

Signs of the Times

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WO unto him that buildeth his house by unrighteousness, and his chambers by wrong; . . . that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? . . . Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." Jer. 22: 13-17.

EVERY DOLLAR A CURSE

This scripture pictures the work of those who manufacture and who sell intoxicating liquor. Their business means robbery. For the money they receive, no equivalent is returned. Every dollar they add to their gains has brought a curse to the spender.

With a liberal hand, God has bestowed His blessings upon men. If His gifts were wisely used, how little the world would know of poverty or distress! It is the wickedness of man that turns His blessings into a curse. It is through the greed of gain and the lust of appetite that the grains and fruits given for our sustenance are converted into poisons that bring misery and ruin.

BUYING WRETCHEDNESS AND POVERTY

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor-seller deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness.

When his victim is dead, the rum-seller's exactions do not cease. He robs the widow, and brings children to beggary. He does not hesitate to take the very necessities of life from the destitute family, to pay the drink bill of the husband and father. The cries of the suffering children, the tears of the agonized mother, serve only to exasperate him. What is it to him if these suffering ones starve? What is it to him if they too are driven to degradation and ruin? He grows rich on the pittances of those whom he is leading to perdition.

SOME RESULTS OF HIS WORK

Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of the liquor-seller's work. Like the Babylon of the Apocalypse, he is dealing in "slaves and souls of men." Behind the liquor-seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power. In the city and the country, on the railway trains, on the great steamers, in places of business, in the halls of pleasure, in the medical dispensary, even in the church, on the sacred communion table, his traps are set. Nothing is left undone to create and to foster the desire for intoxi-



THE LIQUOR TRAFFIC

Buying Wretchedness and Poverty — Creating the Appetite in Children — In Some Instances the Church Shelters It — Will Have to Answer Before God

By Mrs. E. G. White

Fathers and husbands and brothers, the stay and hope and pride of the nation, are steadily passing into the liquor-dealer's haunts, to be sent back wrecked and ruined.

WOMEN AND CHILDREN FORMING THE HABIT

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. In many a household, little children, even in the innocence and helplessness of babyhood, are in daily peril through the neglect, the abuse, the vileness of drunken mothers. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents?

From so-called Christian lands the curse is carried to the regions of idolatry. The poor, ignorant savages are taught the use of liquor. Even among the heathen, men of intelligence recognize and protest against it as a deadly poison; but in vain have they sought to protect their lands from its ravages. By civilized peoples, tobacco, liquor, and opium are forced upon the heathen nations. The ungoverned passions of the savage, stimulated by drink, drag him down to degradation before unknown, and it becomes an almost hopeless undertaking to send missionaries to these lands.

CIVILIZED MEN HATED BECAUSE OF IT

Through their contact with peoples who should have given them a knowledge of God, the heathen are led into vices which are proving the destruction of whole tribes and races. And in the dark places of the earth, the men of civilized nations are hated because of this.

LIQUOR MEN IN THE CHURCH

The liquor interest is a power in the world. It has on its side the combined strength of money, habit, appetite. Its power is felt even in the church. Men whose money has been made, directly or indirectly, in the liquor traffic, are members of churches, "in good and regular standing." Many of them give liber-

cants. On almost every corner stands the saloon, with its brilliant lights, its welcome and good cheer, inviting the working man, the wealthy idler, and the unsuspecting youth.

In private lunch rooms and fashionable resorts, ladies are supplied with popular drinks, under some pleasing name, that are really intoxicants. For the sick and the exhausted, there are the widely advertised "bitters," consisting largely of alcohol.

CREATING THE APPETITE IN CHILDREN

To create the liquor appetite in little children, alcohol is introduced into confectionery. Such confectionery is sold in the shops. And by the gift of these candies, the liquor-seller entices children into his resorts.

Day by day, month by month, year by year, the work goes on.

ally to popular charities. Their contributions help to support the enterprises of the church and to sustain its ministers. They command the consideration shown to the money power. Churches that accept such members are virtually sustaining the liquor traffic.

Too often the minister has not the courage to stand for the right. He does not declare to his people what God has said concerning the work of the liquor-seller. To speak plainly would mean the offending of his congregation, the sacrifice of his popularity, the loss of his salary.

LIQUOR DEALERS' GIFTS NOT ACCEPTABLE

But above the tribunal of the church is the tribunal of God. He who declared to the first murderer, "The voice of thy brother's blood crieth unto Me from the ground," will not accept for His altar the gifts of the liquor-dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liberality. Their money is stained with blood. A curse is upon it.

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord. . . . When ye come to appear before Me, Who hath required this at your hand, to tread My courts? Bring no more vain oblations. . . . When ye spread forth your hands, I will hide Mine eyes from you: Yea, when ye make many prayers, I will not hear: Your hands are full of blood!" Isa. 1: 11-15.

The drunkard is capable of better things. He has been entrusted with talents with which to honor God and bless the world; but his fellow men have laid a snare for his soul, and built themselves up by his degradation. They have lived in luxury, while the poor victims whom they have robbed, lived in poverty and wretchedness.

GOD WILL RECKON WITH THE TRAFFIC

But God will require for this at the hand of him who has helped to speed the drunkard on to ruin. He who rules in the heavens has not lost sight of the first cause or the last effect of drunkenness. He who has a care for the sparrow, and clothes the grass of the field, will not pass by those who have been formed in His own image, purchased with His own blood, and pay no heed to their cries. God marks all this wickedness that perpetuates crime and misery.

The world and the church may have approval for the man who has gained wealth by degrading the human soul. They may smile upon him by whom men are led down step by step in the path of shame and degradation. But God notes it all, and renders a just judgment. The liquor-seller may be termed by the world a good business man; but the Lord says, "Wo unto him." He will be charged with the hopelessness, the misery, the suffering, brought into the world by the liquor traffic. He will have to answer for the want and wo of the mothers and children who have suffered for food and clothing and shelter, and who have buried all hope and joy. He will have to answer for the souls he has sent unprepared into eternity. And those who sustain the liquor-seller in his work are sharers in his guilt. To them God says, "Your hands are full of blood."

THY word have I hid in my life, that I might not sin against Thee. Thus I make it a part of my life, the principal part of it, to keep from sinning.

M. A. H.

Christian Science and the Bible

Denies God, the Body, and Sin—Many Ways in Which It Shows Itself Out of Harmony with the Bible

By W. C. THOMPSON

HISTORY reveals nothing that has played a more important role in subverting the truth and leading the unwary into soul-destroying error than has the supernatural. Miracles have been employed as decoys by the adversary of truth, and cited by his mercenary priests for their authority.

MIRACLES NOT CONCLUSIVE

Miracles are no evidence of divine authority. The doctrine is the only true criterion of moral worth and divine sanction. This truth the words of Christ attest in the following language; "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt 7: 21-23.

THE DOCTRINE THE TEST

The doctrine is to be the test of the miracle, and not the miracle the evidence for the doctrine. This being the case, it is a waste of time to examine into the multitudinous miracles vouched by the ardent votaries of any cult. If their doctrine is not authoritative, their miracles are proved to be either imposture or worse, the direct work and art of the master deceiver.

In this examination of Christian Science, we inquire not whether disease is really healed by it, but of its doctrine. It professes to be Christian. Do its teachings harmonize with the Bible? If they are opposed, its advocates are guilty of taking the name of Christ for the furtherance of unholy ambitions.

The following comparisons should enable us to decide whether Christian Science is in agreement with the Bible or not:

The Bible

Affirms the personality of God. "So God created man in His own image, in the image of God created He him." Gen. 1: 27.

Affirms the reality of matter. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

Affirms body, soul, and spirit. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

Affirms the existence of sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

Affirms sickness and death. "And He healed

Christian Science

Denies the personality of God. "God, principle, life, mind."—"Science and Health," page 115.

Denies the reality of matter. "Matter and death are mortal illusions." "All must be mind or else all must be matter."—*Id.*, pages 289, 551.

Denies the body. "All is mind." "God, spirit, being all, nothing is matter."—*Id.*, page 113.

Denies the existence of sin. "In reality there is no evil. Sin exists so long as mortal illusion of mind remains."—*Id.*, page 311.

Denies sickness and death. "Life, God, om-

many that were sick of nipotent good, deny divers diseases." Mark death, evil, sin, disease." 1: 34. "For if through —*Id.*, page 113. the offense of one many be dead, much more the grace of God . . . hath abounded unto many." Rom. 5: 15.

The Bible everywhere speaks of sin and disease as realities. Christ on no occasion tried to disabuse the mind of the reality of pain, disease, and death. He employed no deception in His method of healing disease. The idea that all evidences of the curse of sin are only illusions of mortal mind is entirely foreign to the literature of the Bible.

ABSURD TO DENY IT

Death, sin, and disease are stern and awful realities. To deny them does not dispose of them. Neither are the experiences of those who deny them unlike those of the people who admit their reality. To affirm otherwise is simply to close all the avenues of the senses, and brand as false one's very existence.

In the word of inspiration, it is written, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. Those who deceive themselves will also succeed in deceiving others like themselves, but the denial of such self-evident truth will not deceive those who do not wish to be in conflict with God's word and with the evidences of reality.

IRRECONCILABLE CONFLICT

It is evident, from the facts here adduced, that there is irreconcilable conflict between the teaching of the Bible and Christian Science. We have found that the Bible recognizes matter, sin, disease, and death, and that Christian Science denies the reality of all these. In the face of these facts, we can not escape the conclusion that Christian Science is one of the false isms of the last days. It certainly furnishes a most striking fulfilment of the following prophecy: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

That we be not deceived by this false hope is a serious matter. To deny sin, is to deny the need of the Saviour. To deny the Saviour, puts one beyond the pale of salvation; for it is written, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

That we may escape the ruin of deception, it is well to heed the admonition of Paul, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

"CHRISTIANS have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness."

Has Promised to Come Again

Some Definite Promises of the Great Event—False Christs Can Be Detected by the Word—This Earth as Well as Man to Be Redeemed—The New Jerusalem in Preparation—Faithful Soon Will See It

By ALLEN MOON



WILL come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

The Son of God entered fully into the plan of the Father to redeem the world that man lost in the fall. It rested with the Son, as His part of the plan of redemption, to identify Himself with the lost race.

MAN'S HOME REDEEMED

Man, by transgression, forfeited the life God had given him, and with it the home in which God designed that he should spend eternity. It is not the purpose of God to redeem man back to life and leave his home in the possession of the usurper. The earth that God had given to the children of men will come to the Son, and through Him to the redeemed children. Micah 4:8.

Christ, the second Adam, becomes the Father of all spiritually, as the first Adam is physically. In a peculiar sense Jesus becomes identified with, and concerned in, all that was man's before the fall. At the first advent of Christ, He was made like His brethren, and He paid the ransom price for the redemption of that which was lost.

NOT A CONTINUED ABSENCE

His return to the Father was not designed as a continued absence from the world that He had undertaken to redeem and restore, but was in order that He might, in the heavenly sanctuary, complete the work of redemption, and then come again to the earth. The Saviour has undertaken for man the removal of the curse, thus restoring the earth to its Edenic glory and beauty, and executing the original plan to bring the earth into harmony with the sinless universe. During the short stay of the Son of God on earth at His first advent, He gathered about Him disciples who loved Him with a love that was more than human. They knew His heavenly origin. When He had com-

panied with them for about three and a half years, He began gently to break to them the truth which they must know—that He could not remain at that time, but must go away for a season.

