

Signs of the Times

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Morally Responsible for the Wicked Traffic

Those Who License the Saloon Are Responsible for Its Work — Remove the Death-Traps — Relieve the Sorrows of the Drunkards' Wives and Children — Let an Army of Workers Arise to the Task

By MRS. E. G. WHITE



LICENSES for the sale of intoxicants are granted on the plea that they bring a revenue to the public treasury. But what is this revenue when compared with the enormous expense incurred for the criminals, the insane, the paupers, that are the fruit of the liquor traffic! A man under the influence of liquor commits a crime; he is brought into court; and those who legalized the traffic are forced to deal with the result of their own work. They authorized the sale of a draft that would make a sane man mad; and now it is necessary for them to send the man to prison or to the gallows, while often his wife and children are left destitute, to become the charge of the community in which they live.

A FINANCIAL FOLLY

Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children, reduced to pauperism and degradation, to perpetuate in their children the evil tendencies of their drunken fathers?

The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will-power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He can not be reasoned with or persuaded to deny himself. Drawn into the dens of vice, one who has resolved to quit drink is led to seize the glass again; and with the first taste of the intoxicant, every good resolution is overpowered, every vestige of will destroyed. One taste of the maddening draft, and all thought of its results has vanished. The heart-broken wife is forgotten. The debauched father no longer cares that his children are hungry and naked. By legalizing the traffic, the law gives its sanction to this downfall of the soul, and refuses to stop the trade that fills the world with evil.

MUST THE CURSE CONTINUE?

Must this always continue? Will souls always have to struggle for victory, with the door of temptation wide open before them?

Must the curse of intemperance forever rest like a blight upon the civilized world? Must it continue to sweep, every year, like a devouring fire over thousands of happy homes? When a ship is wrecked in sight of shore, people do not idly look on. They risk their lives in the effort to rescue men and women from a watery grave. How much greater the demand for effort in rescuing them from the drunkard's fate!

THE TRAFFIC DID HIT HIM

It is not the drunkard and his family alone who are imperiled by the work of the liquor-seller, nor is the burden of taxation the chief evil which his traffic brings on the community. We are all woven together in the web of humanity. The evil that befalls any part of the great human brotherhood brings peril to all.

Many a man who through love of gain or ease would have nothing to do with restricting the liquor traffic, has found, too late, that the traffic had to do with him. He has seen his own children besotted and ruined. Lawlessness runs riot. Property is in danger. Life is unsafe. Accidents by sea and by land multiply. Diseases that breed in the haunts of filth and wretchedness make their way to lordly and luxurious homes. Vices fostered by the children of debauchery and crime infect the sons and daughters of refined and cultured households.

There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it.

LEGISLATORS, JURISTS, AND STRONG DRINK

Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy. But how does the record stand?

How many of these men have their minds beclouded, their sense of right and wrong confused, by strong drink! How many are the oppressive laws enacted, how many the innocent persons condemned to death, through the injustice of drinking lawmakers, witnesses, jurors, lawyers, and even judges! Many there are, "mighty to drink wine, and men of strength to mingle strong drink," "that call evil good, and good evil," that "justify the wicked for reward, and take away the righteousness of the righteous from him." Of such God says: "Wo unto them. . . . As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5: 20-24.

FORM AN ARMY OF WORKERS

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army of workers be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold; we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it?" Prov. 24: 11, 12. And "what wilt thou say when He shall punish thee?" Jer. 13: 21.

Would Settle Religious Controversy by Law

The Work in Effect of the "Christian Statesman"—Shall We Maintain the Separation of Church and State?

By W. F. MARTIN

THERE lies before me at this writing a copy of a magazine called the *Christian Statesman*. It is printed at Pittsburgh, and is issued under the auspices of the National Reform Association. On its editorial staff and among its contributors are a number of men who affix to their names such titles as LL. D., D. D., Ph. D., etc. Some of these men are well-known speakers and writers in the religious world. On the inside front cover of the magazine is to be found what we take to be a declaration of principles, setting forth the plan and scope of work of the National Reform Association and the purpose of the magazine. This reads as follows:

"The *Christian Statesman* is a monthly magazine of forty-eight pages, designed to

promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

REGULATING A RELIGIOUS INSTITUTION

According to this, if the thing considered of first importance is that placed at the head of the list, the first energy is to be expended in securing the passage by the government of a law regulating the observance of the Sabbath, thus securing governmental action on this question. The true American will naturally stop to wonder what this involves, why the government should act or legislate on the Sabbath.

