, and is of no value.

G. B. T.

A SIGNIFICANT RECORD

THE following record of "assassinations of exalted personages in all countries in the last fifty years," excepting the last two items, which we add, is clipped from the New York *Thrice-a-Week World*:

Abraham Lincoln, president of the United States, April 14, 1865.
Michael, prince of Serbia, June 10, 1868.
Prim, marshal of Spain, December 28, 1870.
Earl of Mayo, viceroy of India, February 8, 1872.
Abdul Aziz, sultan of Turkey, June 4, 1876.
Alexander II, czar of Russia, March 13, 1881.
James A. Garfield, president of the United States, July 2, 1881.
Marie Francois Sadi Carnot, president of France, June 24, 1894.
Stanislaus Stambouloff, premier of Bulgaria, July 25, 1895.
Nasr-ed-Din, shah of Persia, May 1, 1896.
Canovas del Castillo, premier of Spain, August 8, 1897.
Juan Idiarte Borda, president of Uruguay, August 25, 1897.
Jose Maria Reyna Barrios, president of Guatemala, February 18, 1898.
Elizabeth, empress of Austria-Hungary, September 10, 1898.
Humbert, king of Italy, July 29, 1900.

William McKinley, president of the United States, September 6, 1901.

Alexander, king of Serbia, June 11, 1903.

Draga, queen of Serbia, June 11, 1903.

Bobrikoff, governor-general of Finland, June 16, 1904.

Von Plehve, Russian minister of the interior, July 28, 1904.

Charles, king of Portugal, February 1, 1908.

Louis, crown prince of Portugal, February 1, 1908.

Sergius, grand duke of Russia, March 13, 1908.

Prince Ito of Japan, October 26, 1909.

Peter Arcadovitch Stolypin, premier of Russia, September 14, 1911.

Jose Canalejas, premier of Spain, November 12, 1912.

Nazim Pasha, Turkish minister of war, January 23, 1913.

Shafket Pasha, grand vizier of Turkey, June 12, 1913.

Francisco I. Madero, president of Mexico, February 23, 1913.

Jose Pino Suarez, vice-president of Mexico, February 23, 1913.

George, king of Greece, March 18, 1913.

Archduke Ferdinand, heir to the Austrian throne, June 28, 1914.

Jean Jaures, editor, legislator, socialist, philosopher, of France, July 31, 1914.

Such methods were common in the barbarous ages of the past; but in the increasing light of Christianity and extended civilization, such things should not exist. Yet while fourteen of these assassinations occurred during the first thirty-five years (1865-1899) of the period named, nineteen occurred during the last fifteen years (1900-1914). Such things may be expected when Christianity is held as a form and not as a life, when religion is but a veneer and not a matter of character.

This record may be taken as among the troublous things that cause crowned heads to lie uneasy, nations to be perplexed, and men's hearts to fail them for fear. But these are tokens of the coming of the Prince of peace. Luke 21: 25-27. M. C. W.

Question Corner

Conducted by MILTON C. WILCOX
Professor of Biblical Exegesis of the Faculty of the College of Medical Evangelists
Loma Linda, California

NOTE.—This department is for the purpose of helping Bible students. Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. Such questions only will be answered as seem to the editors to minister to the mission of the paper. Questions of the same import can not be answered repeatedly in the same volume. Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. It is well always to enclose stamp, not stamped envelope, unless answer is desired by letter alone.

16—THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, MATT. 11: 12

Please explain Matt. 11: 12—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

The teaching is clearly this,—that when John came and began to preach his tremendous gospel of repentance, there was mighty earnestness manifested by those who heard. Men were strenuous in their effort to make things right and enter the kingdom. Some evidently were feeling that unless such effort was put forth they would not be saved. "The kingdom of heaven suffereth violence," or, as the margin reads, "is gotten by force,"—not that men were slain, or that this violence was put forth against man. It was not manifested in strife. Those who accepted the Lord Jesus had calmer, sweeter rest in place of strife.

17—THE SABBATH DAYS, COL. 2: 16

Please explain Col. 2: 16, especially the Sabbath part of it. L. C. L.