"I GO TO PREPARE A PLACE"

This brought sadness to the hearts of the disciples, and they were filled with questioning as to where He would go, and for what purpose. Jesus could say nothing more comforting than what He did say: "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

In view of the certainty of His return after He had prepared for the future of His people, Jesus said: "Let not your heart be troubled: ye believe in God, believe also

Satan, the enemy of the Son, filled his agents among men with wrath and hatred against the heavenly Redeemer, and they laid wicked hands upon Him, and mistreated and slew Him.

A CLOUD RECEIVED HIM FROM SIGHT

But after three days He rose triumphant from the grave. For a time He lingered about the earth, meeting with and comforting His disciples, and the women and others who had accompanied with Him during His ministry. He met with His disciples for a final interview, and after imparting to them counsel for their future guidance, He led them out of Jerusalem and as far as Bethany.

In answer to a question, He said to them: "It is not for you to know the times or the seasons, which the Father hath put in His

own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:7-9.

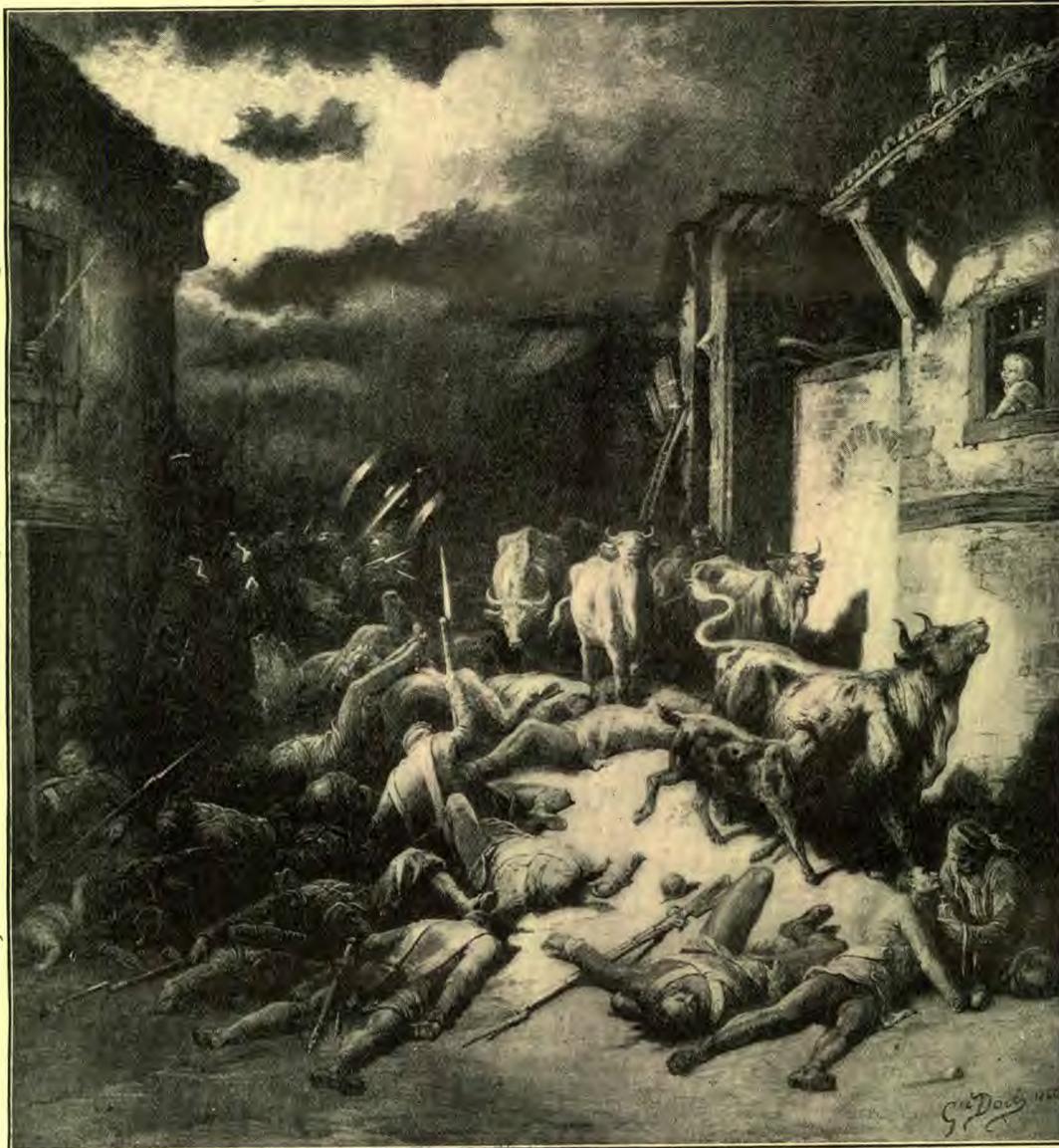
Evidently the cloud that received the Saviour and hid Him from sight was a cloud of angels; for from other portions of the Word, we gather that heaven was emptied of angels on that most glorious occasion.

The compassionate Saviour would still leave a comforting message for His disciples, and to all who should believe through them; so He commissioned two shining angels to return while the disciples were still gazing up into heaven, to say: "Ye men of Galilee, why stand ye gazing

up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

So God's people are not left in doubt as to the manner of Jesus' return. That matter is definitely settled, and they are never

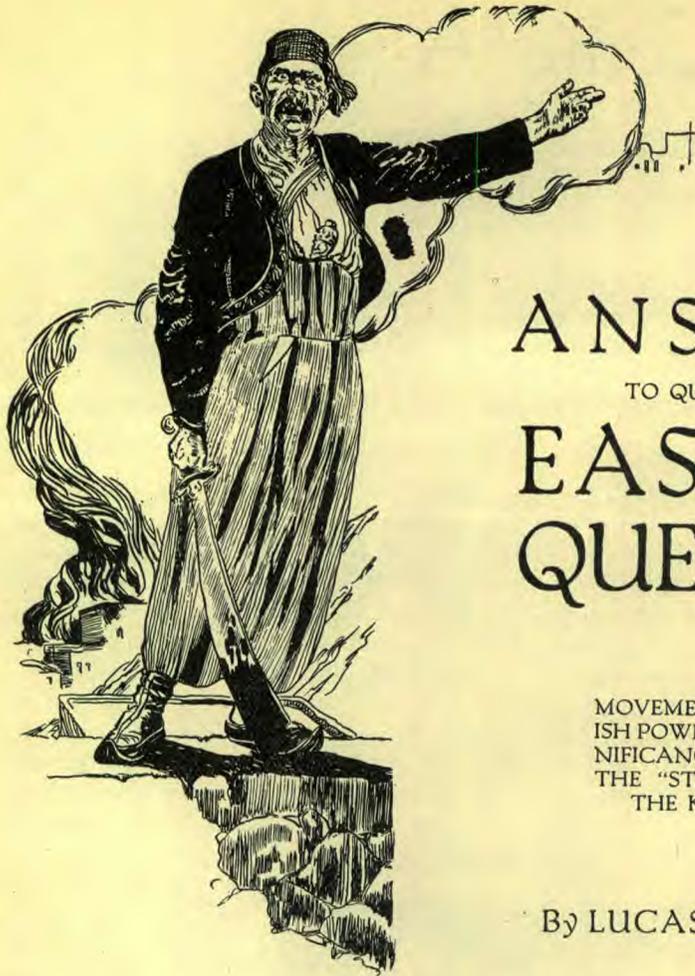
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"THERE WAS NEVER A TIME IN THE HISTORY OF THE WORLD WHEN THE ANGER OF NATIONS WAS SO MANIFEST AS AT THE PRESENT DAY."

in Me." Verse 1. The Son of God had espoused the cause of His people, even to the extent of the restoration of their lost inheritance, and He speaks of mansions in connection with the preparation of their future home.

While these words of the Saviour were still fresh in the minds of His disciples,



ANSWERS

TO QUERIES ON THE

EASTERN QUESTION

MOVEMENTS OF THE TURKISH POWER, AND THEIR SIGNIFICANCE — SIGNAL FOR THE "STANDING UP" OF THE KING OF KINGS

By LUCAS ALBERT REED

QUERY No. 1.—Against whom will the world powers move in the great final war?

Answer.—Against the Turk in Palestine. The thirty-sixth and thirty-eighth chapters of Ezekiel, the third chapter of Joel, and the twelfth chapter of Zechariah indicate that it will be Jerusalem and the country immediately contiguous to it that will bear the brunt of the final attack of the nations, and that this will take place just before Christ comes. The same truth is conveyed in Rev. 16: 12-16,—that it is near Jerusalem the nations gather for the final war—"the war of the great day of God, the Almighty." Verse 14.

Query No. 2.—When the great nations shall enter upon their campaign against Turkey, what assistance will Turkey have in opposing them? Will Turkey be in a confederacy with other nations, and be aided by them?

Answer.—No. Turkey will be entirely alone when the great campaign against the Ottoman Empire engages the great powers of Europe; for the prophecy declares, "He shall plant the tents of his palace between the seas at the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11: 45, A. R. V., margin. He will have no aid. He will be overpowered in the struggle, and come to his end. This shows an important change in the attitude of the nations toward the sick man of the East. In the past, Turkey has been aided; and but for the help England has offered the Ottoman Empire in past years, apparently she would long ago have come to an end.

When Napoleon fought desperately to break through the territory of Turkey, and to establish a branch of the French empire at Constantinople, it was the fleet and armies of England that defeated his ambitious plans. And when Russia, in her military victories

of 1878, would have secured great advantages over Turkey, she was balked by the powers led by England, and failed to gain any decisive advantage. Over and over again Turkey has been aided, but her days of receiving help will cease. How significant were the words, coming recently from highest authority in England, that if Turkey entered the present war against England and Russia, it would be the signing of her own death-warrant! October 1 the newspapers chronicled the following incident:

"Turkey, the London *Daily Telegraph* says it understands, is about to make a demand concerning the station of certain British war-ships with which it will be impossible for Great Britain to comply, and it is likely, therefore, to bring Turkey into the European war.

"The *Telegraph* instances many indications of the Turkish policy, such as the Ottoman government's ambiguous conduct in relation to the German cruisers Goeben and Breslau, the invitation to German officers to go to Constantinople, the mobilization of Turkish troops in Syria, and the closing of the Dardanelles, and adds:

"If Turkey chooses war, let her clearly understand that it will mean the end not merely of Turkey in Europe, but of Turkey in Asia, and that the allied powers will exact the fullest retribution."

Query No. 3.—Is there any significance to the removal of Turkey from Europe?

Answer.—In one way only. While the prophecy does not say anything about Turkey's removal from Europe—that is, the changing of its capital from Constantinople—it does say something about the final establishment of that capital at Jerusalem; and it declares that "he shall plant the tents of his palace between the seas at the glorious holy mountain." Dan. 11: 45, A. R. V., margin. In other words, he will establish his capital some day at Jerusalem. This making of Jerusalem the capital city of the Mohammedan empire is a sign that the end of Turkey and Mohammedanism is imminent, and it is a sign that Christ at that time takes His kingdom. As the Scriptures declare, "At that time shall Michael stand up,

the great Prince who standeth for the children of thy people."

The words "stand up" are a Hebrew expression used in other places in the eleventh chapter of Daniel to express the beginning of a king's reign. For example, in the prophecy regarding the rise of Alexander we read, "A mighty king shall stand up." Verse 3. Again farther on we read, "One shall stand up in his place." Verse 7. Of the rise of one of the emperors of Rome the prophet says, "Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom." Verse 20. And again, "In his place shall stand up a contemptible person." Verse 21.