The Sabbath is strictly a religious institution. It is a matter that pertains to God and not to Cæsar. If the government should, through its lawmaking branch, act regarding the Sabbath, it would be legislating on a religious establishment. That would be opposed to the national constitution. That document says, "Congress shall make no law respecting an establishment of religion."

One can but wonder how far these noted divines are in harmony with this most truly

law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state."

CONTRARY TO ESTABLISHED RELIGIOUS LIBERTY

The Sabbath, whether regarded as occurring on the seventh or on the first day, is altogether an establishment of religion. The idea involved in the first amendment is strictly American. It has been called America's gift to the philosophy of government. A Sabbath law would be in square contradiction to the constitution, and hence un-American. We are not inclined to question the intended loyalty of the LL. D.'s, Ph. D.'s, and D. D.'s who champion the policy of the *Christian Statesman*; but we do most emphatically say that their intentions are, knowingly or unknowingly, in direct opposition to the religious liberty guaranteed by the general government.

Aside from the general principle of the thing, the people of the government are not a unit as to which day constitutes the true Sabbath. The body of the people, to a greater or less degree, regard Sunday, the first day, as sacred, or to say the least, observe it after a fashion. A respectable and growing minority, however, observe with a commendable strictness the seventh day. For the general government to step in, and by a legislative act favor either one of these classes, would not be treating all its citizens with equality. Not only this, but by thus favoring one sect above another, the government would repudiate its avowed principle of civil and religious liberty. Apropos to this, note the following:

"The legislatures have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class, or sect is, to the extent to which the distinction operates unfavorably, a persecution, and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege." —"Cooley on Constitutional Limitations," fifth edition, page 580.

We would humbly recommend a careful study of this paragraph to the men who compose the editorial staff of the *Christian Statesman*. Americans can not be too jealous of the rights purchased by blood and sealed to them by patriotism and self-sacrifice.

The Law and the Gospel

THE law and the gospel may be compared to a threaded needle. One can not sew without the needle, neither can he do that work without the thread. The two combined make a perfect implement of labor. A person can not be saved unless his conscience is awakened and aroused by the prick of the law, and then justified and forgiven by the gospel. As the needle prepares the way for the work of the thread, so the law convicts the sinner, while the gospel provides a remedy for the sin. ELIZA H. MORTON.



JOHN E. REDMOND, IRISH HOME RULE LEADER

He is recruiting soldiers in Ireland for the British army on the continent.

American feature of our constitution. Jefferson, an American of Americans, said, "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no



Photo by Underwood & Underwood, N. Y.

By LUCAS ALBERT REED

IN the eighth, ninth, tenth, and eleventh chapters of Revelation is foretold a part of the war history of the nations. It is given symbolically as seven angels with seven trumpets — the trumpets indicating war. Under the sounding of each of these seven trumpets is foretold some great war cataclysm.

There is not space here to study these trumpets in detail, but the sounding of the seventh began in 1844. We know this from the following Biblical facts:

SHALL REIGN FOREVER AND EVER

When the seventh trumpet sounds, great voices in heaven say, "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever." Rev. 11:15. God is praised because He has taken to Him His great power and has reigned. Verse 17.

At this same time, conditions in the world among the nations are described: "And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the sanctuary of God [margin] that is in heaven; and there was seen in His sanctuary the ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." Rev. 11:18, 19, A. R. V.

By this we learn that at the time when the nations are angry the sanctuary service will be opened, or revealed once more to this world. This intimates that so far as this world is concerned there must have been a time when apparently it was closed or unrevealed. Reference to this time is made in the eighth chapter of Daniel: "Yea, it magnified itself, even to the Prince of the host; and it took away from Him the continual burnt offering, and the place of His sanctuary was cast down. And the host was given over to it together with the continual burnt offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered." Verses 11, 12.

