

Signs of the Times

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GERMAN ARMY INFANTRY ON THE MARCH

Photo by Paul Thompson

THIS WAR-MAD WORLD

Man Had Hoped for Peace, but This Horrible War Instead — The Turk to Be a Central Factor in the Strife — Finally to Be Driven from Europe
Takes His Stand in Jerusalem at Last — Following That Time Michael Stands Up

By E. E. ANDROSS

THE long dreaded European conflict is at hand. The thunder of Austrian cannon at Belgrade has reverberated in every capital of Europe, and the highways resound with the tramp of marching men and the rattle and rumbling of accouterments of war. It is the beginning of the martial symphony that reaches its climax in the roar of battle. The Austro-Servian war threatens the greatest catastrophe of modern times, a conflict which the world has dreaded, but has accepted as inevitable. For years the nations of Europe have been prepared, each shouldering immense burdens of armament, each straining to surpass the other in strength and power to destroy. Engines of war have been perfected until man's ingenuity in the preparation of catastrophic elements has been exhausted."—Atlas of the European Conflict, by Rand, McNally & Company, Chicago, 1914, page 15.

In describing the conditions that would prevail in the world

near the close of earth's history, the seer of Patmos, nearly nineteen centuries ago, wrote: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.

"LET ALL THE MEN OF WAR DRAW NEAR"

The prophet Joel speaks of the approach of the "day of the Lord," and in immediate connection therewith says: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3:14, 9, 10.

This work of preparation for the most terrible struggle the

world has ever witnessed has been in progress now for half a century; and as the years have passed, it has seemed that intensity was taking possession of every earthly element. It has become more and more apparent to every observer that the storm was gathering, the clouds were loading, ready to burst upon the world.

OMINOUS CALM

Lord Rosebery, of England, in a great speech delivered before the press delegates assembled in London in 1909, sent a note of warning ringing through the empire. He said:

"I do not know that in some ways I have ever seen a condition of things in Europe so remarkable, so peaceful, and in some respects so ominous as the condition which exists at this moment. There is a hush in Europe, a hush in which you may almost hear a leaf fall to the ground. There is an absolute absence of any questions which ordinarily lead to war.

"All forebodes peace; and yet at the same time, combined with this total absence of all questions of friction, there never was in the history of the world so threatening and so overpowering a preparation for war. That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say that Europe is an armed camp, and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guarantee of peace. Now what do we see? Without any tangible reason, we see the nations preparing new armaments. They can not arm any more men on land, so they have to seek new armaments upon the sea, piling up these enor-



BATTERY OF FRENCH ARTILLERY ON THE FIRING LINE

Photo by Paul Thompson

mous preparations as if for some great Armageddon — and that in a time of profoundest peace." — *McClure's Magazine*, October, 1909.

AS FORESEEN BY THE PROPHET

Again, Mr. Harold F. Wyatt wrote in "The Nineteenth Century and After" (London), as follows: "The shadow of conflict and of displacement greater than any which mankind has known since Attila and his Huns were stayed at Chalons is visibly impending over the world. Almost can the ear of imagination hear the gathering of the legions for the fiery trial of peoples, a sound vast as the trumpet of the Lord of hosts."

Twenty-five hundred years ago, the prophet Jeremiah, in holy vision, saw the legions of earth, and heard the tramp of the millions as they were gathering for the last great conflict. "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" Jer. 4: 19-21.

Undoubtedly the prophet saw what is so graphically described in the last paragraph of the article from which I quoted in the beginning of this paper, which reads as follows:

THE MARCHING MILLIONS

"Thus Europe resounds with the tread of millions of marching men, the rattle and clash of arms, and the wailing and weeping of women and children. One by one the nations leap to the struggle. Germany, striking at the heart of France, violates the neutrality of Belgium, and arouses her stubborn resistance. England, indignant at the violation of international treaties, gathers her war forces to support Belgium and her allies against the German advance, and the order goes out, 'Seek the enemy, and destroy him.' Battles rage on the Russian and German frontiers. The roar of naval combat is heard in every quarter of the globe. Little Serbia, the cause of the mighty tumult, checks the advance of the Austrians. Italy, at first declaring her neutrality, thus breaking the Triple Alliance, watches her hereditary enemy, Austria, and is eager to avenge ancient wrongs. The Netherlands, Denmark, Sweden, Norway, and Spain hold their

forces in war order, to guard their integrity. Everywhere the dark cloud of conflict spreads terror and gloom over the land. News comes that Japan will take the side of England, and therefore that of Russia. Men leave a plentiful harvest to reap a bloody one on the field of battle. On the great markets of the world, prices rise and fall, like the fluctuations of a barometer before a great storm. Men, the pawns of royal intrigue, are forced to march to the field of slaughter, accompanied by the weeping of women and children, and the thought of the misery to fall upon them."

WHAT DOES THIS MEAN?

Many are asking this question to-day, and I am thankful we are not left without the answer. "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.

"There shall be a time of trouble, such as never was since there was a nation." This time of trouble to the nations follows the driving of the Turk from Europe. In Dan. 11: 40-45, mention is made of the Turkish power as "the king of the north," and verse 45 says, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end,



Photo by Paul Thompson

GEN. CONRAD VON HOTZENDORF, HEAD OF THE AUSTRO-HUNGARIAN ARMY



Photo by Paul Thompson

GENERAL PUTNIK, CHIEF OF THE GENERAL STAFF OF THE SERBIAN ARMY

and none shall help him." The "glorious holy mountain" is Jerusalem (Zech. 8:3), which is situated between the Mediterranean and the Dead Sea.

The seat of the Turkish government for many centuries has been Constantinople, one of the most strategic points in Europe, and long regarded with jealous eye by all the great European powers. Russia has perhaps been foremost in her desire to secure possession of that great vantage point, but England and the other Western powers have forbidden it. There seems to be a consensus of opinion among those who have carefully studied the European situation, that the goal in the present struggle is Constantinople.

THE TURK THE REAL BONE OF CONTENTION

From an editorial in the Los Angeles *Times Magazine* of August 8, 1914, I take the following: "The real bone of contention in the present struggle is Constantinople. The day of the Turk in Europe is practically at an end, and some one will get that point of strategic importance in war and commerce. It must fall to either the Slav or the Teuton, and to which will probably be decided in the present struggle."

In the same paper of August 15, 1914, the following significant utterance occurs: "The whole struggle is one for material domination of certain portions of the world. In the minds of the rulers,—kings, emperors, presidents, chancellors,—and in the minds of the leaders of the armies, 'Constantinople' is probably the slogan sounded deep down in their hearts and kept tightly bottled up in the backs of their heads."

WILL DEMAND CONSTANTINOPLE

In an article in "The War Manual" of the *World's Work* for September, 1914, page 13, entitled "Why the Nations Fight," by Albert Bushell Hart, professor of history, Harvard University, the following statement appears: "In case of victory, the Russians will certainly demand Constantinople, which means that the Turk would be finally shoved out of Europe. England and France would probably favor that solution of the near Eastern question."

TURKEY IN EUROPE SOON TO END

In the Los Angeles *Times Magazine* of August 15, 1914, page 149, speaking of the present war, the writer says: "The day of Turkey in Europe is nearly ended, and that long act in the drama of history is about to have the curtain rung down upon it, and the pronouncement made, 'Actum est.' There is the real impulse of the present war. Constantinople, a position of wonderful advantage, must fall into new hands, and all are wide open to catch the prize."

The writer undoubtedly spoke more wisely than he knew. The Latin words "Actum est," translated into English, are, "It is done." This

pronouncement, he says, is about to be made with the ending of Turkey's day in Europe, and the dropping of the curtain in that long act in the drama of history.

After speaking of the battle of Armageddon, and the opening of the seventh vial of God's unmixed wrath, the inspired writer says, "And there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. 16:17.

The Turkish power will come to its end, not when driven out of Europe, but at the battle of Armageddon, which is to be fought where some of the great battles of ancient Israel were fought, on the plain of Esdrae-

lon, in northern Palestine. After leaving Europe, the Turk will "plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Till now, the Turk has received help from the great European powers. But the time is near when this help will be withdrawn, and, driven from Europe, he will come to his end in the final convulsion of earth's powers at Armageddon.

MICHAEL STANDS UP

The driving of the Turk out of Europe, and the establishment of his seat of empire at Jerusalem, is to be followed by the standing up of Michael, and the time of trouble such as never was. Michael is Christ (Jude 9; 1 Thess. 4:16; John 5:25), and the expression "stand up" means the beginning of His reign. Dan. 11:2-4.

Since His ascension to the right hand of His Father, nearly nineteen centuries ago, the Saviour has continued to plead in behalf of sinful men before the mercy-seat, as our great High Priest and Advocate. The time must come when He will put off His priestly robes, lay down the scepter of peace, and, stepping down from the golden throne, don the garments of vengeance. He will then take the rod of iron, and the nations shall be broken to pieces as the vessels of a potter.

With this change in the position and work of Jesus, the probation of man will close forever.

The Son of God has gone "into a far country to receive for Himself a kingdom, and to return." "Having received the kingdom," He will come back to earth to gather the "heirs of the kingdom," who are to reign with Him on His throne. Luke 19:12, 15; James 2:5; Rev. 3:21; 2:26, 27.

THE HEATHEN FOR AN INHERITANCE

The Father says to His Son: "Ask of Me, and I will give Thee the nations for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9, R. V. Then it will be said, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

While this transcendently glorious event is taking place in heaven, the nations of earth, under the influence of evil spirits, are gathering for the battle of Armageddon. "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as

(Concluded on page 8)



"Peace, Be Still"

By S. J. TOWNSEND

But yesternorn the sun looked on a scene
Of tranquil nations in life's busy quest.
But yestereve all peaceful and serene
A weary world lay sleeping and at rest.
To-day the storm-cloud lowers. From its crest
The lightnings flash; and peal on peal afar
The mighty thunders roll, from east to west,
From west to east, dread rumbling of the car
That speeds to crush mankind—the Juggernaut of war!

Ten hundred thousand men in battle line
Sweep onward like swift falcons to the prey.
Ten hundred thousand men allied, combine
To meet the onset, in war's stern array.
Who yesterday were brothers, friends, to-day,
The ties of friendship broken, foemen are,
With bitter hatred rushing to the fray.
Forgot are Waterloo and Trafalgar,
In the mad race for spoils, mid the alarms of war.

Once more, O Prince of peace, at whose commands
The wind and sea obeyed Thy sovereign will,
Speak Thou to earth: "Hold, hold, ye angel hands,
The winds of desolation! Peace, be still!"
Hold Thou the winds of strife, O Lord, until
Thy servants have received the holy scar
That seals them Thine forever. Then fulfil
The promise by Thy prophets seen afar—
The earth make new, where man no more shall learn to war.