In all of these instances, the expression means an aggressive action on the part of a ruler, in which he manifests his sovereignty. Understanding the significance of the expression as used in the first verse of the twelfth chapter of Daniel, we see that the moving of the Turkish capital to Jerusalem is a signal that Christ will immediately thereafter assume His power as King of kings, and Lord of lords, and will exert His sovereignty against all who oppose Him.

Studying this matter from the book of Revelation, we find that the first marks of Christ's sovereignty exerted in the world will be the beginning of His judgment in the pouring out of the seven last plagues, as described in the fifteenth and sixteenth chapters of that book. This is a work of judgment, a work in which God begins to manifest His opposition or wrath against hardened rebellion. But during the seven last plagues, we find that Christ has ceased His sacrificial work in the heavenly sanctuary. Rev. 15: 8. This of itself explains the work of Christ thereafter to be that of King.

According to the prophecies of the Old Testament, Christ was to be Prophet, Priest, and King. In giving the Old and the New Testament, part of which was a record of His own life upon earth, He acted as Prophet, and met the full significance of His name in this particular. For nearly two thousand years in the heavenly sanctuary He has acted as Priest. The book of Hebrews plainly tells us that "we have such a High Priest." But the prophecies as clearly tell us that Christ is to be King,—King of kings, and Lord of lords. This office of Christ is yet to be filled. And when Turkey moves its capital to Jerusalem, we have the sign in earthly events that Christ ceases His service as Priest, and takes up the office of King.

Of marvelous significance, then, to all humanity is the history of the Ottoman Empire. As we will show next week, the sign is not an arbitrary one. It reveals a great triumph among the nations on the part of antichrist, and shows that a crisis has been reached, in the history of the world, which necessitates aggressive and decided action on the part of God through His Son.

Query No. 4.—After the moving of the Turkish capital to Jerusalem, what is the next event pointed out in prophecy, to which God's people should give heed?

Answer.—The driving of the Turk out of Mesopotamia, or the destruction of his power in that territory, is represented in the symbols of the prophecy as the drying up of the waters of the river Euphrates. Rev. 16: 12. Outside of Europe, the Euphrates

Valley is one of the most important portions of Mohammedan territory. But there are three areas of note within the Turkish dominions, and two of these are mentioned in the prophecies. For example, to the north is the territory contiguous to Constantinople. A little way south are the head waters of the Euphrates and Tigris rivers. These flow south into the Persian Gulf, forming long and fertile valleys. Also to the south and west is Palestine, with Mecca and Medina still farther south.

According to the prophecies, the Mohammedan power is first driven out of Europe, because the prophecy declares that he removes his capital to Jerusalem. Under the sixth plague (Rev. 16:12), the Mohammedan

power loses the Euphrates Valley; and under the seventh plague, the last event of earthly history, Jerusalem is taken by siege and assault. But as the nations are about to drink the cup of victory, it becomes to them a cup of trembling, or a "cup of reeling." Zech. 12:2, 3. The very moment when the nations capture the city of Jerusalem, God chooses as the time for intervention, because this very moment proves to be the time chosen by a world-wide apostasy for the destruction of God's people throughout the earth. And God speaks with a mighty voice from His throne, shaking the heavens and the earth, and bringing ruin to the apparent triumph of rebellion. See Eze. 38:18-23; Rev. 16:17-21; and Heb. 12:26-28.

In nature it does not differ from any other day, but it has been religiously set apart for religious purposes. The ancient sun worshippers dedicated it to their god, the sun, and on it they held their holiday festival and worship. They called it sun's day. It has come down through the ages, and is clinging to the Christian church, with more or less of a religious halo around it.

THE PHYSICAL NECESSITY ARGUMENT

This is its only claim for special recognition. Resting upon it is in no way essential to the good of labor. The Japanese and many others have labored for ages without it or any other weekly day of rest; and yet those who have observed a Sunday rest all their lives, as did their parents before them, are forced to admit their inability to compete successfully with the Japanese in physical labor.

The bill admits that Sunday rest is not needed for those laborers whose hours of labor for wages do not exceed forty-eight in one week.

NEEDED FOR RELIGION AND SPIRITUALITY

A weekly Sabbath rest day as a religious institution is for the best good of mankind, for the benefit of his religious and spiritual nature. These blessings are beyond the reach of civil law. To compel rest on Sunday is therefore, to say the least, unprofitable and useless.

Obedience to civil law makes good citizens; but he is not a good citizen who only obeys the law because he is in the penitentiary and can not break it. Neither is any one made better by resting on Sunday or any other day merely because the law of the land compels such rest. The character is shown, and the blessing comes, in choosing, and not in being compelled.

EXEMPTS THE ONE DOING THE DEED

No. 3, called "Hours of labor," makes it unlawful to hire any person to labor for more than eight hours in one day, or forty-eight hours in one week, "except in case of extraordinary emergency caused by fire, flood, or danger to life or property." The maximum penalty is \$500 fine and ninety days in jail. This proposed law would be a curious, unique, and iniquitous piece of legislation, in that it severely punishes an employer who merely "permits" a thing to be done, but fixes no penalty on the employee who commits the act.

If doing a thing is not wrong, then no guilt can by any means attach to one who "permits" it. If the doing of a thing is wrong, then that wrong is in the act, and must attach to the one who performs it. This unjust discrimination puts into the hands of the employee a powerful weapon by which to coerce the employer.

CONSTANT MENACE TO EMPLOYERS

A domestic servant or farm hand could easily prolong the labor of a day or week beyond the legal limit, and produce evidence that the employer did "permit" it. A constant menace in a threat of prosecution, could be held over the employer, who would be helpless, having no redress or protection; because the employee would not be amenable to the law, and could not be held for its violation, while the employer could.

Religious Legislation in Disguise

Initiated Sunday Law Capable of Much Mischief and Inconvenience — An Eight Hour Measure That Would Enslave Men — Vote "No" on Both Propositions

By WILLIAM MAYHEW HEALEY

THERE is an old saying that "it is better to be safe than to be sorry." There are two proposed laws on California's initiative ballot to be voted on November 3, 1914, upon which it is safe to vote "NO." They are entitled "Hours of labor" and "An act to provide for one day in seven as a day of rest," and bear the numbers on the ballot of 3 and 45.

COMBINING LABOR AND RELIGION

No. 45 is a double measure combining labor and religion. Section 1, subsections 1 and 2, declares it unlawful "to hire, employ, or require any employee, apprentice, servant, or other person or persons, to work at or engage in any trade, business, profession, or occupation for more than six days in any calendar week of seven days."

"To work at or to engage in any said trade, business, profession, or occupation for wages for more than six days in any calendar week of seven days."

In subsection 4 is the following exception: "And, provided, that the above subsections 1 and 2 do not apply to any person whose total hours of labor during seven consecutive days do not exceed forty-eight hours."

A SLAVE UNDER THE LAW

If one man or a number of men have the right to say that another shall not work for wages more than forty-eight hours in seven days, it follows, without argument, that they have a right to say that he shall not work less than a certain number of hours, and all individual liberty would be taken away, and the man would be a slave under the law. Do you enjoy your freedom? Do you wish to preserve it? If you do, vote "NO" to this slavery act.

AMUSEMENTS AS A NECESSITY

Subsections 3 and 4 make it unlawful to keep open places of business, or to transact business or perform labor, on Sunday, except "works of necessity." Many of the "works of necessity" are named, among them, "sports, theaters, and amusements." There seems to be nothing in the proposed law to prevent such "works of necessity"

running full twenty-four hours a day, and seven days in the week, provided no one person is employed in them to exceed forty-eight hours in the week.

Why allow these places of "sport," etc., to sell tickets and take in money in other ways

Special to Californians VOTE "NO"

On the two measures discussed in this article.

ALSO

On the constitutional amendment making it impossible to hold prohibition elections oftener than once in eight years — Proposition No. 47.

VOTE "YES"

To secure Prohibition Amendment — Proposition No. 2.

To retain the "Redlight Abatement Law" — Proposition No. 4.

For the law against prize-fights — Proposition No. 20.

For suspension of prohibition amendment — Proposition No. 39.

on Sunday, and send a poor woman to jail for opening her store and taking in a nickel for a spool of thread? That is just what the law can do if it is enacted. *It is safe to vote "NO."*

Why any law for rest on Sunday? There is nothing in physical nature that demands rest on that day more than on any other day. Physical nature demands rest when weary, and needs no policeman or jail to enforce it. Physical nature enforces her own law, and collects her own penalties.

Sunday is an institution of the church.

If this religious labor combine, in seeking recognition, asks for such laws as these, what may be expected from it if it should get complete control of civil power? The history of the past shows what always follows when any party or power attempts to enforce, by civil law, any religious creed, dogma, or in-

stitution—that it has lent itself to oppression and cruel wrong.

The desire to enforce one's religion on others by civil law and penalties is the twin of injustice and the father of persecution. Make no mistake. It is safe to vote "NO" to such propositions.

Acts 2:5. These devout ones were ripe for the gospel sickle; and it is most likely that the three thousand converted on that day were largely from these devout Jews, who came when they heard the sound of that "rushing mighty wind."

EVERYWHERE SPOKEN AGAINST

The opposing Jews called those who accepted Christ "the sect of the Nazarenes." Acts 24:5. And they said of this sect, "We know that everywhere it is spoken against." Acts 28:22. But this sect was the humble, obedient followers of Christ, and we have seen that those who were chosen and taught by Christ "kept the Sabbath day according to the commandment." Luke 23:56.

Jesus told His people, before He was crucified, that Jerusalem would soon be overthrown by the Romans; and for their own safety, they should flee before it was destroyed. But said He, "Pray that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. The city was destroyed by the Romans A. D. 70. Before this time, when a certain sign was given (Luke 21:20, 21), the Christians fled from Jerusalem, and not one of them was there when it was destroyed.

FORTY YEARS PRAYING ABOUT IT

Here was a period of forty years, during the first part of the apostolic age, when the Christians were daily praying to God that in His providence He would favor them about their Sabbath keeping. Surely they were obedient to the Sabbath commandment during this time.

In the Scriptural history of the apostolic church, there are many references to the Sabbath. First we notice Acts 13:14: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Paul, being invited to speak, showed from the Old Testament promises that Jesus was the Christ, and many of the Jews and religious proselytes accepted the testimony produced. Acts 13:43.

The Gentiles who were present requested that the same words which had been preached to the Jews might be preached to the Gentiles the next Sabbath. "The next Sabbath day came almost the whole city together to hear the word of God." Verse 44. This move on the part of the Gentiles displeased many of the Jews. Nevertheless a large number of both Jews and Gentiles in that city believed, and a church was established. These meetings occurred about fourteen years after the resurrection of Christ, and their history was written much later. All through the book of Acts, the Sabbath is mentioned as an existing institution which was understood by all, so no explanation was needed. It is the seventh day, which God made for man at the beginning.

IN A GENTILE COUNTRY

Pisidia, where this church was established, was a Gentile country, and Antioch was a Gentile city. Gentiles and Jews together comprised its membership.

We know that the Jews called the Christians heretics, and their doctrine a heresy; but Paul, in answering their charges, said, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14. It was

The Sabbath in the Apostolic Age

The First Sabbath After the Crucifixion—How It Was Observed—Gentile Converts—How They Kept the Sabbath

By WILLIAM COVERT

THE LAME MAN HEALED

THE disciples of Christ after His crucifixion early showed their attitude toward the Sabbath question. It was on this wise: Joseph, a councilor of the Jews, when Christ expired on the cross, "went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:52-56; 24:1.