Regarding this time when the sanctuary work could not be clearly discerned, a voice asks: "How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed," or justified. Verses 13, 14.

Then the cleansing of the sanctuary and the opening of the

sanctuary in heaven are synchronous. In other words, the cleansing of the sanctuary of Dan. 8:14 and the opening of the sanctuary of Rev. 11:19 are prophetic descriptions of the same event. This event took place in 1844.

SETTLING OF ALL LIFE ACCOUNTS

For example, the "justifying" or "cleansing" of the sanctuary means the settling of all life accounts as revealed in the records in the heavenly sanctuary. For nearly two thousand years, Christ received the confession of faith on the part of all who accepted Him as their Saviour; but in 1844, in addition to doing this, a new work of balancing the books, as it were, began. That is to say, the life record of each individual accepting Christ, from Adam down, was scrutinized, and his reward or punishment was determined. When disposition is made of all these cases, and the punishment meted out — at the second coming of Christ — the sanctuary is cleansed.

This work of examining records and determining the decree for each individual began in 1844. The 2,300 years dating from the going forth of the commandment to restore and rebuild Jerusalem (Dan. 9:25), under Artaxerxes, 457 B. C., ended, as we have said, in the fall of the year 1844. At that time, the prophecy declared, the sanctuary was to be cleansed, or justified; and hence at the time when the nations of the world are angry, the time also has come that the dead should be judged and a reward given to God's servants. Rev. 11:18.

THE NATIONS ANGRY AT THAT TIME

All this we have said in introduction, to show that at the time when Christ begins the work of taking His kingdom, namely, in 1844, the nations are angry. We will say a few words with reference to this fact, and then we will examine into the causes underlying it.

First, the nations are angry. It is a historical fact that since 1844 most particularly, we have had the great European danger of war. In 1848 matters looked as if Europe would be dissolved in war, and they have grown no better. Every war since that time has been a war in which neither contending party was satisfied. The close of the war only called for another war to settle the questions left over from the past war. "The Eastern question" has constantly grown more complex, more threatening, more certain of a dire solution. Since 1844, particularly since 1848, it has been the Eastern question that has held the forefront

(Continued on page 9)

It Is a Religious Measure

Protesting that It Is Not, Does Not Change the Fact — California Has a Law Giving One Day in Seven — What the Need of a Sunday Law?

By WILLIAM MAYHEW HEALEY

FOR more than thirty years, California has had no Sunday law. The state enforces no religion or religious forms, but nowhere are religious worshipers better protected. The maximum penalty for disturbing a religious meeting, of any denomination, on any day of the week, is a fine of \$500 and six months in jail.

Such liberty of conscience seems to have annoyed a few, as it did many people in the Dark Ages, and they have sought to have some kind of Sunday law enacted. They first asked for a law that would bring back the "Puritan sabbath of our ancestors"—the kind that compelled all to attend church on Sunday, or if absent from church, and unable to give an acceptable excuse, to pay a fine sometimes of a few pounds of tobacco.

CAN NOT DISGUISE THE RELIGION

Meeting with general opposition to this kind of law, they declared they did not want a Sunday law for religious purposes at all. Mr. G. L. Tufts, representing the advocates of the Sunday law, urged members of the legislature of 1913 to support his Sunday bill, which he declared was a temperance measure for the purpose of closing saloons one day in the week. He publicly denounced those who opposed him as being allies of the slums and working for the saloons.

Failing to get the desired support, he drafted another bill, and exempted the saloons and the liquor traffic from its provisions, and tried to have it adopted. He found but little support for his bill from either the temperance or the liquor interests.

By declaring that the proposed Sunday law is in no way religious, but only a civil law, to obtain rest for the working people, its advocates found a little comfort from a small class of laborers, by whose influence and signatures they succeeded in getting a mongrel Sunday measure on the initiative ballot.

Mr. G. L. Tufts is lecturing through the state, and saying, "There is nothing religious about the proposed law."