THE NEEDY RICH

True Gospel Work Should Be Done for Them — Many of Them Not Satisfied with Their Present Condition — Would Respond to the Right Kind of Labor

By MRS. E. G. WHITE



CORNELIUS, the Roman centurion, was a man of wealth and of noble birth. His position was one of trust and honor. A heathen by birth, training, and education, through contact with the Jews he had gained a knowledge of the true God, and he worshiped Him, showing the sincerity of his faith by compassion to the poor. He gave "alms to the people, and prayed to God always." Acts 10:2.

Cornelius had not a knowledge of the gospel as revealed in the life and death of Christ, and God sent a message direct from heaven to him, and by another message directed the apostle Peter to visit and instruct him. Cornelius was not united with the Jewish church, and he would have been looked upon by the rabbis as a heathen and unclean; but God read the sincerity of his heart, and sent messengers from His throne to unite with His servant on earth in teaching the gospel to this officer of Rome.

So to-day God is seeking for souls among the high as well as the low. There are many like Cornelius, men whom He desires to connect with His church. Their sympathies are with the Lord's people. But the ties that bind them to the world hold them firmly. It requires moral courage for these men to take their position with the lowly ones. Special effort should be made for these souls, who are in so great danger because of their responsibilities and associations.

THE NEGLECTED RICH

Much is said concerning our duty to the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned. But indifferent as they may appear, many among the rich are soul-burdened.

Riches and worldly honor can not satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. Many long for something that will bring to an end the monotony of their aimless lives. Many in official life feel their need of something which they have not. Few among them go to church, for they feel that they receive little benefit. The teaching they hear does not touch the heart. Shall we make no personal appeal to them?

HELP THE POOR — DO NOT NEGLECT THE RICH

Among the victims of want and sin are found those who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by the indulgence of lust, and have fallen under temptation. While these fallen ones demand pity and help, should not some attention be given to those who have not yet descended to these depths, but who are setting their feet in the same path?

Thousands in positions of trust and honor are indulging habits that mean ruin to soul and body. Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of self-control in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance.

HONORABLE WEALTH A BLESSING

The Bible condemns no man for being rich, if he has acquired his riches honestly. Not money, but the love of money, is the root of all evil. It is God who gives men power to get wealth; and in the hands of him who acts as God's steward, using his means unselfishly, wealth is a blessing, both to its possessor and to the world. But many, absorbed in their interests in worldly treasures, become insensible to the claims of God and the needs of their fellow men. They regard their wealth as a means of glorifying themselves. They add house to house, and land to land. They fill their homes with luxuries, while all about them are human beings in misery and crime, in disease and death. Those who thus give their lives to self-serving are developing in themselves not the attributes of God, but of the wicked one.

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being coworkers with God.

The Lord bids us, "Charge them that are rich in this world," that they trust not "in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

ESPECIALLY FITTED FOR IT

Some are especially fitted to work for the higher classes. These should seek wisdom from God to know how to reach these persons, to have not merely a casual acquaintance with them, but by personal effort and living faith to awaken them to the needs of the soul, to lead them to a knowledge of the truth as it is in Jesus.

Many suppose that in order to reach the higher classes, a manner of life and

method of work must be adopted that will be suited to their fastidious tastes. An appearance of wealth, costly edifices, expensive dress, equipage, and surroundings, conformity to worldly customs, the artificial polish of fashionable society, classical culture, the graces of oratory, are thought to be essential. This is an error. The way of worldly policy is not God's way of reaching the higher classes. That which will reach them effectually is a consistent, unselfish presentation of the gospel of Christ.

LOGIC, SCIENCE, AND PHILOSOPHY NOT SUFFICIENT

The experience of the apostle Paul in meeting the philosophers of Athens has a lesson for us. In presenting the gospel before the court of the Areopagus, Paul met logic with logic, science with science, philosophy with philosophy. The wisest of his hearers were astonished and silenced. His words could not be controverted. But the effort bore little fruit. Few were led to accept the gospel. Henceforth Paul adopted a different manner of labor. He avoided elaborate arguments and discussion of theories, and in simplicity pointed men and women to Christ as the Saviour of sinners. Writing to the Corinthians of his work among them, he said:

"I, brethren, . . . came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 1-5.

MIRACLES OF CONVERSION AMONG THE RICH

There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God.

When it is made plain that the Lord expects them as His representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathies for the benefit of the poor. As their minds are thus drawn away from their own selfish interests, many will surrender themselves to Christ. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasures they will lay up for themselves "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

BECOME AGENTS TO HELP OTHERS

When converted to Christ, many will become agencies in the hand of God to work for others of their own class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to God, talent and influence will be devoted to the work of winning souls to Christ.

Only eternity will reveal what has been accomplished by this kind of ministry,—how many souls, sick with doubt, and tired of worldliness and unrest, have been brought to the great Restorer, who longs to save to the uttermost all that come unto Him. Christ is a risen Saviour, and there is healing in His wings.

The Everlasting Gospel

The Gospel Age—What Does It Embrace?—How Were the People of the Old Dispensation Saved?

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 gospel is defined to be the "power of God unto salvation to every one that believeth." Rom. 1: 16. "Every one" is not to be limited in its application in respect to time or condition. The offer in the gospel is to every one of every class and in every age, on one condition only—belief in Jesus Christ, "whom God hath sent." John 3: 16 means no less to the people of one generation, or to the people of one class, than to those of another. "God so loved the world, that He gave His only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

THE UNIVERSAL OFFER

Paul also, in Rom. 10: 6-13, presents the universal offer of salvation, on the simple terms already mentioned: "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is

nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed. . . . Whosoever shall call upon the name of the Lord shall be saved."

THE GOSPEL ERA

There seems to be general agreement among Bible believers relative to the offer of salvation on the simple terms set forth in this language, when applying it to what theologians are wont to term "the gospel era." Right at this point is the danger of divergence from the truth to a most dangerous error.

There is scarcely a more misleading designation to Bible readers than that of "the gospel age" as referring to the time since the first advent of Christ as contrasted with the ages previous to that event. Because of this use of the term, many people do not readily see the gospel in the setting of the Old Testament writings.

HOW MEN WERE SAVED ANCIENTLY

In the first place, it seems almost impossible, to the writer, that any one could conceive the idea of God's saving men of one age or generation on terms different from those required for salvation in another "dispensation." In the last analysis of this great question of man's salvation, there can be only one way by which the sinner can be brought back to peace with his God. The sinner must have died and been forever lost had not his Creator stayed the hand of justice and paid the debt for him. And in the nature of things, the only condition on which this intervention could avail for the sinner is his sincere repentance and confession of his sin, and an unquestioning faith in the vicarious Sufferer.

"SLAIN FROM THE FOUNDATION OF THE WORLD"

Christ, who paid the price, dying for man's redemption, was "slain from the foundation of the world." Rev. 13: 8. In every age since the fall of man, redemption has been offered through Him, and on the same terms on which it is offered where the gospel is preached to-day.

Paul states that the gospel was preached to Abraham: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8. And in writing to the Hebrews, he again says, "Unto us was the gospel preached, as well as unto them." Heb. 4: 2.

THEY HAD THE SAME GOSPEL

This makes it clear that the ancient Jews had the same gospel we have in these last days. The name of Jesus, and the blood shed for man's redemption, had the same power and efficacy then as now. The gospel that saves men through the power of God is called, in Rev. 14: 6, 7, the "everlasting gospel."

Christ is the Alpha and the Omega, the First and the Last; and when redemption is

completed, and the saved from all ages sing anew the endless song, it will be to Him who redeemed them to God through His blood out of every kindred, tongue, people, and nation. Rev. 5: 9.

Sabbath in the Wilderness

God's Works Are Forever—Idolatry When His Works Were Forgotten—Continued Miracles Attested the Day of the Sabbath

By WILLIAM COVERT

THE Sabbath was intended to bless all men; and as it was committed to Adam and Eve before the fall (Gen. 2: 2, 3), evidently its Author designed it to be kept by all people for all time. With this agree the words of Solomon where he says, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3: 14.

IF GOD WERE CHANGEABLE

If God should be constantly changing His laws and purposes, men would be confused, and the result would be a loss of reverence for God, and a want of confidence in His word.

The psalmist said of the Lord: "He hath made His wonderful works to be remembered. . . . The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 4, 7, 8.

God gave His commandments to men because the eternal principles of righteousness demanded that He should do it. And the law which He gave was perfect. Ps. 19: 7. He neither exceeded that which was required, nor did He come short of the mark.

PROCLAIMED WITH AUDIBLE VOICE

When God led Israel out of Egypt, He gathered the whole people around Sinai, and there with audible voice He delivered His law in the hearing of them all. Then the law was engraved in stone with His finger. Also a covenant was ratified with them concerning the law. See Exodus 24. Thus the people of Israel were out of Egypt and started on their way to Canaan. They were to be installed in the land of promise, in harmony with a covenant which God had previously made with Abraham, Isaac, and Jacob. The promises made to these covenant fathers all looked forward to the redemption of the earth from the curse of sin, and the settling of men on their eternal inheritance. We have only a brief of what was said to the patriarchs, yet we gather enough from the brief to know that God's ancient people had faith in the same Redeemer whom Christians now accept.

Of course all careful Bible students know that Israel had but recently emerged from a long and trying period of slavery when they entered into covenant with the Lord. In this covenant they promised to keep the commandments, yet their human weaknesses kept them from fulfilling their vows. So they entered upon a bewildering experience, instead of earning a clear title to the land of glory.

In writing of their defect, the psalmist said, "They soon forgot His works; they

waited not for His counsel: but lusted exceedingly in the wilderness, and tempted God in the desert." Ps. 106: 13, 14. In speaking of the specific acts of their transgressions, the writer of their history says, "They made a calf in Horeb, and worshiped the molten image."

When they forgot God's works, which He had made to be remembered, they could not keep the Sabbath. In fact, they entered upon a shameful scene of heathen debauchery while Moses was up in the mountain communing face to face with the Lord. The cause of their transgression is told in words too plain to be mistaken: "They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. . . . Yea, they despised the pleasant land [land of promise], they believed not His word: but murmured in their tents, and harkened not unto the voice of the Lord." Ps. 106: 21-25.

Their association with idolaters and idolatry in Egypt had blinded their minds to such an extent that they lacked the mental and moral qualifications to make them yield willing and loving obedience to the commandments. Their want of reverence was such that Moses once said to them, "Ye have been rebellious against the Lord from the day that I knew you." Deut. 9: 24.

CONTINUED MIRACLES FOR FORTY YEARS

To help and instruct them in their Sabbath obedience, the Lord rained manna from heaven to feed them, and this was done for a period of forty years. The manna fell six days each week during the whole period, and it was restrained from falling every Sabbath day during the entire time. That which fell on the sixth day of the week was double the amount of that which fell other days; and it had a quality in it which preserved it over the entire seventh day, while the manna which fell any other than the sixth day could not be kept over. Thus God was working a continual miracle before their eyes in the matter of the manna, but largely relating to the keeping of the Sabbath commandment. This was done for a period of forty years.