DEFERRED EMBALMING THE LORD'S BODY

This is a most remarkable account of Sabbatic observance. None other in all the Bible is so explicit. And, too, it occurred this side of the cross. The resting was done according to the commandment, showing that the knowledge of the true Sabbath was preserved by them, and that they were purposely keeping it in harmony with the law of God.

The disciples were preparing to embalm their Lord. Yet, when the Sabbath came, they suspended this work, and kept the Sabbath according to the commandment. The foregoing account settles the question as to how the followers of Christ viewed the Sabbath day, and their relation to it. It was the seventh day, and they knew it. They kept it from choice, in harmony with Biblical Sabbath law. We shall find the apostles observing it, too.

Those who kept the Sabbath so decidedly while the Lord of the Sabbath rested in Joseph's tomb were the very kernel of the church of Christ. And this is the first recorded act of their loyalty to God this side of the cross.

After His resurrection, they received their commission for gospel work. Matt. 28:16-20. When it was ratified (Luke 24:46-49; Acts 2:32, 33), they proceeded to give the glad news. The endorsement was manifested from heaven by the outpouring of the Holy Spirit. On the day of their first meeting, three thousand accepted the faith and united in Christian fellowship. Acts 2:38-41. "The number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.

These were all Hebrews. The apostles were of the same stock, and of course all were keeping the Bible Sabbath. Christ had come in fulfilment of the promise made to Abraham; and when a lame man who was daily laid at the temple gate was made whole, Peter told the amazed multitude the story of the cross and its significance; for thousands came to behold the man, who was leaping, and shouting praises to God. Peter said, in substance, to the eager, listening throng: "You must not attribute this good deed to us. Give God the glory through Jesus of Nazareth, for He whom you crucified has raised him from the dead. The Crucified One, who is now in heaven, is God's own Son, who came here to save us from our sins. Our hope is in Him, and He is ready to save us from sin, as He was willing to heal our afflicted neighbor." He said to them: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26.

FIVE THOUSAND BELIEVED

It was God's plan to instruct all Israel in regard to the mission of Christ to our world, and to lead them out of sin into the fulness of salvation through Him. But the jealousy of the priests stood in the way of this good work, so only a remnant accepted it. It was on this occasion that the five thousand believed; and those who did believe, did so understanding that the whole typical system of the ceremonial law pointed to the cross and was blended in it. They believed that Christ's sacrifice was the culmination of what had been promised to the fathers, and that now they must follow Him. They were the promised seed and the church of Christ.

Peter said they were the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." Paul said to the Jews, "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: . . . that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

Peter was favored in his preaching on the day of Pentecost; because at that time "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

Christianity that the Jews called heresy. Then, according to Paul, the Christians believed and obeyed the law, and accepted the teachings of the prophets.

READ THE PROPHETS EVERY SABBATH

In the church, the prophets were read every Sabbath day. Acts 15:21. This reading of the Old Testament prophecies every Sabbath day was an important part of Sabbath worship. And of course it would be so, because in this manner the apostles were confirming the faith of the Christians in Christ as the Son of God. The converts to Christianity from among the Jews were Sabbath keepers. The devout Greeks were those who had been led to God by the teaching of Hebrew missionaries, so they were Sabbath keepers also.

We pass into Europe, and of Philippi, in Macedonia, the account says: "We were in that city abiding certain days [waited for the Sabbath to come]. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made [a customary day for prayer]; and we sat down, and spake unto the women which resorted thither." Acts 16:12, 13.

A certain woman among them, with her household, obeyed Paul in his teaching, and these constituted the charter members of the church at Philippi. The good work could be done speedily with such women, because they were a praying band, seeking for more light.

But Paul and his helpers found them devout Sabbath keepers when they first met them. So the church at Philippi was founded in a Gentile country, by Paul, the apostle to the Gentiles, and it was composed of Sabbath-keeping converts drawn from the Gentiles.

CHRISTIAN SABBATH KEEPERS

We next read of when the apostles came to Thessalonica. There "was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. . . . And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17:1-4. These gospel preachers were driven away by the ill-tempered Jews; but a strong church of Christians was established, who were Sabbath keepers, as may be seen from what Paul afterward wrote to them.

In a letter to them, he said they "became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14; 1:6. We know that the Lord kept the Sabbath, the apostle Paul kept the Sabbath, and the churches in Judea were Sabbath-keeping bodies. In planting the church at Corinth, Paul and his helpers did self-supporting work, making tents. He reasoned in the synagogue every Sabbath, and persuaded the Jews, and the fruit of their work ripened into the church at Corinth.

What has been written is sufficient to show that the Sabbath day had neither been changed nor abrogated when the New Testament Scriptures were written.

"No other knowledge is so firm, so consistent, so far-reaching, as that obtained from the study of God's word. Here is the fountain of all true knowledge."

Has Promised to Come Again

(Continued from page 3)

deceived by any of the pretenders who pose for a time for self-glorification. The coming of Christ will be an event crowned with glory and majesty, and will affect the destiny of every living soul on earth.

It became a fixed belief in the minds of early Christians that Christ would return to earth, and frequent mention is made of it by Scripture writers. Paul, in writing to the Hebrews, said He would appear the second time without sin unto salvation. Heb. 9:28. He was the sin-bearer when He came to earth the first time. He bore our sins in His own body on the tree. He is the sin-bearer in heaven while He ministers in the heavenly sanctuary for man. When that ministry is finished, Christ will cease to be the sin-bearer, Satan having been adjudged worthy to bear the blame of the sin of the redeemed people. Then will have come the time for Christ's second advent "without sin" to claim His redeemed people.

BEHOLD HIM COMING ON THE CLOUD

John the revelator had a view of the second coming of Christ, and he has given us a word picture of the scene. He says: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

John was familiar with the appearance of Him who came to earth in the form of man, so he wrote, "And upon the cloud One sat like unto the Son of man." But now He had on His head a golden crown, having been clothed with kingly authority, His work as priest having ended with the close of probation. He had in His hand a sharp sickle with which to reap the harvest of the earth. This is not the harvest of the righteous seed, for the harvest that is reaped is cast into the wine-press of the wrath of God. The sickle, the symbol of a king's wrath against his adversaries, is in His hands.

DESCENDS WITH A SHOUT

There is still another vision of this scene which brings to view the reunion of Christ with His people at the time of His second coming. This time it is Paul again speaking. He says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

ONLY TWO CLASSES

Jesus, on His return, finds only two classes; namely, the righteous and the wicked. For the one class He has a symbol of wrath, and for the other the greeting, "Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world." It matters not that some of His children are dead and in their graves, for

it is written of Him: "For to this end Christ both died, and rose, and revived [re-lived], that He might be Lord both of the dead and living." Rom. 14:9. Therefore when He comes, He first calls the dead from their mossy old graves, then with them the living righteous are caught up into the cloud to meet the Lord in the air: and so shall they ever be with the Lord.

A moment's thought in the way of analysis of this passage in 1 Thessalonians 4 reveals the fact that the people of God have a sure refutation of the claim of all false Christs. The Son of God, according to this scripture, does not touch this sin-cursed earth when He comes the second time; but with a great sound of a trumpet He calls His people, both dead and living, up to Himself in the clouds.

So long as time continues, we may know that all would-be Christs who walk about on earth are only false Christs. The Redeemer of mankind comes the second time to take His people from this sin-cursed earth to heavenly mansions until the curse is removed, when He will bring them again to the earth made new, which will be their abode forever.

VISION OF THE NEW EARTH

To John in the Isle of Patmos there was given an advance revelation of the earth as the final dwelling-place of the saints. He says: "I saw a new heaven [atmospheric] and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Jesus had said, "I go to prepare a place for you." This place could be none other than the New Jerusalem, to which He takes His people at His coming and the resurrection of the dead. When the earth is renewed and ready for its reception at the end of a thousand years, the Son of God, as God, comes to earth with the city and the saints. "And God Himself shall be with them, and be their God."

THE GLORIOUS CITY

Glorious promise! John saw the city "prepared as a bride adorned for her husband." The adornment of the city is the church clothed in white raiment, which is the righteousness of saints. This is the real bride, the Lamb's wife.

In this we have a complete picture of God's plan for the future of this earth and its re-peopleing. The time for the opening scenes in this drama is at hand. In Matt. 24:14 we have the words of Jesus spoken to His disciples as He sat upon the Mount of Olives: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" — the end of strife and wickedness and rebellion, and the beginning of the reign of Christ.

The present generation is the first since the Saviour left the earth in which it was possible for the gospel to be preached to all kindreds, tongues, and peoples; but during

the past one hundred years all barriers have been removed, and the doors are open for the gospel to enter. Its entrance has been rapid.

The Son of God made mention of certain signs that would appear to mark this time, such as the darkening of the sun and moon, and the falling of the stars. These predictions were literally fulfilled in the dark day and night of May 19, 1780, and the falling of the stars November 13, 1833.

Other last-day signs in the political and the physical world were especially emphasized by the Saviour, according to the record given in Matthew 24. He says, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Verse 7. These, with the signs in the social world mentioned by the Saviour, as false prophets, false Christs, and deceivers of the people, have come to pass during the present generation.

THE ANGRY NATIONS A SIGN

If more is required to establish the proximity of the second advent, it is furnished by

John the revelator, especially in connection with the sounding of the seven trumpets, which trumpets denote wars and commotions in the political world. Under the sounding of the seventh or last trumpet, it is said: "And 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.

There was never a time in the history of the world when the anger of nations was so manifest as at the present day. For more than sixty years the nations have been arming for war. This has culminated in the most deadly and wide-spread conflict ever known upon earth. The prophet connects this time with that of the judgment of the dead — the righteous dead — which shortly precedes the coming of the Lord, and the giving of reward to the prophets and saints of all ages. This is to take place at His coming. It is not difficult to read in all this the near approach of the second advent of the Messiah, the Saviour of mankind.

wonderful "pillar of cloud" by day, and the "pillar of fire" by night, lighting the vast host as one continual day, leading them unmistakably in the way, a pledge of every want supplied? As the disciples, following their Lord in the way, dreaming of temporal grandeur and greatness (Mark 9:33, 34), were not prepared for disappointment and cross bearing, so these, picturing temporal advantage and preferment, with no tests or trials (Num. 16:14), were binding themselves with other and stronger cords than even the literal cords of Egypt.

Again they journeyed. Etham was their next encampment, and here began their wilderness experience. Ex. 13:20. Well had it been if, while their feet trod the outward wilderness paths that must be crossed, their hearts had been in Canaan. Instead, at this place, after the novelty had worn away, their hearts began their desert experience, and God began to reckon with their weakness as it was manifest. Verse 17.

COULD NOT TAKE THE DIRECT ROUTE

God could not lead them the short way. It must be through trials of pursuit and danger, of apparent annihilation by armies (Ex. 15:9), a Red Sea of difficulty (Ex. 14:22), a wilderness of drought, and waters of Marah (Ex. 15:23), a land of no food, of desolation and death — all an outward index of the unbelieving heart.

There were some in that large company who were faithful to God. They were the human, visible pillars with whom God could renew His covenant of mercy and watchful care. Strange as it may seem, these faithful ones were misunderstood, mistreated, and often their lives were in danger because of their faithfulness to duty. Num. 14:6-10 is an illustration.

The unregenerate heart is ever the same. It is filled with hatred and jealousy against those who are blessed of the Lord because of a sincere heart. Abel had his Cain, Joseph his brethren, Daniel the presidents and the princes, Jesus the apostate Judas, and Paul the unrelenting Jews.