The first expression in Col. 2: 16 is the core of the whole matter. "Let no man therefore judge you." Why?—Because, as the previous verses show, we have acknowledged Jesus Christ the Lord, been buried with Him in baptism, and arisen to a new life in Him. The mere ceremonies of the past are nothing in Him. The sins that were recorded against us have been all blotted out; and those past ordinances, which call to remembrance our sins year by year, from time to time, are gone. Jesus died for us once for all, and blotted out that which "was against us, which was contrary to us."

Now there may have been in the Colossian church Jews who were still following the Mosaic ritual regarding meats and drinks, still observing the yearly sabbaths, of which we have mention in

the twenty-third chapter of Leviticus—"beside the sabbaths of the Lord." Verse 38. Some were condemning the observers of sabbaths and feasts. Others condemned those who did not keep the various feasts and holy days. Some were so free in the Lord Jesus that they did not have any desire to observe these yearly typical festivals at all. There were those who did observe them, as we learn in Romans 14. The injunctions of the apostle are: Let no man judge you. Let us not judge one another. Those were shadows, symbols, types, pointing forward to Christ. The body is Christ. We believe the body. Cleave to Him.

The expression "of the sabbath days" does not refer to the seventh-day Sabbath. That is not in any sense a shadow which pointed forward to Christ. It antedated sin. Man was in duty bound to observe it before sin entered. But all those ceremonial and ritual holy days and sabbaths were symbolic and typical in their nature. If the convert in Christ did not observe these things, he should not feel condemned over it. No one should judge him because of it. He has Christ, which is the fulness of all these.

18—SHAVING THE BEARD

Rev. 13: 17 reads, "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Would the shaving off of the beard constitute a mark of the beast?

F. L. B.

The instruction which God gives to His children regarding the cutting of the hair, etc., was that He would not have His people appear as idolaters. According to the idolatrous religions, there seem to have been those who indicated their kind of worship and the class to which they belonged by the trimming or cutting of the hair or beard. See Jer. 9: 26; 25: 23. A. R. V.; Eze. 44: 20.

On the other hand, there were times when the

Lord's children would cut their hair and shave. See Jer. 7: 29; Amos 8: 10; Num. 6: 18; Acts 18: 18; 21: 24. From these texts it will be seen that it is not the mere cutting of the hair or the shaving of the head or the shaving of the beard that the Lord prohibited, but that in this they should not appear like the idolatrous worshipers around them. With the idolaters it was a mark of submission to a certain god or religion. The ordinary shaving of the beard in these days has nothing to do with religion or religious cults of any kind. Some men wear it one way and some another, regardless of religion; and in that case it could not be regarded as the mark of the beast. It is simply the taste, convenience, or necessity of the individual.



SYSTEMATIC BIBLE STUDY

MANY people are confused in regard to what is truth in religion. You will frequently hear the statement that there are so many different churches, one does not know what to believe. But the individual who is constantly reading his Bible, and thus acquainting himself with God, is not beset with this difficulty. He knows for himself what the good Book contains. We trust that many of our readers are either following the schedule that we present from week to week, or else in following a schedule of their own, have the resolute purpose to read the Bible through at least once a year.

SCHEDULE FOR THE WEEK ENDING SEPTEMBER 19

1 Kings 2-9
Jeremiah 40-46
Job 23-30

Read three chapters each week-day, and five on the Sabbath.

Another Kind of Warfare in German Possessions

By L. R. CONRADI

The Great Message Progressing in German East Africa
Mission Schools Pushing a Strong Educational Work
Consecrated Men and Women Yielding Up
Their Lives to Advance the Work

THIS article was mailed by Elder Conradi from Hamburg shortly before the breaking out of the war. He had promised us a number of articles telling of the interesting missionary operations of our European division, in Africa; but this war will leave him for some time with his hands and heart so full that he may not be able to continue this writing until things settle.

This article shows something of the splendid work begun. This work and the workers in that field are cut off from support while the awful European war lasts, as was stated in our issue of last week. Our friends in America will have to send them funds, or they will be left in a starving condition. We will not permit them to suffer. From our abundance in this favored land, we must send them what they need, until normal conditions prevail again, and they can be supplied from the European treasury. While this war is on, all the means that Europe has will be consumed within her own borders.

Funds intended for the relief of those workers in Africa may be sent to the treasurer of the Pacific Press Publishing Association, Mountain View, California.

EDITOR.