During all this time, God was associating a physical as well as a special spiritual blessing with and in the Sabbath day. In all that period, there could be no question with that people as to which day was the Sabbath. Nor could any fail to see that God wanted the day to be properly observed. Please to read Ex. 16: 4-26.

But a blessing so constant and evident as was the manna and the Sabbath may become so common that a murmuring people will even speak in a critical and thankless way about it. So it was with the manna. The Hebrews said it was a very poor food and was lacking in relish. They wanted flesh with fish and garlic. See Num. 11: 4-6.

A PROPHET TELLS HOW IT WAS

The prophet Ezekiel, in looking back to this bit of unpleasant conduct in the wilderness, and to an earlier scene of their rebellion, said for the Lord: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, . . . and

My Sabbaths they greatly polluted. . . . For their heart went after their idols." And as stated in another verse, "Because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths, and their eyes were after their fathers' idols." Eze. 20: 12, 13, 16, 24.

The foregoing scriptures show what a fearful havoc idolatrous associations work upon those who are thrown among them. Judging from the account given of the god which Aaron provided for Israel when they came out of Egypt, we decide that the image was made according to the order of those who led in the apostasy. It was cast into a mold which was brought out of Egypt, or one which some one provided for the occasion. The account says that Aaron fashioned it with a graving tool after he had made it a molten calf. For the man in charge of the Lord's people to yield to their request and provide them with an Egyptian divinity, the calf Apis, was not a dignified act. What a foolish thing for a great man to do! Whatever the form of that image was, it had in it a hidden meaning for the people, which would lead them to direct transgression of the commandments they had heard proclaimed from the top of Sinai, and had promised to obey.

WOULD PROMOTE WORSHIP OF THE TRUE GOD

As we have abundantly seen, the Sabbath, if intelligently and devoutly observed, would promote the worship of the true God, and also serve as a guard against the practise of all forms of idolatry. When the prophet expressly declares that "the Sabbath was greatly polluted" because their hearts went after their idols, the statement is very significant.

A BRIGHTER SIDE TO THE PICTURE

But there was a better day for Israel when the younger people became trained in the ways of righteousness. And this training was done during the forty years of sojourn in the wilderness. The generation taught and led by Moses, Joshua, and Caleb, with their helpers, became a mighty host.

By the Omnipotent One, a wide space in the Jordan bed was made dry, and so the river was held, to prevent its waters from coming down from above, while all the people passed over to the other side. The marvelous work was done so openly that all the neighboring peoples knew of it, and were astounded at the wonderful thing which God had wrought for Israel. Then the Lord said to Israel, "This day have I rolled away the reproach of Egypt from off you." They were then free from Egypt, and ready to make history for the cause of God.

Where Does Liberty of Choice End?

WHERE does liberty of choice end, as judged from the "wets'" standpoint? The nation as a whole ought not to exercise it, say they.

The state also is too big a unit to determine its freedom from the evils of drink. And even license laws they grudgingly acquiesce in, and evade if possible.

In some of the states having local option laws, the liquor forces have pretended to accept the situation as ideal. Yet they opposed the passing of those laws, tooth and

nailed; and lately, in Ohio, where nearly half the population is in no-license territory by this means, an amendment to the constitution has been proposed that would make those laws invalid.

Now as to the family, did ever a liquor seller refuse drink to husband, wife, or child, at the request of the other members of the family, until he was compelled by law to do so? And how about the efforts to awaken an appetite in the young? Were ever brandy-flavored candy and free drinks used to this end, with the children of families opposed to the traffic? — Yes. Nowadays there are laws to prevent such practises, and children of respectable parents will not go near a saloon; but in days gone by, such things were done.

Then it comes down to this,—that the only liberty that would be allowed us is liberty from having liquor down our throats whether we will or not. Even that liberty has been violated many times among peoples who are too ignorant or too weak politically to defend themselves. Witness the treatment of the aborigines in the early days in this country, and at present in the southern continents.

Russia has a nation-wide compulsory saloon law. Perhaps that would be going a little too far for the advocates of the traffic in this country — perhaps.

WILL H. SPICER.

A Word to Backsliders

DEAR backslider: Once you knew the peace of pardoned sin. You had sweet communion with God and His crucified Son. For weeks, months, and even years, you walked with God.

But the restless tempter was upon your track, and almost unconsciously you listened to his siren voice. Gradually you yielded to temptation, and lost your hold upon God. You changed masters, without realizing what the change meant to your soul. You were again brought into bondage to the prince of tyrants. "The meaner the master, the worse the bondage."

Paul asked the poor backslidden Galatians, "After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Gal. 4: 9.

Is it not remarkable that the liberated soul should desire his fetters again? O, how strange, how cruelly strange, that after Christ has opened the prison doors of sin, and set the captive free, he should return to his prison, and toil away at the hard treadmill of sin!

But who has not had something of that experience? Who at times has not felt forsaken of God? Then is the time to exercise faith, and, like Christ in His darkest hour on the cross, commit the soul into the keeping of infinite power.

Perchance you have been walking in darkness for many a weary month. But take courage. There is relief for all who have departed from the living God. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, . . . and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you, . . . and I will bring you to Zion." Jer. 3: 13, 14.

Your Saviour is able to bring you to Zion, and He invites you to reverse your downward footsteps. Listen to His loving plea:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

Dear backslider, yoke up with Christ once more. Exchange your weary load for His light burden, and your galling yoke for His easy one. Experience once more the peace of pardoned sin. Turn your footsteps to-

ward your heavenly Father's house, and you may rest assured that He will meet you afar off.

If you take one step toward your Liberator, He will take two toward you. He will hasten His pace, throw His arms of infinite love around you, clothe you in His royal robe of righteousness, and give you a seat at the marriage supper of the Lamb in the city of God.

Turn before it is forever too late.

E. HILLIARD.

Socialism and Christianity

Are the Two Systems Compatible?—Would Christ Be a Socialist if He Were Here Now?

By W. L. SIMS

THIS is the first of two articles by Elder Sims on the subject of Christianity and socialism. In this article, he shows that the teaching of Christ is out of harmony with the doctrines of the socialist, and that therefore the dream which many have of uniting the two for the purpose of reforming the world, is a delusion. Next week he will show that the teaching of many leading socialists themselves makes it clear that they have no regard for Christianity in advancing their theories for the "betterment of the social order." EDITOR.

MANY present-day advocates of socialism, from pulpit, platform, and press, maintain that the teachings of Jesus and the Scriptures support the doctrines and methods of socialism. If this claim is true, then every follower of Christ should welcome the teachings of socialism. If, on the other hand, the claims and aims of socialism are not founded upon the principles of Christianity, then no advocate of socialism is justified in claiming that Christ, if He were on earth to-day, would champion their cause.

THE DICTIONARY DEFINITION

Worcester's dictionary defines socialism to be "a science of reconstructing society on an entirely new basis, by substituting the principles of association for that of competition in every branch of human industry." This definition is endorsed by Webster, the Century, and the Standard. The choice lies between cooperation and competition. Therefore the socialists would have it appear that if Jesus would not advocate cooperation according to socialistic principles, He must endorse competition.

To show that the foregoing conclusion does not necessarily follow, we will briefly contrast the teachings of Jesus and the Scriptures with the doctrines and methods of socialism. By a careful reading of the New Testament, we learn that the principal business of Jesus was to spread a doctrine of life that made a man's economic or temporal conditions a secondary matter. Matt. 6: 31-33. According to the teachings of Jesus, a change of heart was of far more value and importance than a change in outward conditions. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 26. Here in this fundamental principle the teaching of Christ differs absolutely from that of socialism. The two systems are as wide apart as are the poles.

The socialists regard poverty as about the worst thing that can happen to a man. Their great plea is to abolish poverty. In seeking to own the world and all things therein, they

would destroy the individual capitalist, and make of him "a useful citizen"—a laboring man. But when Jesus appeared among men, He chose to cast His lot not with the rich, but with the poor laboring class. He was poor. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." He never taught that poverty was a hindrance to one's spiritual growth.

Philosophers of socialism tell us that the poor do not have a fair chance to develop fine characters; but Jesus thought and taught differently. He considered the rich to be the most handicapped. When the rich young ruler, who thought so much about his wealth that he forgot the needs of his neighbors, came to Jesus, the prescription that Jesus gave him was unsparing. He said, "Sell that thou hast, and give to the poor." Matt. 19: 16-22. Jesus did not thus speak because He hated the young capitalist, or because He was against the system that was in vogue at that time, whereby this young ruler was enabled to obtain his great possessions. It was because He loved him, and wanted to save him from the love of money, which is the root of all evil. And Jesus knew it would be worth the price. The giving by Zacchæus of half his goods, delivered him from the bondage of avarice, and Jesus asked no more. Luke 19: 1-10. Jesus did not rebuke the possessor of riches, save when these hindered the growth of a man's noble character.

NEITHER ENDORSED OR CONDEMNED ANY ECONOMIC DOCTRINE

Jesus, in His teachings, never endorsed or condemned any economic doctrine. He treated industrial questions exactly as He treated political questions—He let them alone. He talked of love for one's neighbor, but He never so much as hinted at a social program for demonstrating it in the industrial world.

"My kingdom is not of this world," He declared. John 18: 36. At one time, the kingdoms of this world were offered to Him. Matt. 4: 8, 9. At another time, the people were ready to do anything that He might suggest. They were ready to cooperate with Him in any municipal reform He might advocate. They were so earnest that they would have taken Him by force and made Him king if He had not withdrawn Himself from them. John 6: 15.

Hence Jesus, throughout His life, persis-

tently kept aloof from everything political, and from all the affairs of the state. And so faithfully did He stand on this principle, that when a certain man came to Him and said, "Speak to my brother, that he divide the inheritance with me," Jesus replied with the words, "Man, who made Me a judge or a divider over you?" Luke 12: 13, 14.

NO EFFORT TO EQUALIZE DISTRIBUTION

From these clear words of Jesus, it is easy to be seen that He would not identify Himself with a movement to equalize the distribution of wealth as a political or industrial measure.

The government under which Jesus lived was corrupt and oppressive. On every hand were crying abuses. The rule of competition was in full swing. There was extortion, graft, intolerance, and grinding cruelty. Jesus did not call for municipal reform. He did not formulate a socialistic program. He did not organize a "Law and Order League," a "Good Government League," or a "Civic Improvement Club." Neither did He recommend such matters to become the business, or to occupy the time and labors, of His disciples and the church.