AT A STANDSTILL IN THE WAY

As dangerous as all these is the man who, with "an evil heart of unbelief," will follow the child of God half way to the kingdom with his questioning, his doubts as to the nearness of the coming of Christ — whose coming has been delayed by the lives of such — his criticisms of the large amounts sent to far-away missions, his example of selfish activity, and indifference to the things of God, never getting beyond Haran, yet in the way to Canaan.

Have you become acquainted with them? Have you started from Ur with them? Have you reached Haran with them? Are you there till this day with them? You must not wait, as Abraham did, until they die. It *may* be too late.

The inhabitants of Canaan are about made up. The day of applications is in its last hour. With repentance for past delay, you must hasten on, for truly "it is toward evening, and the day is far spent."

"I DWELL in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Are You in the Road to Canaan?

Will You Stop at Haran? — Examples of Those Who Stop at the Half-Way Places

By CLARENCE SANTEE

CANAAN has been the land of desire and effort through all the ages. Either the earthly Canaan or the heavenly has been the goal of all who worship the true God.

God had said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1.

Abram decided to obey. Instead of being separated entirely, Terah, his father, decided to start with him. On reaching Haran — not so far but that it would be easy to return — Terah decided to stop for a time. Abram was persuaded to stop also, and, as far as the record gives light, he might never have reached Canaan if Terah had not died. Gen. 11:31, 32.

HE BECAME AN OBSTACLE

Had Terah never started, Abram would no doubt have taken his all, and, at the command of God, gone direct to the land of Canaan. But Terah, starting in the way, became an obstacle to Abraham by stopping, that he would not have been if he had not started.

There are many to-day who have started on the way to Canaan, but who, delaying, or stopping and camping in the way, not only lose their own spiritual life, but are in a place to do more to cause weak professors to stumble to their ruin than if they were yet worldlings.

THE INFLUENCE OF YOUR INDIFFERENCE

Dear brother or sister, how is it? Have you rested on the way, turning your thoughts on the things of the present? If so, you can do more where you are, by example, to cause others to rest in false security, than if you were entirely out of the way. They will measure their Christian experience by yours,

and while far from being satisfied, they will calm their rising fears by seeing your indifference.

Terah, half way to Canaan, could do more to keep Abraham out of Canaan than when he was in Ur of the Chaldees. How many might be far on the way if we had not settled down in the half-way place, the opening of the books of heaven alone will reveal.

THE CORDS WERE NOT ALL BROKEN

Evidently the cords that bound Terah to Ur were not all broken, and had it not been for the decision of Abraham to obey God, he would not have started.

Many are now resting their hopes of reaching Canaan more upon the associations and counsels of men than upon the call of God as revealed in His word. The cords of earth have not been broken.

ENTHUSIASM CARRIED A MULTITUDE

When Israel left Egypt, their enthusiasm was great, and a large company, fearing to remain behind, greatly swelled their numbers. There was a strong move that it was more difficult to resist than to go forward. True, some even of the stock of Israel, refusing every appeal, remained behind, but their places were more than filled with the "mixed multitude" that went along.

All things now seemed possible. They started from Rameses, the capital of Goshen, the general gathering place, which to them was a reminder of slavery, bitter servitude, and death. At Succoth they breathed the air of freedom, and temporarily rested in security. Their faces were toward Canaan.

Even those who had said to Moses, "Let us alone, that we may serve the Egyptians" (Ex. 14:12), were silenced. Was not that

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"YE MUST BE BORN AGAIN"

Divine Power Gives the Birth of the Spirit — The Carnal Nature Put Under Control — A Reformation That Is Regeneration

"JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." John 3:3.

There is no more important truth for men to know than the one set forth in these words of our Lord. It was to Nicodemus that Jesus said, "Except a man be born again, he can not see the kingdom of God." Nicodemus was one of the great men of the Jewish nation. He was a member of the Sanhedrin, a national council composed of seventy-one members, and constituting the highest body of council in the Jewish nation. This council had "charge over all matters pertaining to religion, and the different religious institutions." They judged the people, and gave decisions in matters of idolatry, heresy, blasphemy, etc.

In view of the great responsibilities assumed by the members of the Sanhedrin, they should have had a clear understanding of divine truth, and a rich personal experience in spiritual things. If they, the leaders, the teachers, the judges, knew not these things, what could be expected of the common people? They, like their teachers, would be bound by the cords of a dead formalism. And this was their terrible condition.

CHRIST STRUCK THE VITAL POINT

When Nicodemus came to Christ for that secret interview on matters of religion, Christ at once struck the vital point. He said, "Except a man be born again, he can not see the kingdom of God." Nicodemus at once revealed the darkness of his mind. He asked: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

The Saviour explained that the birth of which He was speaking was not of the flesh, but of the Spirit. Said He, "That which is born of the flesh is flesh." The flesh is carnal, and is at enmity with God. It is not subject to His law, and it can not be. Said Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing."

This is why Christ declared, "Except one be born anew ["from above," margin], he can not see the kingdom of God." R. V. That which is born from above is born of the Spirit. The Spirit is from God. Said the Saviour, "That which is born of the Spirit is spirit." It is spiritual, heavenly, not carnal and earthly. That which is born of the Holy Spirit is holy, and such may enter the kingdom.

"HOW CAN THESE THINGS BE?"

This seemed to be strange doctrine to Nicodemus; for he asked, "How can these things be?" Jesus answered, "Art thou a master in Israel, and knowest not these things?" Nicodemus must have been well advanced in years. As a Pharisee, he professed great attainments in righteousness. As a member of the Sanhedrin, he assumed the responsibility of guiding the people in spiritual things. Yet this man, this master in Israel, seemed not to understand this vital truth regarding the new birth, the change of heart, which every one must experience before he can enter the kingdom of God.

THEIR JUDGMENT WARPED

This is a sufficient explanation as to why the Jews would not receive the Messiah. Their minds were darkened. Their judgment was warped. While they claimed to be in possession of the righteousness of God, they were ignorant of the means by

which righteousness was obtained, and of its effects on the heart. This ignorance was inexcusable, for the Scriptures which they possessed told them plainly of the necessity of the new birth, and the means by which it is accomplished. Jesus said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:5. To be born of water and of the Spirit is to be "born again." From this statement, it is seen that the Holy Spirit is an agency used by the Lord in producing this new or second birth. Birth implies life, and Paul says, "The Spirit giveth life." 2 Cor. 3:6. Man in his natural state is said to be "dead in trespasses and sins." Eph. 2:1.

A NEW HEART

The new birth resurrects man from this deadness in trespasses and sins. It quickens and enlivens the spiritual faculties. It gives sight to the blind, hearing to the deaf, and clothes the naked with the robe of Christ's righteousness. All this is wrought by giving the individual a new heart, and it is the Spirit of God that creates a new heart. The Lord says: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze 36:26, 27.

God promises to put His Spirit in the heart. That will regenerate the heart. It will make it new. And the result will be that the individual will walk in the statutes and judgments of God. This is the new birth, the life in Christ which the Saviour says every one must have before he can enter the kingdom of God.

THE SPIRIT SPEAKS THROUGH AN AGENT

The Spirit of God speaks to men through the word of God. Said Jesus, "The words that I speak unto you, they are spirit, and they are life." John 6:63. And the apostle Peter, speaking of the means by which the new birth is wrought, says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. The word of God was given to men by the Holy Spirit. It is therefore the word of the Spirit.

Both the word of the Spirit and the Spirit itself must be received into the heart of faith. "With the heart man believeth unto righteousness." Rom. 10:10. "But without faith it is impossible to please" God. Paul says that we "receive the promise of the Spirit through faith," and by this means receive the blessing of Abraham. Gal. 3:14. The blessing of Abraham was the gift of righteousness. This was the new birth, which our Saviour said every one must experience in order to be saved.

THEY BECOME THE SONS OF GOD

Those who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," have the right, or privilege, to become the sons of God. John 1:12, 13, margin. "As many as are led by the Spirit of God, they are the sons of God," and "the Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:14, 16. This is indeed a great privilege.

Reader, will you believe the words that God has spoken to you by His Holy Spirit? Will you open your heart by faith to receive the Holy Spirit? Will you consent to count all that you have hitherto counted gain, as loss, for Christ? Are you willing to be born from above, and begin life over again as a little child? If you will surrender all into the hands of Christ, He will make you a vessel of honor for use here, and for His kingdom hereafter.

A. G. D.

THE ONLY SATISFACTORY REST

PHYSICAL rest is a much desired boon to wearied muscles, as the world at large well understands. But refreshing as such ease may seem, when life's duties again press, relief must be sought anew, with no more hope of permanence than before. This is but the lame experience of life in general, summed up in few words. With some, indeed, the ordeal becomes almost unbearable as these same duties grow heavier with advancing years, until all gladness fades, and they long for the quiet of the tomb.

But for all these there is light at hand. The Saviour extends a most gracious invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The nature of this promised rest is revealed in the words that follow: "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*." Matt. 11: 28, 29.

SOUL REST

The soul rest here vouchsafed is the only real rest with satisfying consequence. With the mind at ease by such process, bodily weariness is forgotten. This is not to say that with soul ease one could not have bodily weariness, but that such rest will modify and make bearable all opposing misfortune.

Of the essence of this soul grant, one may get a glimpse by a brief consideration. It is this: Christ promises nothing that He does not have for bestowal. It is therefore His own rest that He accords to personal applicants. But in honor of the eternal Father this is designated as "God's rest." It was this rest that the Israelites, who had been released from Egyptian slavery, could not enter because of their unbelief. Heb. 3: 9-11, 18, 19. In the fourth chapter of the same book, it is explained that the rest which that people failed to participate in was that which God enjoyed on the seventh day of creation week, when He *rested from all His works*. Verses 3, 4.

NOT FROM PHYSICAL WEARINESS

But God's rest on that occasion was not from physical weariness; for as all well know, "the Creator of the ends of the earth fainteth not, neither is weary." Isa. 40: 28. It must therefore have been a soul rest—a satisfaction of delight—which was His in view of the response to His creative fiat, that produced an Eden world in which companionable creatures, formed in His own image, might live. His was, however, an undefinable joy, because of the impossibility to fathom the understanding of the Almighty.

Yet it is just this sort of rest that is offered to those who will come to Christ, and learn of His ways, which are but the legitimate fruit of His infinite mind operation. The foundation word used in the scripture under consideration to express God's rest on the first seventh day, really means to "rest down, or thoroughly cease." But in speaking of the rest now remaining to God's people, the original word for "Sabbath" is used (Heb. 4: 9), which strongly indicates that the promised comfort to be given the Lord's children through Christ, is to partake of the same unspeakable joy that rested in the breast of Jehovah when He ceased from all His creative work in man's behalf. This thought is also forcibly emphasized by the verse following, which says that whoever shares in God's rest, does so because he has *ceased* from his own works, as God did from His.

ISRAELITES FAILED TO ENTER

The Israelites failed to enter the rest provided for them, because of unbelief; and therefore the inspired Word exhorts all to live by faith, lest any fail of success from the same cause. Israel hoped for righteousness by what they *did*, so failed for lack of faith. Rom. 9: 31, 32. Righteousness, then, is not obtained because of something *rightly done*, but by receiving in faith the "Lord our righteousness" (Jer. 23: 6), and thus *being right, because of His indwelling*. In this way faith was counted to Abraham for righteousness. Rom. 4: 3. What he did afterward, in the way of performance, was but the *seal* of righteousness that had before been conferred on him in response to his faith in the word of Jehovah. Verses 10, 11.