WITH the increase of our members and finances in the German Empire, the desire grew to send missionaries to the German colonies. German East Africa, in size nearly twice as large as the German Empire itself, but with a population of only eight millions, presented the most favorable opening. Even then our eyes turned to the Victoria Nyanza, and to the large and populous country on the western side of the lake; for this territory joins Uganda, where the gospel has attained such wonderful achievements.

"THE VALLEY OF PEACE"

The governor of German East Africa advised us not to enter that field, as it was mostly ruled by native sultans, and the Roman Catholics had already obtained great influence there. He directed us to the South Pare mountains, midway between the coast and the Kilima-Njaro mountains. Two of our missionaries, Brethren Ehlers and Enns, explored the land, and found a suitable location at about 3,000 feet elevation in a valley, and called the station Friedenstal, or "the Valley of Peace."

The Pare people are but a small tribe. Most of them live scattered here and there in little settlements, far up in the valleys of the mountains. Their language had not been converted into writing. Their only covering was skins of animals; and their huts, having no windows nor chimneys, and being low, were unfit for dwellings. Only mountain

paths led to these small settlements. Our missionaries had hardly built their homes when a mission fifty miles north claimed this territory.

Six months later, the writer went out there, with further workers and their wives, and plans were laid for three stations among the 25,000 people in South Pare. Since, a fourth one has been added.

TRANSFORMATIONS AND SUCCESSES

Seeing the great need of having missionaries trained as linguists, we sent several to the Oriental Seminary in Berlin. Four years later, when I visited this field again, the railway, which at the time of my first visit went



GERMAN EAST AFRICA

only fifty miles into the interior, carried us as far again, and we were then within a day's journey of our field. Three good mission buildings and schools had been erected. Good roads had been made. Five hundred children had been gathered into the schools. A grammar had been written, also a small primer. Some hymns had been translated, and there were six converts — all young men.

When I visited the same field in the winter of 1912-13, there was a still greater change. The railway now passed at the very foot of our mountains; and several hundred pupils, with their teachers, met me at the station, and accompanied me up the mountains.

On the Sabbath mornings, hundreds of natives, in clean white linen, came from every direction to the Sabbath-school, having received their first impulse in our day-schools.

STILL CLOTHED WITH SKINS

At the time for the sermon, hundreds of the older people, still covered with skins, would come, being influenced by their children. On my first visit, we could only make ourselves understood by signs. At the sec-

ond, I could tell the people, through our interpreters, what Christianity had done for us and for other people in far-off lands. Also I could point to scores of their own sons and daughters, in their very midst, who had experienced the converting power of Christ, and who gladly arose as witnesses of the truthfulness of my preaching.

As we moved on from station to station, we would find every few miles an out-school; and from a hundred to two hundred pupils, with their teacher, greeted us and bade us welcome. Chiefs came with their presents, and some even desired that we start schools in their villages, because their children had to go so far.

THE PROGRESS OF TWELVE YEARS

Twelve years have passed, and what a change has been wrought among this heathen mountain tribe! Four churches have been established, 225 young people have been baptized, as many more are preparing for baptism, some forty teachers have been educated, and not less than 2,300 pupils are in our schools. A number of books have been translated, and parts of the Gospels. A translation of the entire New Testament is nearly completed. Several of their young people, who had done good work as teachers and soul winners, gladly accepted a call to the Victoria Nyanza, where they have become successful helpers for our missionaries.

The mission efforts of our German brethren inspired also our English brethren, and in 1906 a mission site was selected on the eastern shore of the Victoria Nyanza, about twenty miles from the terminus of the Uganda railway. When I went there two years later, a good station had been built up, and some students gathered in. We looked up sites for two other stations, and one station was built. But somehow we did not succeed in obtaining others until the last visit of the writer. Then the British government sold us one of its old military stations; and since that time, four other sites have been secured, and building operations have been commenced on them.

Six of these stations are among the Kavirondos. One is among the Kisiis. Our missionaries have worked up a grammar, a small hymn-book, and a primer. A small printing-press has been secured, and a paper is published in the Kavirondo language. Portions of the Bible have been translated. About fifty young people have been converted, and about five hundred young people are in the schools. In order to facilitate travel, and to convey the goods for our missionaries, a nice sailing vessel, the Kavirondo, has been built.