F. B. Perry, president of the California Federation of Journeymen Barbers, says, "We want you to understand that this is not a religious law, but a civil enactment for a day of rest."

The argument favoring the law, printed by the state, over the signature of State Senator William Kehoe, says, "It is neither a religious measure nor a 'blue law.'"

"It Is Not! It Is Not!"

If there is nothing religious about this law, why need its advocates continually cry, "It is not! It is not!" Mr. Kehoe says, in his argument, "Every civilized nation on the globe sets aside Sunday as a common rest day, and none has been so bold as to claim that in so doing religious or blue laws are being enforced upon the people."

Why do the senator and others need tell us that such laws are not religious, if no one ever said they were? This kind of argument is like a woman making public an-

nouncements in words like these: "I want it understood that I am not bad, and nobody ever said I was."

A DAY OF REST PROVIDED

Evidently the senator should be better informed on this subject; for thousands of people have called these Sunday laws religious laws, and the essential elements of the one proposed on the initiative ballot are religious. If it were purely civil in its nature, there would be no demand for it, as the state already has such a law, and has had for twenty years. See California Statutes of 1893, page 54, and read "An Act to Provide for a Day of Rest from Labor":

"Section 1. Every person employed in any occupation of labor shall be entitled to

Special to Californians VOTE "NO"

On the measure 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.

ALSO

On the Drastic Eight-hour Law — Proposition No. 3.

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.

one day's rest therefrom in seven, and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven; provided, however, that the provisions of this measure shall not apply to any case of emergency."

If all that is wanted is a civil rest day for each week, why do they not demand it, if necessary, under this law? Observe, the present law does not specify that Sunday shall be the day of rest above other days, while the initiative proposition does. The present law has no element of persecution in it, as it gives the privilege of rest to all who desire it, but does not compel those to rest who do not choose to do so. The proposed law denies such right of choice.

WHY NOT SELECT A SECULAR DAY?

If they desire a day set apart for civil, secular purposes only, why have they not selected one of the six days that they call secular, instead of taking the only day they consider religious, and set it apart for a purpose that "has no religion in it"?

Political elections are civil matters. Why not try to have them fixed by law to come on Sunday, because more people are idle on that day than at other times? Protests would come from these same advocates of Sunday rest against the desecration of Sunday sacredness in thus using it for civil, secular purposes.

If this proposed law has nothing religious in it, why does it require persons, in order to get a certain exemption, to belong to a "religious society"? Why the expression, in the bill, "some other day than Sunday as its day of worship," if there is nothing religious about it?

SUCH A LAW IS RELIGIOUS

It is a well-known fact that Sunday is a religious institution, and resting upon it from ordinary secular labor is an essential element in its religious observance; and any law, regardless of what name is given to it, that enforces such rest, is supporting a religious institution and church dogma.

If any choose to rest on Sunday, that is their civil right; and the same rule of liberty gives others the civil right not to rest if they so choose.

Vote against No. 45. Our present law protects all in a weekly rest day, without the elements of religion and persecution contained in the proposed law.

An Overworked Expression

WE refer to the term "white slavery." It is to be deprecated that this has become the stock euphemism for prostitution; for while such an expression is useful, in this case it is partly misleading, as the evil is by no means confined to the whites. It is just as deadly and vile among Negroes and the Mongolians. Jealousy for the honor of the white race is well, but it should not lead to a light valuation of the honor and rights of other races. There is a disposition in some quarters to treat leniently the violation of the virtue of those of the subordinate races. As a whole, their standards may not equal those of the traditions of this country; but individuals are entitled to the same protection in endeavoring to conform to the ideal standard, which is the same for all. A less euphonious but more exact term is "vice slavery."

The social evil does not depend entirely upon slaving methods, and these expressions should not be applied to the traffic as a whole. The use of the first mentioned has spread, and a glamour has been imparted to that aspect of the evil, through its exploitation in fiction, theatricals, and the "movies." It has a fascination for a certain class of weak-minds. Other terms are less liable to this objection. And why insist on being always euphemistic? The occasional use of some of the many "shorter and uglier" words which the English supplies in this connection, might serve well to put the matter in its native setting of sordidness and misery for every mind.