In other words, what one *does* is simply the outgrowth of what he really is, for the reason that righteousness bestowed as the gift of God's grace, prompts the receiver to do the very things that are in harmony with the mind of Him who is the righteousness of every true believer. So then, *doing* does not bestow righteousness, but as in Abraham's case, simply becomes

the seal, or inscription, of the righteousness already possessed. Then as God's preparatory creative work anticipated man's good, so when that was done, He rested from all His work, in faith that His eternal purpose would be met through Jesus Christ. On this ground, those seeking rest must cease from their own preparatory work as God did from His, and so rest in the word of promise given through the Lord Jesus. This well done, one can confidently say, with the sweet singer of Israel: "The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth forever: forsake not the works of Thine own hands." Ps. 138: 8.

J. O. C.

WHOSOEVER WILL, MAY COME

THE gospel invitation hastens on to every creature. Whosoever will, may come; and every one who hears, is to say "Come" to every soul that has not already responded.

Again and again, in our work in dark lands, we hear reports of missionaries having opportunity to present their publications or the reasons for their faith before magistrates and officials, with the personal appeal to these men to give attention to the message for the hour.

An interesting incident is reported by the Presbyterian mission in Persia. They say their schools make no compromise with Mohammedan prejudices, and it is understood plainly that pupils attending mission schools are to be taught the Bible. In one of the cities, a magistrate summoned the young lady teacher before him, and the following conversation ensued:

Official: "We hear that you have been inviting Moslems to become Christians."

Missionary: "It is true."

Official: "Whom do you invite?"

Missionary: "I invite you, sir."

The official gave no more trouble.

W. A. S.

ADMISSIONS ON MODE OF BAPTISM

CANDOR has forced many Bible commentators to make admissions that are contrary to even their own professed belief and practise in spiritual matters. As an example of this, the following in reference to baptism can be noted:

"It is needless to add that baptism was, unless in exceptional cases, administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism, though perhaps necessary in our northern climates, has rendered obscure to popular apprehension some very important passages of Scripture."—"Life and Epistles of St. Paul," by Conybeare and Howson, People's Edition, page 384.

Again, speaking concerning the baptism of Lydia, it is stated: "Lydia, being convinced that Jesus was the Messiah, and having made a profession of her faith, was forthwith baptized. . . . The waters of Europe were 'sanctified to the mystical washing away of sin.'"—*Id.*, page 255.

In a comment on Rom. 6: 4 we read, "This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion."—*Id.*, page 557.

These comments are quite correct. The only Scriptural mode of baptism is that of immersion. It is to be deeply deplored that this sacred rite, like the holy Sabbath of Jehovah, has been so largely set aside by tradition.

G. B. T.

WHAT ARE YOUR HABITS OF THOUGHT?

THE present is a world of thought, and is made what it is by the combined thought of those who live in it. Each one of this number is made happy or comfortless according to the way he thinks.

If one's mind is much centered on himself, he becomes, in time, excessively sensitive to every breath of opinion regarding himself or his business engagements. What then? Well, it is quite generally known that the figure of one's face exhibits largely the trend of his mind. Therefore the constantly sad mind shows a face with

a drawn expression, while a merry mind appears outwardly in an airy, care-free aspect.

It may then be asked, Can one always carry a cheery countenance? Why not? Heaven's exhortation to all is to become *transformed*, or more correctly, *transfigured*, by the *renewing of the mind*, so as to be able to prove what is God's most positive desire concerning them. Rom. 12:2.

His desire is for all to engage, each in the uplift of those around

him. This will be to get away from one's own self, and live for others' happiness. Such an attitude will bring a sure result; for when one's interest is drawn away from himself to become absorbed in the elevation of those nearest him, he will have no fitting time for self-inflicted misery. On the other hand, his creative thinking in behalf of others will assist to change the world about him into a holy and happy people, which will assuredly and constantly contribute to his own chief joy.

J. O. C.

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.

36—CARD-PLAYING, DANCING, LODGES, ETC.

A correspondent asks us whether it is right for Christians to play cards, dance, and belong to lodges, and wants to know what ought to be done about it.

Of course it is impossible for us to lay down rules in any individual cases. If these things are connected with the church, the church itself ought to act, if possible, so as to save the one who is bringing reproach upon the church, if such is the case, but at any rate, to keep the church free from those things that will drag down to perdition.

In and of itself, there might be no harm in card-playing. In and of itself, there might not be harm in dancing. But the real question of the Christian is not, "What can I do and still escape condemnation?" That was not the question that was asked by those who were condemned by sin in ancient times. It was not, "Lord, what can I get rid of doing and still be saved?" or, "What things may I indulge in and still be saved?" but, "What shall I do to be saved?" "What does God ask of me?" "What wilt Thou have me to do?" Any Christian life which does not place itself on the positive side is hopeless. It is not Christian; for Christianity is not a religion of negatives, but of positives. It is not a matter of putting away just as few things as we can; it is a matter of giving the whole life to the Lord Jesus Christ and His service.

Card-playing, of course, leads to excess. The wicked things about it are its associations, and the taking of time that belongs to God and giving it to that which is of no use whatever. So it is with dancing. The strength might a great deal better be put forth in exercise in the open air and in doing useful work.

As to lodges, what does he or she who belongs to the church of the Lord Jesus Christ want of a lodge of any sort? All the fulness of blessing is vouchsafed to the church of Christ. This has been promised by God. Not one single good thing does the Lord withhold from it. Why, then, should we turn from the blessings which He has given us, and try to manufacture benefits by uniting with lodges? Of course we have nothing to say regarding the world. Lodges are of the world. They are after the manner of the world, and the worldling will want them until the heart is converted. But Christians have no use for them.

A little tract published by the Pacific Press sets forth principles that may be helpful in this matter. It is entitled, "Great Popular Evils—The Ethics of the Theater, the Card Table, and the Dance." Apples of Gold, No. 89. One cent each.

37—"THERE REMAINETH A REST"

Does the rest spoken of in Heb. 4:1-12 refer to the Sabbath rest? Does it mean in verse 8 that if Christ had appointed a Sabbath day different from the seventh day, or Saturday, He would have mentioned it in His teaching? Our Lord held to the seventh day. He spoke of no other of the six days being the Sabbath day.

SUBSCRIBER.

First of all, verse 8 of Hebrews 4 does not refer to Jesus our Lord. We know that it reads "Jesus" in our Common Version, but the margin is correct—"Joshua." "Jesus" in Greek is the same as "Joshua" in Hebrew. God wishes to give rest to

His people, rest from all their enemies, rest from sin, rest from all that sin brings. When God created the heavens and the earth, He rested from all His works. Verse 4. The earth was completed. It was to be a home of rest for man. Labor would not wear upon him. Sin or any of the consequences of sin would not harass him. It was a home of sweet service of rest for God; but when sin came in, rest was taken from man, "for there is no peace, saith my God, to the wicked." Isa. 57:21.

When God called the children of Israel out of Egypt, He wanted to give them rest again. He tells us in Deuteronomy 11 that if they would but be obedient to Him, and allow His precepts to be written in their hearts, their days would be "as the days of heaven upon the earth." Deut. 11:21. When they entered into the promised land, it was that they might have rest from all their enemies. Joshua was the one who led them through the Jordan River into the promised land. They were bidden then to enter into their rest; but their carnal hearts would not permit it. Then the conclusion: If Joshua had given them rest, God would not afterward have spoken of another time of resting. That other time is specified in the quotation from Ps. 95:7, 8: "To-day if ye will hear His voice, harden not your hearts." The thought comes right home to the individual himself; and the rest is found in believing in the Lord Jesus Christ for salvation from sin. That other day is "to-day"; and from the time when the children of Israel refused to go into the promised land sinless, the day in which we can find rest has been to-day. "To-day if ye will hear His voice," "to-day" "harden not your hearts." It is duty to keep the Sabbath day still; for the very Sabbath day in which the Christian heart finds rest is also a promise of the glorious time when sin will be banished forever, the earth be restored to its Eden beauty, and the works of sin be forever obliterated. "There remaineth therefore a rest [or "keeping of a Sabbath," as the margin reads] to the people of God" (verse 9)—such a Sabbath as the Lord had when the earth was created, a rest which includes rest from sin. Then will God's children receive the kingdom given to them from the foundation of the world.

38—"THOU SHALT NOT KILL"

God's word says, "Thou shalt not kill." As war involves the taking of human life, is it any more justifiable to do wholesale killing under federal or state orders than to kill an individual? In case one should refuse to fight, he presumably would be tried and shot. Now, should we walk up bravely and be shot rather than to go and shoot others?

M. H.

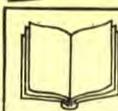
In ancient times, God directed His people to fight; but He Himself ruled. His people were His agents. Yet there are instances in His word which seem clearly to show that God would have interposed and preserved His people from war if they had but trusted in Him. An instance is the taking of Jericho, as recorded in the first chapters of Joshua. All that God called His children to do was to march around that city and blow trumpets. The army of heaven threw down the walls and conquered the people. When Jehoshaphat was besieged by the enemy—Moab and Ammon and others—he proclaimed a fast, and sought God;

and word came from the prophet that they should not be afraid by reason of the great multitude that had come against them, "for the battle is not yours, but God's"—that they had no need to fight, but should simply stand still, and see the salvation of God. And thus they went forth, with singers in the forefront of the battle, praising God; and the Ammonites and the Moabites and the Edomites destroyed one another, and God's children were saved. See 2 Chronicles 20. That was in the olden times.

The one example we have for these days is Christ Jesus our Lord. He did not resist. He reproved His ardent disciple when he drew the sword. He healed the wound that Peter made. He has told Christians that the weapons of our warfare are not carnal, and yet they are mighty through God in pulling down strongholds that no earthly army can overthrow—the fortresses of sin within the heart.

Christian nations surely ought not to be at war, and the fact that they are at war shows that Christianity is wanting. On the other hand, those who are carnal will fight; and all the nations of the earth are carnal. In these great struggles, God often overrules. He casts down one, and sets up another. He gives the kingdoms of the earth to whom He will. He makes the wrath of man to praise Him, and that which can not be used in that way He restrains to His own glory.

As to what the duty of an individual would be, each individual must decide for himself. If one goes to the army under the command of his king, he is not obliged to kill any one. He can act as nurse in caring for the sick and the wounded. He may be able to do wonderful missionary work with the men around him, and yet He Himself cause no loss of life. The one motive which should animate the Christian should be the motive which actuated our Lord Jesus Christ,—“For the Son of man is not come to destroy men's lives, but to save them.”



SYSTEMATIC BIBLE STUDY

AS we are reading the prophecies of the Bible—and particularly in the book of Ezekiel—we may at first get the impression that these utterances were made for the ancient Jewish nation alone. We may think that they have no particular application to us. But we have a New Testament declaration that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. So, no matter how these prophetic words may seem to us at the outset, we have God's own statement that we at this time need them. With these thoughts in mind, as we continue to read the sacred Word, we find it becoming more and more interesting and helpful; for the entire book was written for us who are living to-day, just as much as for any other generation that has ever lived upon the earth—yes, even more than for any other.

SCHEDULE FOR THE WEEK ENDING OCTOBER 24

2 Kings 20 to 1 Chronicles 2
Ezekiel 18-24
Proverbs 21-28

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

With the Basutos in South Africa

An Independent People, Kind and Generous — Their Attendance at Divine Worship — Their Response to the Soul Winner

By W. B. WHITE

Superintendent of Our Work in South Africa

BASUTOLAND, Africa, is located in the south central part of this country, and because of its beautiful scenery and healthful climate, is called "the Switzerland of South Africa."