A VAST TERRITORY OCCUPIED

In 1908 a site was secured in the German territory adjoining. Since then eleven new sites have been secured, and stations put up and manned. Some seventy converts have been gathered out, speaking three different languages. Considerable linguistic work has been done. Over two thousand children are enrolled in their schools.

Thus a vast territory, extending over all the eastern side of the lake and some fifty miles south, has been occupied, and probably nearly a million people have been brought under the influence of our message. But the work is only begun. We have reaped only the first-fruits. Our missionaries had spent most of their time in learning the language,



Mission Station, German East Africa. Photograph taken from Brother Sanders's grave.

and in becoming acquainted with the ways of the natives, and putting up their homes, schools, and meeting-houses. They also spent time to cultivate the land, growing some cotton, maize, etc. There are about one hundred native helpers now, and a corps of thirty-five white workers.

If, under the trying circumstances and the difficulty of commencing mission operations with a small and inexperienced force, three hundred and fifty souls could be gathered out in from six to ten years, what might we expect in the near future under altogether more favorable conditions?

LIVES ARE SACRIFICED

Seed must be sown ere we can expect a harvest; and the more plenteously we sow, the greater the harvest. In mission work, we have not only to sow the seed of truth in the hearts. On account of the fatal climate, men and women have even to lay down their lives. But every life sacrificed is a precious seed sown, which yields an abundant harvest.

Christ Himself was the first seed, laid in

the earth, and sprang forth to life eternal, bearing a harvest which no man can measure. His followers must expect the same. There are in German East Africa not less than six graves of noble pioneers of this field, and two more in Germany. But alongside these graves in Africa, church buildings are raised, filled with the precious fruit of the seed thus sown.

THE DRAWING POWER

It is the love of Christ shining forth in these missionaries which draws souls to Him. And what God has done in Uganda, on the northern shore of the Victoria Nyanza, we have a right to expect that He will do among the Kavirondos, the Kisiis, the Majitas, the Wasukumas, and others, on the eastern shore of the same lake, and among the Wapares near the coast.

Surely we have every reason, from the results thus far attained, to be of good courage, to increase our gifts, to send forth more of our sons and daughters, and to expect great things of our God.



NATIVE WORKERS MEETING IN SEOUL, KOREA, ON THE LEFT; AMERICAN WORKERS AT THE RIGHT

The Korean Mission in Annual Session

Good Attendance of Both Native and Foreign Workers — A Year of Prosperity in the Work

By C. L. BUTTERFIELD

Superintendent of Our Work in Korea

THE fifth annual meeting of the Korean Mission was held at Seoul, May 19 to 26. A total of 189 Koreans were in attendance, some having walked more than 200 miles. Most of those present were from the north-western part of Korea, where our work first started; but there were others present from the extreme south, east, and west, also one man from Manchuria, where many Koreans have located. It was the most representative meeting we have ever had.

The meetings were held in our new chapel at the headquarters of our work, outside the great east gate. It was the first time that many of those present had ever seen the capital city, but they did not do any sightseeing until after the meeting had closed. The attendance was the same at all the six sessions each day. All wanted to receive all of the instruction there was for them.

We were glad to have with us during the meeting Elder and Mrs. R. C. Porter and C. N. Woodward, of Shanghai, China, and Elder F. H. DeVinney, of Tokyo, Japan. The Bible studies given by these workers were timely, and greatly appreciated by all, as was also their counsel in the business and committee meetings. At the close of the meeting, they went on to Soonan, where our training-school is located; and from there to

Shanghai, by way of Mukden, Peking, and Hankow.

A PROSPEROUS YEAR

Reports rendered at the meeting showed that 139 persons had been baptized and taken into church fellowship during the past year, and the Sabbath-school attendance had increased more than 400, now numbering a little over 1,100. The native receipts in tithes and offerings for 1913 were 1,787.83 yen, or \$893.91. When we consider that only a small part of those giving this amount earn as much as \$100 a year, we can understand better what it means for them to raise even that amount. However, the receipts for the first quarter of 1914 were only \$20 less than for the first two quarters of 1913, and we believe that the receipts this year will far exceed those of last year.