W. H. S.

FRENCH SOLDIER OF QUIET DETERMINATION

"THEM that honor Me I will honor," said the Lord to a disobedient high priest. Obedience at any cost is God's standard of allegiance and love. Therefore we see the greatest blessings and honors placed on those who have been great in obedience,—Abraham, Joseph, David, the three worthies, Daniel, and others.

SACRIFICE LIFE RATHER THAN PRINCIPLE

Those to whom Christ said, "Ye are the salt of the earth," are those who are willing to sacrifice their life even rather than sacrifice principle, which is only another word for the will of God.

In these times of war, when so much is said about earthly flags and national honor, it is refreshing to see examples of men who are ready to suffer persecution in order to keep God's flag unsullied and to maintain the majesty of His law.

March 15, *Le Matin*, the most popular daily of Paris, published an article of one hundred and four lines entitled, "Seventh-Day Adventists—They Are Expecting Christ." The article quotes in full three verses on the second advent and one on the Sabbath question, as our basis for believing in the near coming of Christ and for keeping the seventh-day Sabbath.

The immediate cause for this article is given as follows by the French daily:

"The council of war of the sixth corps condemned Friday a young soldier who obstinately refused to labor on Saturday, because he is an 'Adventist.'

"Seventh-day Adventists are not numerous in France. . . . But in other lands, Adventism is more flourishing. In Germany especially military courts have often had to condemn young recruits who, like Joseph, would in spite of all rest on Saturday. Emperor William II himself became interested in their cases, and it is proposed to form for Adventist soldiers a special company which would rest on Saturday and not on Sunday.

"An inquest made by the military authority states that upon entering the army, Joseph asked for permission not to labor on Saturday. This was on December 5. A request for exemption having been refused by the colonel, Captain Delaveau wrote to Elder Augsburg and went from Epernay to Paris to see him, with the hope that he would advise the soldier to work on Saturday.

"Being questioned, Joseph declared: 'My case is one of conscience. If I disobeyed, it was in order to obey the Bible teaching about the day of rest.' Before he was formally judged, young Joseph was shut up in the military prison for two months. Then on February 3, he was tried before the military court of Epernay, a clean little city of Champagne, amid those remarkable vineyards which yield

His Peculiar Faith Causes Investigation and Court-Martial
His Character Highly Commended—The Case Widely Discussed in Influential Journals

By JEAN VUILLEUMIER



the wines consumed by the wealthy, and of which there are in Epernay immense cellars. First to be heard was a report by Dr. Pietrement, who, after giving the physical diagnosis of his client, proceeds to give the intellectual and moral diagnosis, as follows:

"He is an intelligent boy. He speaks fluently about his profession, is versed in machinery and electricity. He is earnest, never goes to saloons, concerts, or theaters. He is chaste and modest, shows tenacity, and is considered a good soldier, having never been punished. The intelligence is normal. He has neither ideas of persecution nor grandeur. The religious sentiment only is particularly developed."

"On Saturday, day of rest, the Adventists of Paris go to church in the morning. In the afternoon, they meet at their homes, to discuss religion. In the evening, they listen to lectures or to pious readings made by their pastor. In this society Joseph has lived many years. The Bible is his book of predilection. He carries it with him, reads it, marks it, drinks it in. The Bible has become the pivot of his life. He knows many passages of it by heart, quotes the verses, refers to this or that prophecy.

"If any difficulty arises in his life, he opens his Bible. There he finds the way, and that way he will follow whatever happens. He does not drink, because God forbids it; he does not steal, because a certain command forbids it; he avoids being uncharitable, not

so much because it is wrong, but because the Bible tells him so. And naturally, he can not work on Saturday, because God has commanded to rest on the seventh day, and because his mother has brought him up to respect this day. Joseph explains his scruples and answers the questions about his religion with the smiling sadness of the martyr who suffers for his faith. Two thousand years behind his time, he is the Christian of "Quo Vadis?" following his road, quite outside of the contingencies of this world."