The Basutos are among the strongest and most progressive of the African tribes, having a well-defined country, and in a large measure making and administering their own laws. When the Union of South Africa was formed, shortly after the Boer war, the Basutos were not willing to enter the federation, and to-day have a direct relation to the imperial government of Great Britain.

DIVISION AND OWNERSHIP OF LAND

The land is divided into districts governed by prominent chiefs, and subdivided into smaller sections governed by petty chiefs. The natives live in small villages, or kraals, in houses made of sun-dried bricks and thatched with grass, many of which are very comfortable.

They have no furniture in their houses, and at night lie on their blankets or on skins on the floor. With this tribe, the blanket is indispensable, the men wearing it with trousers, and the women with skirts. Nothing else is worn. Small children, unless in the schools, dispense with clothing, while older boys and girls simply wear the blanket.

Each family receives from the chief a portion of ground, which they can improve and cultivate, but this can not be sold. The people do not own the land. It is only granted to them for their use as long as it is needed, and then reverts to the chief. On this land they raise their corn, or mealies, as it is termed here, and this is the staple article of food. The kernels are ground into flour by crushing them between two stones, and from this a porridge is made that is universally used by the African tribes.

THEIR MANNER OF EATING

The family meal is prepared in one large pot, under which the fire is placed, outside

the house. When the food is sufficiently cooked, the family surround the pot, and with flat wooden spoons convey the food to their mouths, each one helping himself. As they keep flocks and herds, they also have some meat, of which they are very fond.

These people live a free outdoor life, and the writer has no hesitancy in saying that they are far better off and have many more comforts than the majority of colored people in the large cities of America. They are quite illiterate, few being able to read even their own language. This is especially true of the adult class; but the rising generation have more advantages, and many of the young people and children are in the schools, and are acquiring the rudiments of an education.

COURTESY AND KIND MANNERS

They are a very kind and well-mannered people, respond quickly to kindly treatment, and love those who love them; but if they discern that the missionary does not care for them nor have an interest in them, his influence over them for good is gone, and he can do nothing with them.

ATTENTIVE TO DIVINE SERVICE

They are a people who love to attend divine service; but as they have no clocks or watches, it puzzles them a little to know just when to come. So it may be that an hour or so before service, they begin to gather about the church, and in their bright colored clothing, present a unique appearance. When the bell rings and the doors are opened, the building is quickly filled; and if there are not seats enough, the people seat themselves on the floor.

During divine service, they are most attentive and well-behaved, and have their children under good control. The writer never addressed a better mannered people than a houseful of Basutos. The accompanying illustration shows a large crowd of these people who recently attended services held

by him in North Basutoland. The men seated in chairs are chiefs. The five seated on the ground at the front are a baptismal class; and the European seated at the left is Pastor O. K. Butler, who administered the rite. Gradually these people are yielding to the claims of the gospel, and among them can be found many devoted Christians.

PLEASURE IN LABORING FOR THEM

To those who love the souls of men, it is a pleasure to labor among them, but Basutoland is no place for the professional minister. Only those who are indeed soul winners can hope to succeed in laboring among them. We are sure that in the great gathering day some representatives from this country will be found before the throne of God.

Killed His Own Sister — Who Was Responsible?

By R. W. PARMELE

SOME months ago I was called to a jail to pray with a prisoner who was to be hanged the next day. Naturally I expected to see a hardened criminal, in whose estimation human life was worth but little. When I entered the death chamber, to my surprise, I found the sentenced man to be about twenty-six years of age, well dressed, with a kindly look, and presenting the appearance of a young man of intelligence and promise.

As I conversed with him on religious subjects, I found him well informed, and learned that during his imprisonment he had given his heart to God, and had evidently obtained pardon and a genuine Christian experience. He still hoped for the governor's commutation of his sentence to life imprisonment. He said that if the Lord could use him to bring fellow prisoners to Him, he wanted to live; but if He could not, he was ready to mount the gallows; and whichever should come, he would accept it cheerfully.



The picture on the left is a congregation of Basutos assembled on the river bank to witness a baptismal service. On the right is the baptismal scene. Elder O. K. Butler is performing the ceremony. Elder W. B. White, superintendent of our South African Mission, is the white man on the shore.

The prison officials told me that he was an exemplary young man, so far as his prison life was concerned. Upon further inquiry, I learned that he had been led into drink, and while crazed with liquor, he had killed his sister. No malice aforesaid seemed to have been charged, but the deed was done in an irresponsible moment, while he was under the influence of the liquor that our government had licensed a man to sell him to drink.

Kind friends gave his body a respectable burial, as the governor's commutation did not come.

A few days afterward I was called upon to conduct the funeral of a baby, which was laid to rest beside his grave. At the cemetery, the undertaker whispered to me, "I suppose the parents of that child would feel horror-struck if they knew that the grave next to their child's is that of a murderer."

"Yes," thought I, "that is doubtless true. But he was once as pure and innocent as was that child. And what made him a murderer? — The accursed traffic that many professed Christian people have helped to license."

THE WATCHMAN

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"LINCOLN," "ARMAGEDDON," AND "AMERICAN LIBERTIES" NUMBER

Twenty Timely Articles, Twenty War and Other Pictures

THE president of the republic of Cuba, Sr. Mario G. Menocal, writes the editor of this magazine under date of September 3, 1914:

"Religious liberty is the basis of civil and political liberty, and the best guarantee of peace and prosperity of the nations. . . . The *Liberty Magazine*, devoted to the defense of these essential principles of civilization, has my most heartfelt sympathies." — *Extract from letter, photographic reproduction of which appears in this number.*

Read also "Nicholas Murray Butler on Dangers Threatening American Liberties," "Will Carleton on Liberty," "Practical Working of State Religion," etc.

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Pacific Press Publishing Association
Mountain View, California

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We are also headquarters for fine Bible mottos.

The Scientific Verdict---Weighed and Found Wanting

Search-Light of Science---Physical Bankruptcy---Not Needed in Medicine

By DAVID PAULSON, M. D.

TWENTY years ago, when I was graduated from Bellevue medical college, New York City, the wise medical professors taught that alcohol was a most useful remedy in pneumonia, typhoid fever, tuberculosis, and other diseases. Any teacher who would express such sentiments in any medical school in the civilized world to-day would be certain to meet well-deserved ridicule from the members of his class.

THE SEARCH-LIGHT OF SCIENCE

What has wrought such an amazing transformation in less than half a generation?—Hundreds of thoroughly trained workers in well-equipped laboratories have made thousands of scientific experiments with instruments of precision to determine the exact scientific truth concerning the real nature of alcohol, and the final verdict has in every case been that alcohol in any and all doses is a paralyzer and a destroyer of vital tissues—in short, a poison and only a poison.

Professor Kraepelin, of Heidelberg University, Germany, after making thousands of the most careful experiments, has conclusively shown that as small a quantity as a third of an ounce of alcohol produces paralyzing effects on the nervous system that can be detected hours afterward by instruments of precision. The sight is less keen, the hearing is less acute, the sense of touch is either diminished or deranged, and muscular capacity is lessened. Fatigue is experienced sooner, the memory is less retentive, and the reason less accurate. What a startling scientific commentary on the divine declaration that they "have erred through wine, . . . they err in vision, they stumble in judgment"! Isa. 28:7.

After taking a small quantity of alcohol, the subject imagines that he can do more work, while the most rigid test with a dynamometer or strength test machine reveals the fact that he is actually not doing as much as before, and endurance tests on a large scale demonstrate the same fact.

Dr. Treves, the great English surgeon who was selected to perform a serious surgical operation on the late King Edward, accompanied the British troops on one of their most trying marches in the Boer war in South Africa. Speaking of this experience, Dr. Treves says: "As a work producer, alcohol is exceedingly extravagant, and leads to physical bankruptcy. I was with the relief column that moved on to Ladysmith. It was an exceedingly trying time by reason of the hot weather. In that column of 30,000, the first who dropped out were not the tall men or the short men, or the big men or the little men. They were the drinkers, and they dropped out as clearly as if they had been labeled with a big letter on their backs."

In reality alcohol, as a great German investigator has remarked, "gives no strength, but only a feeling of strength." What alcohol can do is what morphin and chloroform do—paralyze the higher centers that notify us of fatigue and discomfort, and so the

user actually imagines it has refreshed, rested, and improved him.

It is this same partial paralysis that prevents the cries of hungry children, the sobs of the broken-hearted wife, and the sweet influence of the Spirit of God, from making any impression on the drunkard's brain.

Dr. L. Mervin Maus, of the United States army, has called our attention to the fact that there are a million degenerates in this land to-day, the majority of whom owe their unfortunate condition to their alcohol-using parents.

Modern medical science is banishing alco-

Vote for the Children

By ADELAIDE BEE EVANS

The fight is on at last, friends.
The call to arms sounds shrill.
Opposing camps are gath'ring
In valley and on hill,
The fight to gain for childhood,
Brave youth, and girlhood true,
A rum-free state and nation.
Friend, can we count on you?

The "interests" are ready.
"With sleeves rolled up," they boast,
"For appetite and dollars,
Ours is a conqu'ring host."
But in this land of freedom,
Where laws express men's will,
Dare you, O thoughtful voter,
Allow this evil still?

O, we must guard the children,
Must shield the tender youth,
Must teach them, and warn them,
Fence them around with truth.
But there's more, fathers, mothers.
O, write it down, and note!
When lawful chance is given,
Go to the polls, and vote.

hol from the sick-room, just as modern sentiment is banishing the saloon from the street corner.

Dr. Wiley, of national pure food fame, as chairman of the pharmacopœial convention which meets each ten years to determine what drugs shall be included in our medical pharmacopœia,—the official register, so to speak, of useful and well-regulated remedies—states that brandy and whisky are no longer used as medicines in sufficient quantities to warrant their retention in the next pharmacopœia. He says that the general trend of scientific thought on this question leads to the conclusion that alcohol in its various forms is an unmitigated evil.

CAN WE COMPROMISE?

Can we compromise with this evil? Shall we enter into *partnership* with it and accept its blood-stained money? We neither toler-

ate nor license mad dogs; but we are sometimes so stupefied by the wicked influences of this evil that we are ready to license the saloon, which is infinitely more dangerous.

There are fewer saloons in all the Southern states than there are in the city of Chicago; and without exception, those communities which have wiped out this curse have instantly felt increased business prosperity, improved morals, a higher grade of intelligence, less sickness, and less crime. Will you who read these words, sit still and fold your hands until others have fought this entire battle, or will you arouse and assist in crowding this curse to the wall? How will you vote in states where this subject is presented at the polls this fall?

What Reformers Say of Alcohol

MARTIN LUTHER: "Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that He would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer."

GENERAL BOOTH, founder of the Salvation Army: "Nine tenths of our poverty, squalor, vice, and crime springs from this poisonous tap-root [the drink traffic]. Society, by its habits, customs, and laws, has greased the slope down which these poor creatures slide to perdition."

WILLIAM LLOYD GARRISON: "I protest before God that great as is my detestation of slavery, I would rather be a slave seller, yea, a kidnaper on the African coast, than sell this poison [alcohol] to my fellow creatures for consumption."

JOHN G. WOOLLEY: "Alcohol is the fast friend of shipwreck, and train wreck, and health wreck, and life wreck, and home wreck, and business wreck, and character wreck. It is a cockroach among the industries of mankind. It is the world's most notable sneak-thief, and it does its larceny in broad daylight as well as in the dark."