The business session on the last day of the meeting was a missionary meeting. All were thankful for the blessings received during the meeting, and for the knowledge of a soon-coming Saviour. Literature had been prepared; and 18,100 tracts, or about 220,800 pages of truth-filled literature, were bought, paid for, and carried home to be used in "preaching the gospel to every creature." The printed page has been a strong factor in the work here; and we know that much good will result from the distribution of these tracts.

Ministerial licenses were given to thirteen native workers, and missionary credentials to twenty-one who are engaged in other lines of the work. We praise God for what has been accomplished, and ask your prayers that the work of winning souls for Christ may go forward in this field this year as never before.

VITAL QUESTIONS ANSWERED

The pamphlets described below ought to be read now. They will help you to understand better the significance of great world movements and events. See list of our depositories on page 15.

The Sure Word of Prophecy

A small booklet that you will appreciate as a help in the study of the prophetic Word. Primarily it deals with the prophecies of the book of Daniel and their fulfilment, and shows their application to present-day world affairs. 10 cents.

The Sanctuary Question

Christ our Advocate is now doing a certain very important work in the sanctuary. Do you wish to know more about it? Then secure and read a copy of "Christ Our Advocate." The building and purpose of the earthly sanctuary is set forth, and the great prophetic 2,300-day period is thoroughly explained. 112 pages; 10 cents.

Can We Communicate with the Spirits of the Departed?

Great minds in the scientific and theological world are trying to answer this question. Read the pamphlet "The Spirit World and a Future Life," and see for yourself what the Bible plainly teaches on this important question. 10 cents.

Are You One of Them?

Thousands of thoughtful men and women read the *Signs of the Times Magazine* regularly. Why?

1. Because it keeps abreast of the times.
2. Because, unlike most other periodicals, it tells the Bible meaning of recurring storms, social unrest, and wars.
3. Because of the variety of subjects treated—prophecy, religious liberty, temperance, etc.



Front Cover Picture

The October number is one of the best ever issued. It makes clear that Armageddon is not yet. A reproduction of an autographic letter, in our possession, written by Cardinal Gibbons, appears, in which the writer reiterates the claim that the Sabbath was changed by the Catholic Church from Saturday to Sunday. "The Hazard of Sunday Laws" is the title of an article. "The Eastern Question and This War" is the title of another. But you must see it for yourself. Don't fail to do so.

FORECAST

The editor of the *Signs Magazine* announces that in November he will begin a series of articles to run for several months, in which he will consider those signs which immediately precede our Lord's second coming. Among them are increasing crime, disease, disasters, and the pouring out of the plagues.

Why not subscribe now?

\$1 a year

SIGNS OF THE TIMES MAGAZINE
MOUNTAIN VIEW, CALIFORNIA

FOR thousands of years alcohol has deceived men and women into thinking it possessed great virtue, because it "braced them up," and made them feel better and stronger, put energy into their muscles and keenness into their brains. But, alas, what a deception! How terribly a man must be deceived to think that he has had a "boost" forward, when he has had a hard shove backward!

NO SCIENTIST WILL AFFIRM IT

There is no scientist of any repute who would be willing to say that alcohol is a stimulant to any good thing or action. Alcohol is a drug, and conforms to certain rules governing the action of drugs. There are a number of drugs that are stimulants. We use the word "stimulant" in various ways. For instance, sunlight is a stimulant to all life. It stimulates all life-giving forces. It makes things grow. Oatmeal is a physiological stimulant. We say that a horse feels his oats. They put life into him.

IT BORROWS FROM THE FUTURE

A drug stimulant is different from this. It is a substance that enables the body to utilize more of its reserve energy in a given portion of time. In other words, it enables the body to borrow for to-day what it should use tomorrow. It imparts no energy to the body, but gets energy out of the body by its action of irritation rather than stimulation of the nerve cells. It makes the body do more actual work in a given time. In this sense strychnin is a stimulant. It stimulates the spinal cord, the heart, the lungs, but it has no effect upon the intellectual faculties.

When taken into the body, the most noticeable effects of alcohol are on the nervous system. It acts on the faculties of the brain in reverse order to their development. That is, it acts first on the faculties that come into action last. These are judgment, will-power, and self-control. Alcohol does not stimulate better judgment. It does not enable one to weigh questions better where right conclusions are necessary. It does not strengthen the reasoning powers. We are considering only the moderate use of alcohol. Even the liquor men are willing to admit that in excess it is a bad thing.