No; the Saviour attempted no civil reform. He attacked no national abuses, nor condemned the nation's enemies. He did not interfere in the least with the authority or administration of those in power. And if He were here to-day, He would be the very same Jesus that He was then, for He is "the same yesterday, and to-day, and forever." He would hold Himself aloof from all political and industrial questions. Hence He would not be found promulgating the doctrines and methods of socialism.

"MAN IS GOOD, SOCIETY IS BAD"

"Man is good, but society is bad; hence society must be reconstructed," say the socialists. "No," says the gospel of Jesus Christ; "society would be all right if man were good." Society is what men make it. Even socialism could never make a society better than the individuals composing the society.

The fact is, man is bad. He is selfish, and needs to be reconstructed, to be changed by the grace and Spirit of God. If society were made up of such changed men, then as among the believers in apostolic days, social conditions would be transformed. Equal privileges and comforts would be provided for all, for each would be looking for the others' interest.

But this is the work of Christianity alone. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4: 32-35.

IT CAN NOT REFORM THE WORLD

Such a condition can never be accomplished by socialism. Therefore we conclude that it is the height of folly to expect socialism to

succeed in reforming the world. The transforming grace of Christ is the only power that can do it.

The ethics of Christianity are founded on love, the ethics of socialism are founded on force. One is the power of love; the other, the love of power. And power without love will be intolerant, oppressive, and cruel. Such would be the rule of socialism if it had its own way. The ideals of socialism being incompatible with the selfish nature of man, the only basis upon which socialism could hope to succeed would be the enforcement of the socialists' regime under the principles of militarism.

This War-Mad World

(Continued from page 3)

a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16: 13-16, R. V.

"The war of the great day of God," culminating in the battle of Har-Magedon, or Armageddon, can not take place till after probation has closed, and "the kingdoms of this world are become the kingdoms of our Lord." Rev. 11: 15. Then will follow the time of trouble to the nations of earth, such as never was. Dan. 12: 1.

THIS IS NOT ARMAGEDDON

The Turk has not yet come to his end, probation has not closed, and Christ has not begun His eternal reign; therefore the present conflict in Europe, however wide-spread or terrible it may be, is not the Armageddon of the Scriptures. It is undoubtedly the beginning of the gathering of the nations for that final sanguinary world struggle, where all the powers of earth are to be involved, and when they will fall, to rise no more.

It is quite probable that the present strife will temporarily cease, and that there will follow a little time of peace, in which the work of the gospel will be finished. But it is God's call to the world to prepare for the moment when His wrath, unmixed with mercy, will fall upon the despisers of His grace.

A NOISE FROM THE ENDS OF THE EARTH

The prophet Jeremiah speaks of this time as follows: "I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation, He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 29-33.

MERCY'S DOOR WILL CLOSE

For centuries the Lord has been pleading with all flesh by His Holy Spirit; but they have refused His tender entreaties, and finally the sweet voice is heard no more forever. The sword of justice is unsheathed, and the Lord begins to plead with fire and sword.

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 15, 16.

When the nations of earth are at last gathered upon the field of Armageddon, the Lord Himself, leading the armies of heaven, will appear. Rev. 19: 11-16, 21. Then will be fulfilled the scripture, "And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6: 15-17, R. V.

THE TIME IS NEAR

This awful hour is near. "The day goeth away, for the shadows of the evening are stretched out." The night of eternal doom is settling down over the world. Everywhere the dark cloud of conflict spreads its terror and gloom over the world. The tramp of millions of armed men, as they prepare for the last conflict—the war of the great day of God—with one mighty chorus proclaims the approach of the end.

THE ETERNAL DAY IS DAWNING

But beyond the shades of night may be discerned the light of eternal day. "The night is far spent, the day is at hand." Rom. 13: 12. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thess. 1: 7-10. The end is near. The day of God is approaching.

Are you ready for that great day? Have you found your Saviour, and are your sins all washed away? Has your heart been renewed by divine grace, and upon its fleshly tables has God's law been written? Is your life in perfect harmony with those ten holy precepts before which you must soon stand in the great day of Judgment, or will you meet your God over His broken law?

Think of these things, and think of them now, while the Saviour lingers at the mercy-seat. Delay no longer, but quickly prepare to meet your God.

"PRECIOUS indeed in this world of sin and ignorance is the gift of speech, the melody of the human voice, when devoted to the praise of Him who hath loved us and given Himself for us."

The Meat-Offering

Its Significance in the Sanctuary Service

By CLARENCE SANTEE

THE meat-offering is described in Lev. 2: 1-3. This would follow the burnt offering. It was an offering of praise to God for His blessing of acceptance and freedom from sin.

While called a meat-offering, it used no flesh. It could be called a *food*-offering, or as in the A. R. V., a "meal-offering." It had no life taken, no blood shed. These were the central figures in the sin-offering and the burnt offering. Not so of this. It was to be of fine flour, oil, and frankincense. Verse 1.

THE IMPULSE OF THANKFULNESS

The first impulse of the one delivered from sin is to thank God for the bread of life, the righteousness of Christ, and the ability to reflect His beautiful character in the flesh.

To praise God should be the first thought of every soul that has been set free. Yet when Christ was upon earth, and from His abundant grace He at one time healed ten lepers, only one thought to return to thank and praise Him. Luke 17: 15-19.

A spirit of true gratitude and appreciation for favors bestowed, is one of great value in the sight of God.

HE GIVES THE WILL AND IMPUTES THE DOING

The fine flour of the offering represents the bread of life. Lev. 24: 5-7; John 6: 48-51. One has said, "That oil represents the righteousness of Christ." The frankincense fitly represents the "sweet savor" of the Christian life. 2 Cor. 2: 15. The man took of the flour and the oil his "handful"—all that he could contain—and all the frankincense. While God gives the *will* to undertake, and the power to *do*, of His good pleasure (Phil. 2: 13), He imputes the *doing* all to the man who has placed himself in His hand.

That which remained of the meat-offering was for "Aaron and his sons." Lev. 2: 3. The joy of a soul saved remains not alone with Christ and the one made free, but angels join in the rejoicing. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

THRILLED BY THE SPIRIT OF PRAISE

What must have been the emotions of the man with heart full of praise for his deliverance, as he, under the guidance of the priest, made this offering! He saw a Saviour to come, that spotless character now his own, and his soul filled with new desires for a high and holy life and the power to attain to it. He thrilled with the thought of joy in heaven over his acceptance of the life so freely given. Every soul that has been made free by the Spirit of God, knows in his own heart the truthfulness of this experience.

Under the inspiration and guidance of the priest in making the offering, there would be no unseemly demonstration, no exhibition that would create mirth or derision.

After returning praise to God for his new life, new hope and expectation, there was another step in the Christian pathway. No person can retain a living connection with God

and a bright experience, unless he tells to others the blessings he has received. The Saviour said to the demoniac who was healed, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5: 19. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

Those in the shadow were not left in doubt as to their duty and privilege. An impressive offering was made which embodied a model testimony to the goodness of God, and the joy of His child.

"LEAVEN" AND "UNLEAVENED"

The offering of thanksgiving followed the meat-offering, and taught that after returning thanks to God for freedom from sin, a confession of this blessing must be made before men. This offering is recorded in Lev. 7: 12-15. A few points will be of interest. Unleavened cakes mingled with oil were used. "Leaven" and "unleavened" are words often used in the Scripture. Their meaning is explained in 1 Cor. 5: 8. It reads, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

In this verse, "leaven" stands for "malice and wickedness," and "unleavened" for "sincerity and truth." Keeping these definitions in mind, we can see the force of expression in many figures.

MALICE AND WICKEDNESS IF LEFT ALONE

The first requirement in an acceptable testimony to God's goodness is "sincerity and truth" (Lev. 7: 12), "mingled with oil," which represents the righteousness of Christ. The Lord has said, "Whoso offereth praise glorifieth Me." Ps. 50: 23. Ascribing praise to God for His deliverance and acceptance, is a part of true worship.

In Lev. 7: 13, the one making a thank-offering is told also to offer "leavened bread." God does not bless the man who, in his pride, points to himself as an example, one who does not sin. Instead, while ascribing all praise to God for victories gained, in sincerity, one must add to this offering the acknowledgment that in himself there is nothing good—that if left alone, "malice and wickedness," represented by the leaven, would fill the heart.

TO BE EATEN THAT DAY

This sacrifice was to be eaten *the same day* that it was offered. Perhaps you have known a brother or a sister who never wearied of telling some bygone experience, possibly years in the past, good enough in itself, but not a present experience. If anything is needed to kill the interest in a meeting, this will usually accomplish the task. God does not want His children forever living in the past. The offering "shall be eaten the same day that it is offered." Verse 15.

IT GROWS ON NEW WOOD

There should be a present feasting upon God's word, an ascription of praise for the present blessing. God compares His children to the branches of the vine. John 15: 1-8. The vine never bears its clusters on the branch that grew last year. The fruit appears on the part that grows new itself while the clusters are forming.

The last year's growth has its place in connecting the new growth with the vine, but the new growth alone bears the fruit. In the same way, our experience of the past is a strong factor in holding us faithful, making us helpful to others and sound in counsel. But the new, present experience in the things of God, bears the fruit that glorifies Him.

Testifying before men, in sincerity, ascribing all goodness to God, praise for present freedom, recognizing our own weaknesses, and basing all on the present experience,—this constitutes a sacrifice well pleasing to God.

What I Am

WHAT I am is the all-important question in my relations to God.

How very, very often it is that professed Christian people are not what their brethren suppose them to be, nor yet what they themselves really regard their lives to be!

God deals with men neither after their reputation nor after their own mistaken opinions. He looks to what they are in fact. "Man looketh on the outward appearance; but the Lord looketh on the heart."

THEIR NAMES MEANT SOMETHING

In olden days, God gave to people their names. Invariably those names expressed the character of the individuals named.

A certain man was named Jacob, named by express direction of the Lord, because, in his inmost nature, the man was a supplanter, or thief. See Gen. 27: 36.

But when that same man had submitted himself to the gracious workings of the Spirit of God, and was soundly converted, God gave him another name, a better name, a new name, the name Israel. Gen. 32: 28. "Israel" signifies *prince of God, overcomer*.

When Jacob's character had been changed, then was his name changed. What he was gave him his first name; and what he was gave him his second name.

ARE TO BEAR NEW NAMES

All who enter the everlasting kingdom of God are to bear new names. Rev. 2: 17; 3: 12. In other words, all who are redeemed from earth are to be changed in character. Character alone, character fashioned after the divine, is the only passport into the presence of Divinity.

THE NEW NAME AND OUR CHOICE

The new name privilege depends wholly upon the choice we make. Man must *choose* righteousness if he would have righteousness. Likewise he must choose not to love unrighteousness. Because the Lord Jesus loved righteousness, and hated iniquity, He was anointed with the oil of gladness above His fellows, and to Him was given the most exalted place in the universe—the place at God's right hand.