What Labor Leaders Say of Alcohol

ORDER OF RAILWAY CONDUCTORS: "We are absolutely opposed to the saloon, and it is incorporated in our laws that a man can not engage in the liquor traffic and remain a member of this organization."

BROTHERHOOD OF LOCOMOTIVE FIREMEN: "We oppose the saloon to the extent that the brotherhood will not tolerate a member being connected with the sale of liquor."

INTERNATIONAL SEAMEN'S UNION: "We continually enjoin sobriety upon our members by refusing to publish advertisements of the saloon, etc., in the official organ of the union."

JOHN MITCHELL: "In various ways and on many occasions the evil influence of the saloon has been recognized and pointed out by the labor-unions of the United States. While the liquor interests have sought to convey the impression that there was some common interest between trade-unionism and the manufacture and sale of intoxicants, this suggestion is repelled on every occasion when the matter is presented to the labor men in its true light and when the malign purpose of the liquor interests is exposed to view. I have no sympathy with the statement so often made that the manufacture and sale of liquor has contributed to the industrial development of the nation. On the contrary, I believe that liquor has contributed more to the moral, intellectual, and material deterioration of the people, and has brought more misery to defenseless women and children, than has any other agency in the history of mankind."

THE JOURNEYMAN TAILORS: "The officers of our organization are decidedly opposed to the use of intoxicating liquors as a beverage, and its general secretary adds: 'I have not failed, whenever the opportunity has presented itself, to declare myself upon this question.'"

UNITED GARMENT WORKERS: "Our organization is decidedly opposed to the saloon."

THE CONSTITUTION OF THE TELEGRAPHERS: "The use of alcoholic liquor as a beverage shall be sufficient cause for rejecting any petition for membership."

THE INTERNATIONAL TYPOGRAPHICAL UNION, convention of 1894, called for "the state and national destruction of the liquor traffic."

DO YOU KNOW—

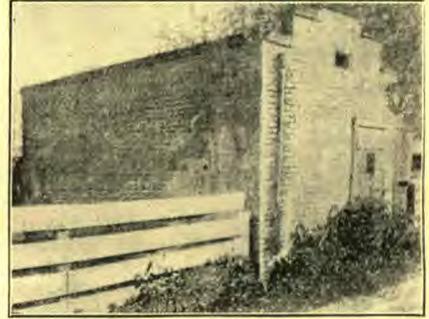
That liquor-soaked men assassinated three of our presidents?

That jails are occupied, police courts kept busy, and criminals most numerous in "wet" towns?

That rust forms on the hinges of the jail, and grass grows in its path, and infrequently is heard the judge's sentence against criminality, in those places where prohibition has supplanted the "open" town?

That the inactivity and indifference of some accounts for the continuance of the liquor business at all?

That every friend of the cause should both vote and work?



Grass-grown path in front of a jail one year after the town went "dry"

HOW?

Make it your business to educate every one in your town to the benefits of prohibition, by means of the very best printed matter you can find on the subject. For \$5.00, the cost perhaps of hiring a speaker for one evening, you can get enough literature to provide a town of 500 or more homes. The tracts and leaflets that follow are forceful and to the point.

Work for a clean town, improved conditions, and a prosperous community. Others have done it and won. You can do it. Will you?

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HAVE YOU ARRANGED FOR TERRITORY?

A large number of persons are already taking orders for the Home Workers' books. Others who are planning to go out should arrange with their tract society secretaries at once for territory and supplies. Fleeting time calls for prompt action.

The present season promises to be the best on record for books of the character of the Home Workers' set. People are appreciating more and

more the need of clean, wholesome books for young, impressionable minds, and will give warm welcome and consideration to persons selling them.

This year's prospectus is similar to the one used last year. A few new books—better sellers, perhaps—have been substituted for some that were carried heretofore.

Your old prospectus can be used again by having it brought down to date.

To interested persons who do not fully understand the plan under which these books are sold, we would suggest that they write to their tract society secretary and ask for a copy of "ALICE GOES TO WORK." This short, interesting story tells of some actual experiences of workers, and contains helpful selling hints, also sufficient other information for the beginner. Free to all applicants.



PACIFIC PRESS PUBLISHING ASSN. MOUNTAIN VIEW CALIFORNIA

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 20, 1914

He Is Soon Coming — The Evidence Abundant and Clear

WHEN the Lord Jesus Christ was here in person, He promised, as recorded in numerous passages of Scripture, that He would come again. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

This is only one of the many promises left on record. It is so simple, so clear in its statement of the great fact, that no child need misunderstand it. The Lord gave numerous prophecies and various signs that were to precede His coming, and then He said, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

There is no occasion for any of us to make mistakes in regard to the great event of Christ's coming, which is soon to end this earth's career of sin, and to bring immortality and the eternal reign of righteousness to those who are prepared. If we desire to know these things and be ready for the one supreme event of history, it is our privilege.

With the evidence that points out His coming, the same as with the evidence of anything else, men may laugh at it and turn it aside if they so desire. But those who really want to know, may understand for themselves, and be sure that they are right; for the evidence is not equivocal. It is not capable of various kinds of misleading and contradictory interpretation, except for those who, because of their prejudices or some other fleshly interest or gratification, would ignore the clearest truth.

As an illustration, millions of men have been preaching, for the last twenty-five years, that we would have no more war. This war in Europe comes to them as not only a surprise but an awful shock. These same people are already beginning to say that Europe's present war is so terrible that it will end all wars.

But the individual who is walking in the light of the prophetic word of God has known all along, and has been teaching, that we would have furious outbreaks of war in these last days of earth's history. This war in Europe has come as no surprise to such. They were looking for just such things; and in the face of the millions who are saying to the contrary, they stand in the light of these same prophecies, and say plainly to the world that this is not the last war, it is only the beginning of the terrible wars that will afflict this world. This war will terminate by and by; but others still more furious will follow; and the final climax will be the breaking out of the great war of Armageddon, followed almost immediately by the second coming of Christ.

There is no need of speculation in the study of God's clear prophetic word. We may know its divine truth. Will we accept the evidence, and be ready to stand with Christ at His coming, or will we permit ourselves to be deceived, and be among the lost in that great day?

"Yes" for Some and "No" for Others

CALIFORNIANS who give careful study to the matter will certainly desire to vote "No" on proposition No. 3, which makes it unlawful for a man to be employed more than eight hours out of twenty-four, and more than forty-eight hours in any one week. This applies to the farmer as well as the manufacturer, and disregards the necessities that frequently arise of harvesting crops that are in a perishing condition.

They will also see the inconsistency and the danger of No. 45, which is known as the "One Day of Rest in Seven Law." A man is entitled to a day of rest if he desires to take it; but it ought

to be a matter of freedom of choice, and not compulsion, as far as human laws are concerned.

Proposition No. 2 favors state-wide prohibition, and we will all want to vote "Yes" to that.

Proposition No. 4 pertains to a law that was passed by our last California legislature, which has been put before the people for decision through the referendum. It is known as the "Red Light Abatement Law," and is designed to assist our cities, towns, and villages in abating the nuisance of prostitution, by dealing with the property owners as well as those who are more directly engaged in the nefarious traffic that was the shame of Sodom. Without question, all respectable people who give even a casual study to this matter, will desire to vote "Yes" to retain this law on our statute-books.

The Misery and Suffering Resulting from the European War

THE big armies in Europe are not only killing each other by the thousands, but they are destroying harvests, and also food supplies stored in warehouses and granaries, as well as whole cities, villages, and numerous country homes. This is leaving multitudes of women and helpless children not only homeless but destitute of food and clothing. The suffering that will result will be beyond description; and while many of our business men have been looking forward to the great increase in commerce and manufacture that would come to



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HISTORIC CATHEDRAL AT RHEIMS, FRANCE

Much damaged by shell fire in the present European war. It is among the oldest structures in Europe.

this nation, yet the chances are that we will find these advantages more than eaten up by the plaintive calls that will come to us for help for these destitute.

The present war is the first one on a gigantic scale among the great powers since modern methods of killing men by machinery have come into vogue. The machine gun will sweep down hundreds of men, where the old-fashioned muzzle-loader could only take one or two.

Already influential persons are announced on our shores who are coming as messengers of mercy, to ask relief for the destitute in Europe. The severity of winter weather will soon be upon them there, and they must have help or perish.

Thousands of our own people will be involved. Our General Conference is taking vigorous measures to care for them, and to help others besides; and generous responses to their calls for funds are coming in. Any one whose heart is stirred up to help in this good work may send his money to the treasurer of the Pacific Press Publishing Association, Mountain View, California, and it will reach its destination, and every penny of it will be judiciously used in relieving distress.

Our organization is perfected in such a way that persons who are both competent and trustworthy pass the funds along directly to the individual in need, so that there is no abuse of the generosity of those whose hearts are touched to give of their means to assist these needy, suffering people.

The Christian Spirit Versus the Partizan

The following short editorial from the *Review and Herald* sets forth in a splendid manner the spirit that Christians should manifest in these days of stress and strife and war. We commend its principles most heartily.
EDITOR.

THE Scriptures declare that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. The life of Christ was given not for the salvation of the Jew alone, but for all the world. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Seventh-day Adventists, above every other people in the world, should recognize these principles. They have a gospel message which is to go to every creature. They are connected with a movement which includes in its operations believers in nearly every nation under heaven. These are all one in Christ Jesus, and in this spirit of oneness they should reach out to their fellows everywhere, and labor for their salvation. The recognition of the wideness of God's mercy, the breadth and depths of His love, and the comprehensive character of the gospel, will eliminate from every heart the spirit of exclusiveness and partizanship.

How ill it becomes the believers in this message to become partizans in any national or international strife which may be going on in the world! The cherishing of this spirit unfits for Christlike missionary labor. Its expression by word or its manifestation in the life only serves to engender in the hearts of our fellows national animosities and class distinctions. In all our intercourse with men, let us avoid giving expression to that which will engender a spirit of strife.

We should view the great conflict in which so many of our fellow men are engaged, in the light of the prophetic Word—from God's standpoint, not from man's. It is not for us to seek to determine the relative responsibility of the contestants. With the conflicting reports which are daily published, with the changes and counter-changes which are made by those engaged in the conflict, we shall do well to reserve all judgment. In the true spirit of neutrality and non-partizanship, in the spirit of the Master, let us stand as the friend of every man of every nationality, doing all in our power to rescue from eternal destruction the souls for whom Christ died.

Let us beware of a partizan spirit. Let us be broad-minded, generous-hearted, and cherish toward those of every nationality the spirit of the Lord Jesus Christ.

The Increase of War Expenditures

SINCE the beginning of this century, eight of the leading nations of the Old World have spent the following sums on their armies and navies:

Russia	\$5,285,869,199
England	4,992,698,350
Germany	3,701,324,542
Japan	3,104,704,802
United States	3,308,066,310
France	3,046,184,440
Italy	1,229,374,757
Austria	1,010,215,179

Grand total\$25,678,437,579

The amount expended on the armies and navies of these eight powers amounts to an increase of about fifty-nine per cent since this great twentieth century began. These expenditures for war are an indication of the spirit that characterizes the age. And regardless of all the commendable talk in favor of peace, the fact nevertheless stands out in monumental proportions, showing that war, and not peace, is the ruling sentiment. God told us in advance what the facts would be, and we see that they are in harmony with the divine prediction.

THE government sends out the estimate that the value of the harvests of our country this year will be \$621,000,000 in excess of last year. We will have double cause for thanksgiving this year. We should be thankful that we have a harvest so abundant that our own people may have plenty, and furthermore we should be thankful that out of this abundance we may be able to save hundreds of thousands in suffering Europe from perishing through starvation.