The will is the power to choose to do a thing or not to do it. It is mental inhibition. Alcohol removes the inhibitory powers of the will. More crime and immorality are committed when alcohol is used. Why?—Because inhibition is lost and self-control is diminished.

IT REDUCES EFFICIENCY

Professor Kraepelin, of the university of Munich, with an instrument that will register an error in time of one two-hundredth of a second, made tests on a group of men with and without wine, writing figures by hand and on the typewriter.

When a glass of Bordeaux wine was taken after meals, the test showed a decrease in mental processes to the extent of seven to fifteen per cent, and more mistakes were made. In one test continued daily for two weeks, at the end of that time the deficiency had increased up to fifteen and one fourth per cent.



ALCOHOL NOT A STIMULANT

An Irritant and Depressant — Its Action upon the Heart

By FREDERICK M. ROSSITER, M. D.

Typesetters lost over nine per cent efficiency in one week after taking a "gentlemanly drink" after the noon meal.

He also demonstrated that under the mild action of alcohol the association of ideas is much slower. The ability to remember diminished rapidly under the influence of moderate drinking.

Alcohol quickly removes the power of the sight centers to recognize the color red. This makes it a real, positive danger to railroad engineers.

So after all the experiments have been summed up showing the action of alcohol on all the mental powers, it can be positively shown that it is always a narcotic and a depressant and never a stimulant to any mental quality.

ITS ACTION ON THE HEART

But says one, "Alcohol is a heart stimulant; for do not people give it when one becomes suddenly weak, after some shock?" People are still doing this to some extent, but it is because they do not know any better. To give one a drink of whisky or brandy under such circumstances is unscientific; and more than that, it is dangerous.

Alcohol weakens the heart action, and lowers the blood pressure, and makes the heart beat more rapidly but with less power. It does this by removing the control of the "governor" nerves to the heart. When the "governors" on a steam-engine fly off, the engine pounds itself to pieces.

Alcohol has about the same effect on the heart that grease or soap on the rails would have on an engine that was pulling a load. The wheels would go faster, but the entire train would slow up, and might even come to a "dead stop." Anything that weakens the

heart action weakens the entire body and lessens the endurance.

IT DIMINISHES MUSCULAR POWER

It has been shown that the degree of the capacity and capability of a man for work is the weight he can continue to lift with the index finger of his right hand. This is measured by

means of an instrument called the ergograph. Experiments with this instrument have been repeated in thousands of instances; and in every case, alcohol is shown to increase fatigue and diminish muscular work. The practical application of this fact is that men who drink alcoholic liquor during any kind of labor do less work and poor work. A laboring man shovels less dirt. A soldier marches fewer miles.

In brief, alcohol stimulates an inordinate desire for itself, but does not stimulate the brain, the heart, or any vital process. Only when it is eradicated and exterminated can the nation begin to realize what a destroyer and deceiver it has been.

The Destroyer Must Be Destroyed

THE great destroyer must be destroyed. If it is not, it will destroy us. Weighed in the balance of cold, hard facts, this historic curse, criminal of the ages, stands guilty of undermining the economic prosperity of the nation; guilty of blighting our liberties and free institutions; guilty of slaughtering, killing, and wounding our citizens; guilty of blighting the progeny of the nation, flooding the land with a horde of degenerates; guilty of striking deadly blows at the life of the nation itself, and at the life of the race; guilty of reversing the processes of evolution and the purposes of the Almighty. — Senator Richmond P. Hobson.

Who Pays License Money?

JOHN DOE wants a license to run a saloon. For the consideration of \$1,200 a year, a license is granted him. Nobody supposes that the saloon-keeper will add a penny of value to anything in the world. He will not.