To Jesus, sin was abhorrent. He could not look on iniquity. Selfishness in all its varied forms was detestable. And though He took our fallen natures, with all their varied tendencies to evil, still His choice to be right—absolutely right—gave Him complete victory. His triumph over sin was complete. For us He worked out an example. He purchased for all mankind a new name.

What am I? Do I know myself? Is my experience one of profession or possession? Am I really able to confess Christ, knowing Him to be within my soul?

NOT KNOWINGLY

Perhaps I may not really see my real self, and understand how sinful I am. But this much I *may* know, that I can be satisfied with nothing but the purest and best. My purpose is, to be perfect. I will not knowingly be selfish or untrue. Then it is my privilege to claim the promise found in Phil. 3: 15.

Whenever any soul, like Job, seeks to be absolutely sincere and upright, then it is that God fully assumes the responsibility of making him all that he needs to be to stand in the presence of his Creator.

What am I? O, I care for naught but this,—that God shall answer in my life the prayer of the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." C. L. TAYLOR.

George E. Cutler

GEORGE E. CUTLER was born in Washington, Michigan, July 5, 1845, and died at his home in Dallas, Oregon, after a few brief weeks of illness, June 23, 1914, at the age of sixty-eight years, eleven months, and eighteen days. The immediate cause of his death was heart trouble. At the age of twenty-five years, he was converted, and united with the Seventh-day Adventists, with whom he was associated at the time of his decease. He was elder of the Dallas church for fourteen consecutive years. He was one of the most prominent business citizens in the city in or near which he had lived since 1891.

In 1879 he was united in second marriage to Miss Alice Crocket, of Michigan. The widow, a daughter, Gladys, a son from the former marriage, and five grandchildren survive, with many other relatives and friends, to mourn, but not as those without hope.

He rests. His works follow him. He passed peacefully away, in unwavering hope of the call of the Master to an endless life. May the surviving ones be comforted with that comfort which Christ alone can impart.

The funeral services were conducted at his residence, attended by a large concourse of citizens and relatives. Words of comfort were contributed by the undersigned, Elder Starbuck assisting in the services.

H. W. COTTRELL.

Prejudice

PREJUDICE is an opinion or judgment formed without due examination of evidence. The mind may be biased by education, friends, or other considerations.

The one who would advance in the spiritual life must open his mind to divine influences. He who listens to the word of God should lay aside his prejudices, and calmly and carefully consider its claims. God reveals His truth to those who *will* to know it. Those who keep their hearts pure and minds open will be susceptible to the influences of God's Spirit, and will be made free by it. Beware of prejudice.

ELIZA H. MORTON.

A WORD TO OUR READERS

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Our authority for the doctrines we teach is the Bible. Quotations are usually from the King James Version or the American Standard Revised.

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A. O. TAIT, EDITOR

L. A. REED, ASSOCIATE

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J. O. CORLISS

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"ENDURED, AS SEEING HIM WHO IS INVISIBLE"

The Secret Source of Power — Every One May Have It — Illustrious Example of One Who Lived in That Mighty Presence — The Secret of a Young Lady's Beautiful Character



IN recounting the faith of some of those whose lives are an inspiration to the children of God, the writer of the book of Hebrews cites Moses as one who "endured, as seeing Him who is invisible."

THEY REALLY KNOW GOD

There is no myth, no fancy, in the revelation of God to the inner soul of man, that is portrayed in this experience. Not a few Christians to-day have this living knowledge. They really know God, and live as if in His presence.

This was in a peculiar sense the case with Moses. On the barren heights of Horeb, he saw the Invisible in the burning bush. Henceforth he lived as in God's presence. Time could not dim the divine image, nor the veil of years efface from his memory the solemn charge laid upon him in that hour. In the trials and persecutions and rebellions of after-years, Moses "endured, as seeing Him who is invisible." No experience, however bitter, could erase from his mind that glorious vision.

NOT THE HAUGHTY MONARCH, BUT THE INVISIBLE GOD

A little later we see Moses in the court of Pharaoh, giving to the king a message from Jehovah. His message was ridiculed; he was taunted, reviled, commanded not to appear before the king again; his life was threatened; but he endured it all. He saw not the haughty monarch, nor his powerful armies, but the Invisible.

The Egyptians worshiped calves, goats, and reptiles. Their gods they could carry into battle, that these might see the valor of their worshipers. But Moses had no visible God. When he talked to Jehovah, he spoke into empty space, as far as the Egyptians could discern. There was nothing material in sight that could encourage one to endure and suffer or to serve in battle. They could not understand the source of his power.

SUCCEEDED THROUGH HIS INVISIBLE LEADER

The day soon came when they would endure Moses no longer. From the king on his throne to the lowest serf in the land, the Egyptians rose up and thrust the prophet and his people out of the land. We see him at the head of this motley army — a great company of three and one half millions of human beings, undisciplined, homeless, in an enemy's land, fleeing from an irate and powerful monarch.

Across uninhabited deserts Moses led this unwieldy company, where there was neither food nor water, where conditions were such that God rained bread from heaven to feed the multitude, and brought water from the rock to quench their thirst. And in it all, Moses trusted his Leader to supply the needs of the people, and bring them safely through.

Whence came his invincible courage? What was the source of his confidence? Was it human? No; it was born into the heart of Moses from above. He "endured, as seeing Him who is invisible." In patience, in fortitude, in courage, in meekness, in trials, there are few who have ever equaled this servant of God.

SECRET OF HER BEAUTIFUL CHARACTER

A young lady whose beauty of character was the inspiration of all who knew her, being pressed by a near friend to reveal the secret of her charming life, said: "When I am gone, you will find

a locket on my heart. Open it. That will reveal my secret." When the time came, on her knees beside the dead, the friend opened the locket, and read therein these words: "I live as seeing Him who is invisible."

Every Christian is entitled to this "inner vision." It is his privilege to have this experience, this revelation of God to his soul. When this vision is once received, its possessor is God's man. A relationship is established between the Invisible and man that earthly things can not affect. This experience is the heritage of God's children; and those who seek for it, will not be disappointed.

I. H. E.

THE GREATEST OF ALL CURSES

Scientifically Demonstrated — A Narcotic and Deadly Poison — A Transmittable Blight

FACTS differ from opinions in that they are undebatable. The truth about alcohol has been as thoroughly substantiated as has the law of gravitation, or as have the facts of astronomy. Alcohol has no food value; and he who would assert that it has, but displays ignorance of late scientific discoveries. In his Paris laboratories, the celebrated French chemist, Louis Pasteur, settled the fact that the formation of alcohol is not a simple chemical process, but that this drug is the waste product of the life processes of living organisms, the toxic excretion of ferment germs.

ITS POISONOUS NATURE ESTABLISHED

The moment this fact was determined, the poisonous nature of alcohol was also established. What, then, is the errand of toxin? There is a well-established law in nature's processes, that the waste product of one form of life will not only, when retained, poison the form of life that produces it, but will also, when transplanted, poison any form of life that is higher and more delicate. Every living creature forms toxin in its life processes; and this must be eliminated, or the creature soon dies. To cover an animal completely with varnish or with any substance that prevents this elimination of toxin, causes death in a short time.

The reason for this is that life processes are carried on through regular changes of minute living cells, which are known to science as protoplasm. When permitted, toxins greatly interfere with the functions of these life guardians. For the purpose of this brief article, however, it is only necessary to refer to the mission of what are termed the white blood corpuscles. These, as veteran sentinels, keep watch over every part of the body, to fight and expel disease. But when saturated with alcohol taken into the system, they become entirely incapacitated, and so nature's processes are halted, to the detriment of life's functions.

A TRANSMITTABLE BLIGHT

If results were confined to the one violating nature's law, the terrible curse of alcohol might be erased with the death of the first transgressor. But besides the degeneracy wrought upon the original offender, the blight is transmitted to the offspring, which consequently pass but a short and handicapped existence. In this the deadly effect of alcohol is strikingly manifest; for in the embryonic stage, the tissues are tenderest and most susceptible to harm, while the alcohol maintains its poisonous power. Every process, therefore, which touches the matter of reproduction, whether in male or in female, is affected by alcoholic influence. For example, it has been well established, by animal tests, that one part of alcohol in a thousand parts of water will seriously attack an embryo, while one part of alcohol in two hundred parts of water will kill an embryo. This becomes a

subject for grave consideration, when one thinks that a prospective mother may, at a dinner, partake of a one two-hundredth solution of alcohol, and produce a miscarriage without even becoming intoxicated.

PROHIBITION DEMANDED

The good of future society demands that children shall be well born. As it is, however, innocent children come forth with inferior minds, in feeble bodies, without the power to enjoy life's advantages in any particular. And they have, on the debit side, an inherited appetite for the accursed stuff that has made them what they are. Why should such conditions control the citizenship of an enlightened commonwealth? Why should human vultures be permitted to fatten at the expense of community welfare? Why, in the name of loyalty to Heaven, and patriotism to one's country, may not men and women unitedly rise up to sweep from the state the greatest curse that ever befell society?

J. O. C.

GODLINESS CAN NEVER BE OF COMPULSION

MUCH has been said of a millennial dawn, of an age of "second probation," when the wicked of the present and past ages are to have another chance, apparently. We are told that the wicked are to come forth in the resurrection with "the same wicked desires," yet they are not permitted to do wrong. "The only liberty that will be granted is the liberty to do right."

This theory is certainly based upon a strangely perverted view of what godliness and salvation really are. It proceeds upon the supposition that goodness, or godliness, can be forced upon men; that evil can be made to bring forth that which is good.

IT DENIES CHRIST'S TEACHING

This is a denial of Christ's teaching regarding the nature of goodness: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:17, 18.

It is not merely because He has chosen some other way of salvation, that the Lord does not compel men to godliness. It is because He can not do it; for even God "can not deny Himself." 2 Tim. 2:13. Godliness is God-likeness. The Lord is not good and righteous because He is compelled to be. It is His nature. And no righteousness, or godliness, can ever come of compulsion. It can never be forced from an evil nature. Salvation is a change of heart, the free gift of the new heart created in Christ Jesus. The theory of mechanical and compulsory righteousness subverts the fundamental principle of the gospel.

W. A. S.

"BINNEY'S Theological Compendium," page 170, says, "This seventh-day Sabbath was strictly observed by Christ and His apostles previous to His crucifixion." This is indeed true; and inasmuch as He "suffered for us, leaving us an example, that we should follow His steps," we too should observe the seventh day. He left no precept or example for Sunday keeping.

G. B. T.

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.

19—DARKNESS AND LIGHT

I understand that the gospel as brought to view by Christ and His apostles in the first centuries and recorded in the Bible was covered up during the Dark Ages, and began again to be revealed at the commencement of the Reformation. What was the first light brought out, and when, and by whom? And was it justification by faith? And did later reformers take up the same and carry it on through with them, or did they reject it? READER.

No, it is not true that the gospel was wholly hidden during the Dark Ages. There were faithful followers of God who kept it alive in their own hearts through all that darkened time. There were those, like the Waldenses and others, out in the wilderness and among the mountains, who were loyal to God, and who had His word. There were those even in monks' cells, in the convents, among the priests of Rome, who had access to the Bible, and were faithful to it as far as they saw it. Of course a mighty impulse was given to this in the time of the Reformation. Previous to this, men had been stirred to study the Bible. Wyclif's translation had been made, and portions of the Bible were translated by others. When printing was invented, that gave a great impetus to the spread of the gospel. Then followed other translations.

It is quite impossible to say just when or by whom or what was the first thing developed, when there was more or less of it developed all the way. There were numberless men in the Roman Catholic Church who stood for the truth of God. Some of them went down to martyrdom. Others remained. The great thing of the Reformation in Germany especially was justification by faith. Later reformers accepted this, and went on developing other phases of the Word.

The great mistake made by many of the Protestant sects was that of trying to crystallize what they believed into a creed. It is impossible for human words to express the infinite truth of God; and just as soon as men tried to define what God's

word taught, they limited the Word, and limited the faith of those who would accept the creed. Of course there were always those within the creed-bound church who believed out beyond the creed, and whose faith ignored man's framing of God's truth, who saw greater light in the word of God, and consequently they rebelled against the creed, separated themselves from the creed-bound body, gathered around them other followers, and sometimes made the same mistake over again—formed another creed.

That has been one of the great hindrances to Protestantism. If the word of God had been allowed to have free course, and rule, and be glorified, and men had rallied around that—the Word and the Word alone—union would have come instead of the discord we see at the present time. Man's hope of saving discord and divisions has resulted in only greater confusion. It is impossible for us to tell, as our questioner asks, the particular creed that each of the churches holds to. Sometimes churches divide on church government purely. Take the Congregationalists and the Presbyterians for instance. The Presbyterians leave the management of their church largely to the presbytery or the elders. Each Congregational Church is independent. It has no general body of authority.

There is very little difference between the creeds of Protestants, and it is growing less and less all the time. Of course the Baptists have one phase of truth to which they hold, some of them tenaciously and loyally; namely, baptism. Some of them are yielding that. There are books on religions which will give the various creeds of churches. It is impossible, however, even to indicate them in the Question Corner.

20—TEACHING ERROR

Has God ever commissioned anybody to teach error, or has it at any time been His will that man should believe error?

It would seem as though the question answered itself. "He is . . . a God of truth." Deut. 32:4. The fact is that He is incarnate truth; for Jesus

Himself, who came to represent the Father, declares, "I am the way, the truth, and the life." John 14:6. He saves us, not by error, but by truth—sanctifies us by His truth. John 17:17. His word is truth, and it is by that Word that we are kept from the paths of the destroyer. Ps. 17:4. And there are a multitude of other passages that teach the same thing. No lie is of the truth. No lie is of God. None of God's children are ever justified in either believing or teaching a lie. Matt. 5:19; Rev. 22:15. Those who hold to error and are still saved, are saved not because of the error, but in spite of it. It is because there is dominant truth in their lives notwithstanding the error.



SYSTEMATIC BIBLE STUDY

OUR reading this week includes the thirty-eighth chapter of Job. It presents some of the sublimest utterances ever put into human language.

Job has been engaged in a prolonged discussion with his friends, and at times he has seemed almost peevish at some of the things they have said. Now God speaks to Job, and in the form of a long series of questions, He calls his attention to the majesty and power of the Infinite, as contrasted with the weakness of the human. These questions suggest thought and research that were far beyond anything we know of the general education and learning of that time. We should ponder these sublime passages with more than usual care.

SCHEDULE FOR THE WEEK ENDING SEPTEMBER 26

1 Kings 10-17
Jeremiah 47-52
Lamentations 1
Job 31-38

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

Interesting Experiences with the Chinese

What a Missionary May Meet in the Orient — Courage and Success in the Work Regardless of Difficulties

By ROSS C. PORTER
President Asiatic Division

MISSION life in the Orient is not all romance. It has much of the regular mission experience connected with its daily routine; but the customs and associations are quite different from those of the home land, and these add variety to the regular program.

NATIVE ACCOMPANIMENT TO BURDENS

When the glamour of going as a foreign missionary has worn off, and one finds himself located in an inland Chinese city, living in daily contact with Chinese life, he begins to catch a glimpse of mission life at the front. The "hah ah" sound heard all day long, and often all night, is the native accompaniment to carrying loads on the shoulder. A load is usually suspended from a bamboo carrying stick, one basket on either end of this springy shoulder pole. To the newcomer, this sound is novel; but in time it becomes wearisome and nerve wearing, especially when it peals out upon the stillness of night.

THE SEWERAGE SYSTEM A DEATH-TRAP

But there are other things of a more serious nature. The sewerage system in many Chinese cities is a source of menace to health and to life. It is a veritable death-trap. It usually consists of a square, box-like ditch, covered with paving stones, with much ventilating space between them. It is laid just beneath the pavement, almost on a level, and is never flushed. It runs along all principal streets in both the residence and the business section. The foul air rising constantly, reminds one that he is living over a horrible cess-pool, from the fumes of which there is no escape day or night.

HOGS IN THE HOUSES OF THE WELL-TO-DO

Passing along a street in the city of Chang-Sha, one of the foremost cities of China for education and culture, I thought I detected an odor that indicated a barn-yard near. Proceeding in the direction from which this odor came, what was my surprise to find in a well-to-do Chinese family residence, on a high-class street, nine hogs, weighing about two hundred and fifty pounds each. They were penned on a shelf-like board floor, elevated about three and one half feet above the floor of the living-rooms, and separated from the kitchen and the dining-room by a fourteen-inch board set up edgewise. On the other side of the room, between the dining-room and the sleeping apartments, separated from the bedroom by an openwork bamboo partition, were a larger number of

shoats, ranging from fifty to one hundred fifty pounds.

My curiosity having been aroused, I was emboldened to ask permission to enter the house of a business man from whom we had frequently hired sedan-chairs for the women of our party. Again I was surprised to find, in that respectable home, thirteen large hogs, situated in the same relation to the living-room as were the others.

CHINESE CHARACTER FOR "HOME"

While in Canton, south China, I was speaking of this experience, and was informed that this was a common custom throughout China. The Chinese character for "home" was said to be a pig under a roof.

In confirmation of this statement, I was taken to a Chinese home in Fatshan in which I counted over one hundred hogs, ranging from fifty to two hundred fifty pounds each.

We also visited a home where six water-buffalo cows and one calf were kept in the home with the family. Beds were suspended on poles above the cows, where some of the family slept. These people seemed to enjoy about the usual health of the Chinese. I wondered what our germ specialists' diagnoses of some of these cases would be. For me it was difficult to see how a person could live under such conditions.



INTERIOR OF VERMICELLI FACTORY, CANTON, CHINA, SHOWING PIG-PENS ON THE LEFT

PIGS IN FACTORIES

I visited two vermicelli factories in Canton. In the first, I found seventeen hogs penned in the factory, in an ordinary pig-pen, just across the aisle from the vats. In the second, there were twenty-eight penned in the same way. Although the day was dark and rainy, we managed, by a four-minute exposure, to secure a picture of one of these factory scenes. The pens are fairly well kept, and seem to add no special flavor to the factory product. The hogs are housed thus for convenience of feeding, and also for safety. They live on the waste from the homes and the factories, and being inside, they are less liable to be stolen.

THEIR VEGETABLES UNSAFE

The Chinese method of fertilizing their gardens makes it positively unsafe for foreigners to eat any vegetables without scalding or cooking them. Even when taking this precaution, many missionaries are obliged to quit the field on account of contracting spew. This disease is not incurable under favorable conditions; but very few foreigners recover unless they leave the field, when a few have been known to rally from its grip.

THE COURAGE OF THE MISSIONARY

Notwithstanding these perils, and added to these, the political revolution perils, it is marvelous how, as in apostolic times, the Lord miraculously delivers and sustains the missionaries, giving them an interest and a love for their work that is remarkable, and turns calamities into avenues through which to reach sin-burdened hearts. Two hundred thirty-two converts, mostly from heathenism, were baptized by our workers in central China alone last year.

Transforming Hearts in Haiti

A Lawyer and Libertine Turns to God — A Mighty Power Revolutionizes His Life

By ALBERT F. PRIEGER

SOME time ago I was called to a small city here, and found a number of believers ready for baptism.

Among them was a lawyer who seemed very anxious for baptism, but I had just heard from our native worker a little concerning his former life.

The man was brought up a Catholic. As is customary in these countries, he had lived with a woman a number of years without marriage. They had one child, and by some former woman he had two other children in another city.

Now he was in great perplexity, not knowing what to do to please God; but because the woman he was living with was opposed to his new-found faith, he thought it best that he should leave her.

Realizing the sinful course he had pursued, he came to me for advice.

We began to search the good old Bible in reference to his case; and when he found that in the sight of God he was married to this last woman, and that he had no right to leave her if she consented to live with him, and that he ought to support all his children, he resolved to be married by the state the next morning, which was Friday.

The woman was very much surprised to see how everything was changing, since she had been under the impression that to be holy one must be unmarried, like the priests, and that he would leave her.

When she found that she was now a lawfully married woman, and all because of this new-found gospel, she went, contrary to the

wishes of her priest, to witness the baptism of her husband. When I baptized him, she sank on her knees, and resolved in her heart to follow.

There were nine persons baptized. We organized them into a church, and this woman became a member, subject to baptism. It was good to see how readily she gave up all objectionable practises to serve her Master more fully.

For a time this brother's faith was tried severely. But just now I received word stating that this government has appointed him as one of the judges of Haiti, and I believe we of the home land, of faith, may say with Paul in Rom. 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

WANTED FOR MISSIONARY WORK

Papers and tracts, *Review* excepted. C. S. Howard, Brownsville, Texas.

Clean copies of SIGNS, weekly and monthly, *Youth's Instructor*, and *Life Boat*, a regular post-paid supply, for distribution on boats, in hospitals, and among 10,000 soldiers. Mrs. Birdie Conway, 767 Kinau Street, Honolulu, T. H.

Tracts and pamphlets. Can also supply addresses of some individuals likely to welcome correspondence. Mrs. Lawrence Perry, Kalama, Washington.

Clean back numbers of the SIGNS OF THE TIMES weekly, by Capt. J. L. Johnson, 440 Fifty-seventh Street, Brooklyn, New York, for use in connection with ship mission work in New York harbor. Readers will please note the change of address.