Facts That Will Please All Except the Liquor Trust

It May Be Interested — Liquor Business and Prosperity

Compiled by M. C. Wilcox, from United States Census Reports

Fifteen Leading Industries, Each of Which Consumes Over \$150,000,000 Worth of Material, Compared with the Liquor Business		Amount paid for material	Per cent of value of products paid for material
Smelting and refining lead	\$168,958,076		91.0
Sugar and molasses refining	244,752,802		88.5
Flour and grist-mill products	619,971,161		87.0
Smelting and refining copper	196,736,986		81.7
Iron and steel, blast-furnaces	178,941,918		77.2
Leather tanned, curried, and finished	191,175,073		75.8
Steel works and rolling-mills	441,204,432		65.6
Cotton goods	282,047,648		63.8
Boots and shoes	197,363,495		61.7
Slaughtering and meat packing, wholesale	706,230,069		52.5
Bread and other bakery products	155,999,318		52.5
Men's clothing	185,793,436		52.2
Steam railway cars and shop construction	151,140,250		48.8
Foundry and machine-shop products	278,074,203		40.5
Lumber and timber products	183,786,210		31.7
Liquors — distilled, malt, and vinous	129,851,855		27.0

Of all these great industries, the liquor business uses the least material, and pays the smallest percentage of products for materials. And its products are a curse and only a curse to any land.

add anything of value to a man. No man would be a better doctor, or a better preacher, or a better merchant, or a better husband, because of the saloon. He will not add anything of value to the family. No boy would be a better boy because his father was a drinker, no wife a better wife because her husband was a drunkard. He creates no values. He simply takes money enough from those who do create values, to pay his tax of \$1,200 and make money besides. The liquor business creates no values, but always drains its own prosperity from values created by others. — *California Voice*.

HELP WANTED

HOUSEKEEPER.—I need a good Adventist woman to do housework and cook meals. Breakfasts and suppers light, easily arranged. No washing. Ironing with electric iron. Write for particulars, and state wages desired. L. A. Reed, Mountain View, California.

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Alabama Tract Society, 333 Hood Bldg., Birmingham, Ala.
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 Arizona Tract Society, 417 West Fifth St., Los Angeles, Cal.
 Arkansas Tract Society, 37 E. South St., Fayetteville, Ark.
 British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
 California Bible House, 537 Twenty-fifth St., Oakland, Cal.
 California-Nevada Tract Society, 341 E. Lodi Ave., Lodi, Cal.
 California Tract Society, Southern, 417 W. Fifth St., Los Angeles, Cal.
 Canadian Publishing Association (Eastern Canada), Box 308, Oshawa, Ont., Canada.
 Central California Bible House, Box 1304, Fresno, Cal.
 Chesapeake Tract Society, 1611 Ellamont St., Baltimore, Md.
 Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.
 Colorado Tract Society, Western, 122 S. Eighth St., Grand Junction, Colo.
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 Nevada (See California-Nevada Missionary Society).
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 New York Tract Society (Greater), Room 904, 32 Union Square, New York, N. Y.
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 Saskatchewan Tract Society, Box 244, Regina, Sask., Canada.
 South Carolina Tract Society, 821 Fourth St., Columbia, S. C.
 South Dakota Tract Society, Drawer R, Redfield, S. Dak.
 Tennessee River Tract Society (Western Tennessee), 509 Cole Bldg., Nashville, Tenn.
 Texas Tract Society, North, Box 15, Keene, Texas.
 Texas Tract Society, South, Box 392, Austin, Texas.
 Texas Tract Society, West, Box 16, Abilene, Texas.
 Upper Columbia Tract Society, College Place, Wash.
 Utah Tract and Bible Society, 776 E. Sixth So., Salt Lake City, Utah.
 Vermont (See Northern New England).
 Virginia Tract Society, 2705 W. Main St., Richmond, Va.
 Washington Missionary Society, Western, Box Q, Auburn, Wash.
 West Virginia Tract Society, 124 Marion St., Fairmont, W. Va.
 Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
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Signs of the Times



MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 15, 1914

Unseen Forces in the European War Storm

MEN throughout the civilized world stand aghast at the bloody conflict that is raging in Europe. Our great men and women who have worked for peace, and who have hoped that peace would be secured indefinitely to this world, are dazed at the tornado of war that is wrecking homes, burning cities, destroying invaluable works of the human hand, and above all, that is bringing untold suffering and heartrending sorrows to millions of people. These lovers of peace hear the cries of the infants in the war zone, they hear the imploring entreaties of the mothers who are vainly begging for food for their little ones, they see the ruthless chariots of war riding barbarously over human bodies, and it seems impossible that such things could be in an age of such enlightenment as this.