BOOK NOTICES

"THE ORIGIN OF CHRISTIAN SCIENCE," by T. P. Stafford, A. M., Th. D., Kansas City, Missouri, the Western Baptist Publishing Company, 1912. 240 pages, demy octavo.

One of the most valuable contributions to the exposition of the character of Christian Science, is this volume by Professor Stafford. The book shows that he has made extensive research on this subject, and he writes with the assurance of one who knows what he is talking about.

He makes it conclusively clear that Christian Science is merely a working over of the utterances of the heathen philosopher Plato, as revamped and presented by Plotinus and others in the first centuries of the Christian era, in what is known as Neoplatonism. Every individual who cares to know the truth concerning Christian Science, and the fact of its relation to paganism rather than to the Bible, will feel, after reading this volume, like thanking Professor Stafford for the splendid work he has done.

Mrs. Eddy presents her work as a great revelation, as a completely new thing; but when it is shown that Plato before her had very similar notions and gave out a very similar teaching, and further, that the Neoplatonists on down to the times of Spinoza were continually working over his philosophy into forms of thought identical with those of Christian Science, it takes away the fascination that comes from any idea of inspiration and special illumination in connection with Mrs. Eddy's work.

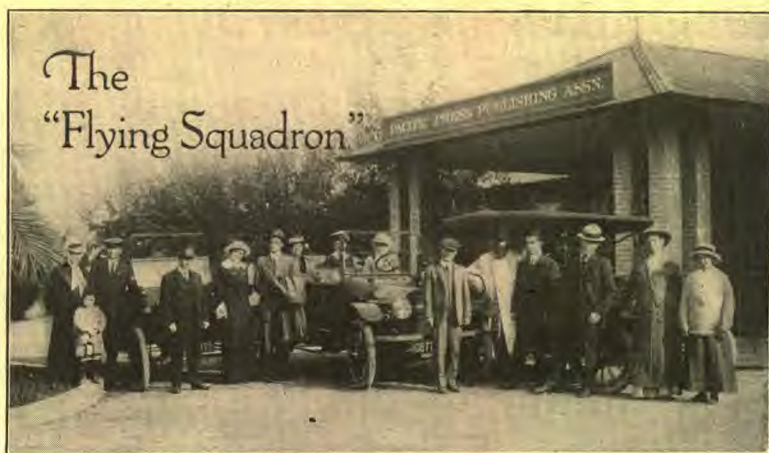
Professor Stafford thinks that Christian Science has points of general similarity to Indian philosophy, Brahmanism and Buddhism, yet that in reality it is an "offshoot, that is, a sucker, of Platonism."

The evidences for the conclusions he reaches in his volume are well authenticated by numerous references to recognized authorities.

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Friends of temperance everywhere could not do better than secure a good supply of these unexcelled tracts and leaflets for work in their home city or town. If you are without organization, don't let that hinder, but plan to do something on your own initiative.

The liquor traffic is the greatest evil in existence. Are you willing and ready to do your part, even though that may be small, to put it out of business? If so, make a selection from the list below, and place them in your neighbors' hands. Results are sure to follow.

"The Demons' Council." A unique document written in allegorical style. 10050c

"Prohibition or the Liquor Traffic—Which?" contains admissions from the opponents of prohibition as to the evils growing out of the liquor traffic. This is one of the strongest arguments favoring prohibition. 10050c

"Story of a Dry Town." An interesting story of a town as it was with its seven saloons, and the results two years after it went dry. 10025c

"Why Does the Saloon Exist?" The saloon man says he has a legal right to do business. Has he? This publication presents the "legal right" phase of the question. 100\$1.00

"Dark Valley Railroad." In two colors, in the form of a railroad time-table. Gives names

of stations, time of arrival of trains, and shows map of the route. Cigaretteville, Mild Drink, Tipplersville, are some of the stations. 100, \$1.50

"It Doesn't Pay." The question as to whether the liquor traffic pays is much debated. This tract considers the saloon from this standpoint. 100\$1.00

"The Wine Industry and Prohibition." The claim is made that prohibition will throw thousands out of employment, and make valueless vast tracts of land. Will it? This tract answers this contention negatively, and satisfactorily to all. 100\$1.00

Pocket Package No. 4. 400 pages of the above tracts assorted, in a strong Manila envelope, for 25c. Postage prepaid.

Our depository in your state (see list on page 15) will give your order prompt attention.

PACIFIC PRESS PUBLISHING ASSOCIATION, Mountain View, California

&
Attorneys-at-Law

"Pacific Press Pub. Assn.,
Mountain View, Cal.

Okla., September 4, 1914.

"I am greatly interested in your publication *Signs of the Times*. Your October number came to my office to-day, giving a number of articles on the present European war.

"Enclosed herewith find one dollar, for which please send to me at once one hundred copies of your pamphlet 'Have We Come to Armageddon?' Any other tracts or publications touching this great and important Eastern question, you may care to send to me, will be greatly appreciated, and I will promptly distribute the same among my friends and neighbors.

"I have believed for years that the end of this present world would come as predicted in your publications. Sincerely yours." (Signed)

Publishers' Note.—Many such letters have come to us of late. The October number of the *Signs Magazine*, here referred to, can be supplied at ten cents a copy, or five to forty copies at five cents each. That pamphlet "Have We Come to Armageddon?" sells for \$1.00 a hundred post-paid. Our depositories can fill orders promptly.

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Uncle Sam's Tapeworm

An Allegory

By MILTON H. ST. JOHN

THERE is no question but that Uncle Sam has a decidedly acute case of tapeworm, very long and many-jointed.

The tapeworm, we are told, is a parasite that fastens itself somewhere in the digestive tract, and eats or absorbs the food and nourishment that should go to the replenishing of brain and brawn. Thus it creates an abnormal appetite.

So with the liquor traffic. It has literally, as well as figuratively, fastened itself in the digestive tract of Uncle Sam's body politic, and like the literal tapeworm, it has absorbed and is absorbing the energies that should go to the building up of body, mind, and soul. This crooked, creeping, slimy, smooth denizen of the pit is indeed a parasite, which, very soon after being introduced into the human digestive tract, creates a very abnormal appetite, but does not furnish one atom of muscle or nerve food to supply the abnormal appetite that it has created.

Again, the tapeworm is made up of joints. We have heard of tapeworms that were over thirty feet long, and were made up of over four thousand joints; and as incredible as these figures may seem, reputable physicians vouched for them. These worms, which are very small when they first take up their abode in the human digestive canal, have been known to live and grow until the unfortunate victim has well-nigh starved to death.

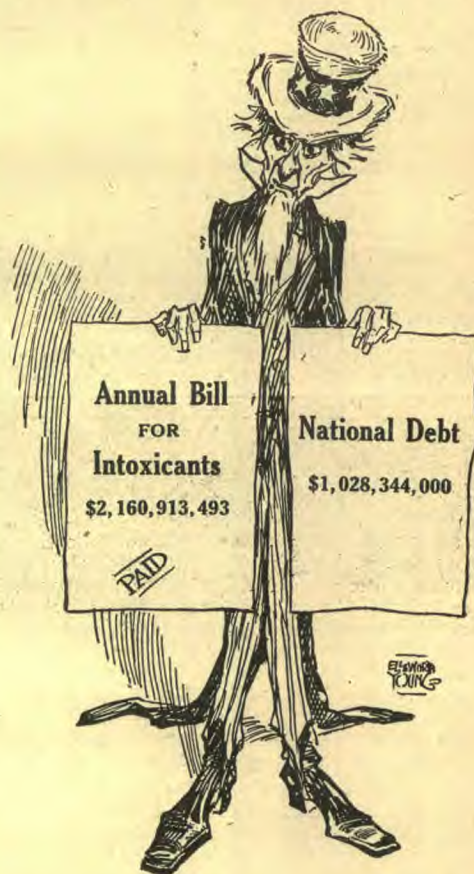
So it is with Uncle Sam's tapeworm. The liquor traffic had a small beginning in America; but now it has become the largest and most malicious menace to our political, social, and religious life. It is indeed made up of many "joints." For instance, there are the first and most important of all, the brewery, distillery, and winery joints, where demons in liquid form are manufactured. These joints, being the largest and most important, are placed next to the head of this ugly vampire, and are vitally important to its continued life. Then there are the saloon joints, the most numerous of all the joints in Uncle Sam's parasite. And among others might be mentioned the dance hall joints, the grill joints, the hotel joints, and many others that will readily suggest themselves to the reader's imagination. Note the striking coincidence that these places are familiarly spoken of as "joints."

The head of the tapeworm is the only vulnerable part, and this parasite can not be destroyed by removing a few joints here and there; for as long as the head lives, it will quickly develop new joints, and the worm will soon be just as large and ravenous and many-jointed as before. To destroy the tapeworm, it is absolutely essential that the head be removed or killed. Then the whole worm, in all its joints, will die a natural death, and be cast out of the body.

So with the whole liquor business, from the brewery and distillery and winery joints to its most insignificant joint. To be destroyed at all, a death-blow must be dealt at its head, which we may say, in our analogy, is the legalizing, by our national government,

of this iniquitous traffic. Thus the head of this allegorical tapeworm has tenaciously fastened itself in our national Congress.

Now while local option is good, and state prohibitory laws are better, more is needed to destroy utterly this blasting, blighting, burning, blistering, ravenous, body and soul destroying creature of hell. What is urgently needed is that all who believe that no man has a right to give or sell a poison to his fellows which robs the user of his judgment, and makes him a menace to himself and society at large, shall arise in their God-given manhood and womanhood and strike this worst of all human parasites a death-blow upon its head, by voting for a prohi-



bition amendment to our national Constitution, and then electing men to office in city, state, and nation who will enforce such an amendment. And it can be done if the friends of humanity are united.

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made to arouse the people to the evil of intemperance. . . . Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."

"If thou forbear to deliver them that are drawn unto death,

And those that are ready to be slain;
If thou sayest, Behold, we know it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?"

And "what wilt thou say when He shall punish thee?"

A Deluded and Pitiable Slave

Shunned by Manufacturer, Transportation Company, Merchant, and Farmer — His Condition Cries for Relief

By G. F. RINEHART

WHO is it that always enlists in the army of down-and-outs? — The man who drinks.

Who is the last man to be employed? — The man who drinks.

Who is the first man to be laid off? — The man who drinks.

Who objects to paying ten cents for a quart of milk, but readily pays one dollar for a quart of booze? — The man who drinks.

Who is it that pays the saloon license when he can not pay his other bills? — The man who drinks.

Who believes that whisky keeps him warm in winter? — The man who drinks.

Who believes that the same whisky keeps him cool in summer? — The man who drinks.

Who always scores lowest in efficiency? — The man who drinks.

Who forgets the fine distinction between right and wrong? — The man who drinks.

Who becomes careless of his personal appearance? — The man who drinks.

Who becomes reckless in his speech and conduct? — The man who drinks.

Who pays cash to the saloon-keeper, and asks his grocer for credit? — The man who drinks.

Who fails to distinguish between his own money and that of his wife and children? — The man who drinks.

Who impoverishes his family while debauching himself? — The man who drinks.

Who "stimulates" his brain until he becomes maudlin? — The man who drinks.

Who "stimulates" his legs until they become wobbly? — The man who drinks.

Who uses up all of a fourteen-foot sidewalk when he is loaded up with "stimulant"? — The man who drinks.

Who paralyzes himself, and calls it "stimulation"? — The man who drinks.

Who poisons himself to give him "strength"? — The man who drinks.

Who advocates "personal liberty" as an excuse to trample on the rights of others? — The man who drinks.

Who claims a "personal liberty" to blow his vile breath into the faces of sober people? — The man who drinks.

Who insists upon his right to buttonhole a stranger and fill his ear with maudlin drivel? — The man who drinks.

Who insists upon his "privilege" to stagger out of a saloon and leer at passing women? — The man who drinks.

Who buys less clothing, that he may buy more booze? — The man who drinks.

Who can not buy of the merchants, because he buys of the saloon? — The man who drinks.

Who keeps legitimate business out of town in order to keep up the saloons in town? — The man who drinks.

Who makes a sober man pay more for what he buys, in order to balance the uncollectable accounts against himself? — The man who drinks.

Who is the first man to fail in health when he thinks himself the strongest? — The man who drinks.

Who can not get work on ninety per cent of the railroads? — The man who drinks.

Who can not work for eighty-eight per cent of the merchants?—The man who drinks.
 Who can not secure employment from seventy-nine per cent of the manufacturers?—The man who drinks.
 Who can not secure a job from seventy-two per cent of the farmers?—The man who drinks.

Who can not serve either as a soldier in the army or a jacky in the navy?—The man who drinks.
 Who can not secure a job behind the same saloon counter that he has patronized from the front?—The man who drinks.
 Who never lives as long as God intended him to live?—The man who drinks.
 Who leaves to wife and children the mem-

ory of a misspent life?—The man who drinks.
 Who will be unable to give a satisfactory account of the talents entrusted to his keeping?—The man who drinks.
 Who leaves his family unprotected and needy when he has cut short his own career?—The man who drinks.

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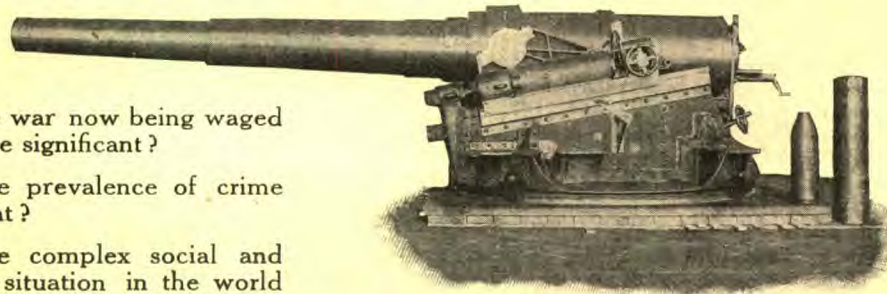
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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 22, 1914

The Papacy and the European War

WITHIN a few weeks of the outbreak of this European war, Pope Pius X died. The papers throughout the world have devoted considerable space to telling of the feelings that the late pope had at the thought of the faithful subjects of his church being engaged in this bitter strife in opposing armies. It has been stated over and over again that the pope's death was hastened by the grief he suffered because of this. The new pope, Cardinal Chiesa, has been promptly elected; and among his first utterances, he expresses his grief because of this war, and his determination to do everything within his power to bring it to an end.

Men in all nations are standing aghast that such a cruel war should break out under the strong light of twentieth century civilization. A great tide has set in, particularly in this country, in favor of peace. Men are calling for it. The president has appointed a day on which we are especially to pray for it. Men rightly think that such barbarous butcheries should not be continued. But we have the spirit of war in the world, as is shown by the great preparations that have been made for fighting. And yet many men honestly desire peace, and are looking for some power that can bring it about.

It is recognized on all sides that some international organization that can come in touch with all parts of the world will have to be set in operation in order to produce universal peace. The papacy is the only great influential international organization in existence; and men more and more are turning to the papal power, believing that it is the one agency that can give us international peace.

These very conditions, even in the hands of some of the best-meaning Protestant men and women, as well as in the hands of statesmen and world leaders in general, are laying the foundation for the restoration of the papal power. We will yet see the world turned as one man toward the papacy as the only thing that can give this world peace. And we say this not on the authority of men, but on the authority of the prophetic Word itself. As shown in the first part of the thirteenth chapter of Revelation, the papacy was to receive a deadly wound. It received this deadly wound through the Reformation, the culmination of which brought the papal power to that low state of influence in the world that permitted the French under Napoleon, in 1798, to take the pope of Rome a prisoner and carry him away into exile.

It looked at that time, to every intelligent person, as though the power of the papacy were forever broken. But that same prophecy stated that the deadly wound would be healed, and that all the world would wonder after the beast. And in the seventeenth chapter of Revelation we are told that "the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Rev. 17: 12, 13.

This beast power in the book of Revelation refers to that union of the church and the state which will compel the consciences of men under civil pains and penalties. This has been one of the leading characteristics of the papacy all through its history. Professing Protestants also have fallen into the same error; and according to another prophecy in this book, they will join the papacy in this last great world movement. And while the papacy will stand at the head, yet all will unite in establishing an ecclesiastical despotism, while in their own minds they are working for world peace.

The majority of mankind has discarded the Bible, even while professing to teach it. The higher critic doctors of divinity of this age are using language concerning the Bible that is almost identical with the language of Thomas Payne, Voltaire, and other noted infidel speakers and writers. And thus the world is prepared for Bible prophecies to be literally fulfilled by men who professedly are following the sacred Book.

This is no new thing in the history of the world. The Jewish nation fulfilled the predictions of the prophets when they crucified Christ and persecuted His followers. This restoration of the papacy will

be the climax to the fulfilment of all prophecy; and when that time is reached, the end will come.

It is important that Catholics as well as Protestants study the Bible for themselves. God has given His book to each individual, and His Spirit is promised to guide us into a knowledge of what that Book teaches. We are not dependent upon doctor of divinity, priest, or church for the interpretation of the Word. When Christ was here in person, it was said that "the common people heard Him gladly." And He has so constructed His word that the common people may hear Him just as gladly now.

The papal power is coming to the front throughout the world with astonishing rapidity; and one of the most astonishing things in connection with it is the indifference of Protestants, and their failure to see what the Bible teaches in regard to its significance.



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Cardinal Giacomo della Chiesa, elected by the College of Cardinals as the head of the Catholic Church, to succeed the late Pope Pius X. He assumed the title of Benedict XV.

To Pray for Peace

PRESIDENT WILSON has issued a proclamation calling upon the people of the United States to observe Sunday, October 4, as a day of prayer for the peace of Europe. The president's proclamation shows that he is a devout believer in the efficacy of prayer. And certainly if there ever was a time when men should heed the Scriptural injunction to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life," that time is now.

President Wilson has shown himself a consistent promoter of peace. He has resolutely stood against the portion of the press that has been clamoring for intervention in Mexico. He has shown that he believes in peace.

It is in harmony with the Prince of peace, and with the principles of the Bible, that Christians should pray for peace. And all who believe in the efficacy of prayer should gladly comply with the president's earnest proclamation; for while we may know that this turbulent, wicked world will never enjoy perfect peace until Christ destroys all living sinners with the brightness of His second coming, yet it is nevertheless our privilege—yea, it is our earnest duty—to pray that God will hold these winds of war until His gospel work in the earth is finished.

A FRIEND of temperance in Glenwood, Colorado, writes, "Would it not be well for you to suggest that the names of business men be secured, and a copy of the Temperance Signs be sent to each?" The suggestion is a good one.

A Stupefied World

SPEAKING of the European war, the Springfield Republican says:

"Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and give some hint as to its destiny, will have an attentive and even anxious hearing."

The "writers" who can tell satisfactorily what lies before us in the future must have more than mortal vision, and therefore the only source to which we can look is the inspired Bible. Men may conjecture, and predict, and speculate; but God knows, and not merely predicts, but actually foretells.

In the language of His own word, "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." The men who were moved by the Holy Spirit to speak from God are those "who can tell a stupefied world what this fearful portent means."

The prophecies of the Bible that foretell the fearful war conditions in this time shine out in the inspired Word as clearly as the sun shining in its strength in a cloudless sky at high noon. If men will divest themselves of human speculations and human theories, and take the Bible just as it reads, they will find its plain words so clear that even children may understand them, and know for themselves that we are standing in the presence of the greatest revolutions and strifes and wars that this world has ever known anything about.

We are seeking to call attention, through our columns, in these times of stress and war, to these plain Scriptures. During recent weeks, special articles have presented them, and this will be continued; but nothing that a human being can write is anywhere near as plain upon the subject as what the Bible itself says. Take these Scriptures, and study them for yourself, and know the meaning of the conditions that are perplexing men and filling them with dread and fear.

THE *National Geographic Magazine* for August has just come to hand, and one of its unique features is a beautiful "map of Europe with new Balkan boundaries." It gives the territory in which the European war is now raging, and as is usual with everything published by the National Geographic Society, it is not only authentic, but the workmanship is of the very best. In addition to this map, the reader is taken, with a long series of fine photographs, through the Grand Canyon of the Colorado River. There is also an instructive story concerning the opening of the Cape Cod Canal, together with a map and photographs. This issue of the magazine, with maps, may be secured for 50 cents by addressing the National Geographic Society, Washington, D. C.

MR. H. F. STOLL, secretary of the "Grape Protective Association," and the commissioner at large of the Viticultural Commission, says that the wine industry of California "was introduced by the church." Granted; but so was the thumb-screw, the auto da fé, the Inquisition, with all that it stood for, brought into the fair fields of Christianity by the church. It was the church that brought the Christ to the cross. But the apostolic church and the remnant church know none of these things. The Bible repudiates them all.

M. C. W.

In a very little time the holiday season will be upon us again. People everywhere will meet that perplexing question, "What shall I give him for Christmas?" Those unsurpassed books for children and young people, known as the home workers' books, would be a good answer to such questions. Persons wishing to sell them should communicate with our depositories or with us without delay.

It is interesting to look through the popular scientific reviews, and see the many discoveries and inventions that have rewarded the study and patience of investigators in the past few months, and then compare these achievements, so quietly made, with those of the last few weeks on the fields of battle.

OUR shipping department, in these times, presents an animated scene. For instance, in one week we have sent out some fifteen tons of books and tracts.