Hence many men are coming to realize that there is some kind of unseen power at work. The terrible instruments of death that have been forged, and that will kill hundreds — yes, even thousands — at one swoop, seem so awful that it has been thought warriors would not face the destruction they would inflict. But we have found thousands of men charging these machine guns, charging into the mouths of these modern cannons, and being swept down until their dead bodies would be piled one upon another several feet thick. The terrible slaughter is not only inhuman, but it is superhuman. There seems to be no way of describing it.

A MISCHIEVOUS INFLUENCE

Last week we called attention to the statement made three years ago by Sir Edward Grey, that "it is really as if, in the atmosphere of the world, there were some mischievous influence at work which troubles and excites every part of it."

In the September issue of *Everybody's*, we have the statement, "It is the masses of men, the masses by the millions, being hurled at one another, which make the war seem like some infernal dream devised by the imps of hell sitting in an eternity of inventive council."

An editorial in *Collier's* of August 22 says: "Now Armageddon has a real meaning — now we have roaring in our ears the thunder of the captains and the shouting of a continent in conflict. If this be not Armageddon, we shall never suffer that final death grip of the nations. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"Civilization itself stands in jeopardy. The nations which are at war are the custodians of enlightenment for the earth, and they are entrapped into treason to their trust. For, after all has been said on the side of the virtues developed by war, we know that these peoples will not be the same peoples after this tornado has swept them. For the destruction of a Galveston, the shaking and burning of a San Francisco, the overwhelming of a Dayton, the wrecking of an Omaha, or the inundating of a Johnstown there is a remedy in mutual help and intensified industry and enterprise. Those calamities come from man's defeat at the hands of nature; but this infernal thing in Europe is man's defeat of himself. The index number of everything good will

stand lower after it is over. The pressure gage of efficiency will fall when it is over. Indeed, it will never be over. The long climb to the uplands of the soul, toward which mankind struggles, is not gained by sudden leaps; and a long, tragic slip like this must be regained by effort which would otherwise be unnecessary."

The foregoing quoted utterances from Sir Edward Grey and from these magazine writers state facts that some men are seeming to realize. A diabolical power is stirring men to unthinkable and unheard of atrocities. In this connection, read a little of the context around the scripture that is quoted from *Collier's*:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

Rev. 16: 13-16.

Now this statement from God's word is a definite and plain utterance. This statement from God's word specifically says that as we are coming up to the great and final war of Armageddon, the spirits of devils will be working signs, or as the King James Version says, will be working miracles, as they go to the kings of the whole world to gather them to the war of the great day of God the Almighty.

MEN HAVE IGNORED IT

Men even who have claimed to be teaching the Bible, have ignored this scripture. They have vehemently asserted that such conditions could never come. They have ventured to laugh at these utterances of the divine Book. They have told us that the book of Revelation could not be understood. Nevertheless, some have understood enough of it that they have been pointing out, all these years, that the most awful wars this world has ever known lie within the confines of this generation; and they are now upon us.

This war that is now in progress in Europe is but the beginning. The text quoted says that the kings of the whole world will be gathered into the struggle. As we have pointed out in recent issues, however, we may expect that the struggle which is now on will quiet down. We will without doubt reach another calm among the nations, which will seem so profound, to the superficial observer, that men will begin again to say, "Peace and safety." And then, the Book tells us, sudden destruction will come.

THIS IS NOT ARMAGEDDON

This war that is now in progress is not the great Armageddon. The war of Armageddon lies still before us. But let the truth be emphasized that God's book has it right. The mass of humanity may not accept it. Many men who claim to be doctors of divinity may criticize away — so far as they are concerned — the plain words of Scripture, until, for them, there is no force left to its warnings. But to the individual now, as ever, who will accept the plain words of God's inspired Book, there are no uncertainties in regard to the meaning of the events that are transpiring.

The world is marshaling for Armageddon. The Armageddon war, of which these things are the forerunners, can not be far ahead. If ever there was a time when men needed to study and to know their Bibles for themselves, that time is now. The Bible is the only light that shines clearly amid the darkness, and that lights up the gloom which pervades the world in this time.



Photo by Paul Thompson
LIEUT. ST. CLAIR STOBERT, THE LADY AT THE HEAD OF
THE YOEMANRY NURSES OF THE BRITISH ARMY