"Thus closed the report of the military doctor. Then came the report of the prosecuting attorney, which was, no less favorable, and which concluded by asking a small penalty, adding that he would be happy if the soldier were acquitted. Lastly came the lawyer's plea, from which also we will quote:

"The misdemeanor which is before us gives us an opportunity to enter into an unknown world, a world which we would not have supposed to exist at this time, at least in our country. In a way, you will have to judge a martyr of the faith. Joseph is a Seventh-day Adventist. This religion rests solely upon the punctilious observance of the Decalogue and of the Bible. It is really a repetition, in our twentieth century, of the catholic apostolic religion of the first century. The Catholic (Continued on page 15)



SCENE OF DESTRUCTION WROUGHT IN TERMONDE, BELGIUM, BY THE GUNS OF THE WARRING ARMIES

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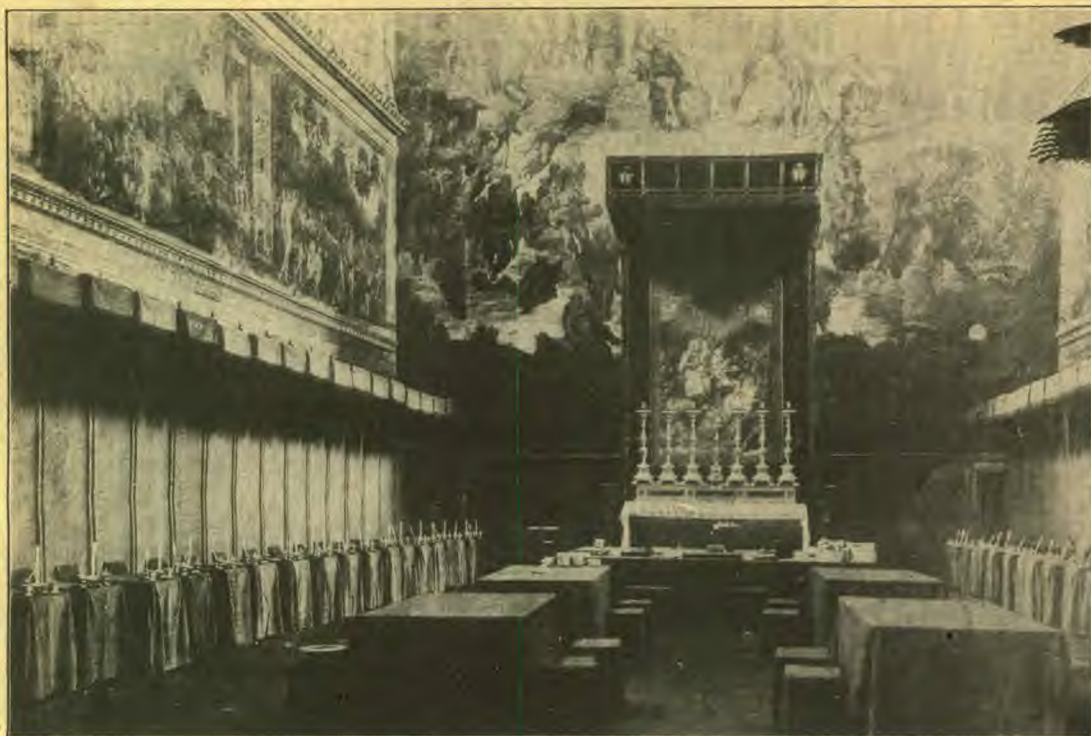


Photo by Paul Thompson

HALL OF THE PAPAL CONCLAVE IN THE VATICAN, WHERE THE CARDINALS ASSEMBLE FOR THE ELECTION OF THE POPES

AMERICAN FEDERATION OF CATHOLIC SOCIETIES

Would Have Use of Mails More Restricted

Meeting in Baltimore—Protests Against Treatment in Mexico

By S. B. HORTON

THE spirit of federation is one of the leading characteristics of this age. We have federations of both capital and labor; we have federations of social organizations; federations of the different Protestant churches; and also a federation of the various orders and societies in the Catholic Church itself.

Federations of political and social bodies we may expect. But when religious bodies combine, their chief object must be to bring to bear on the world the sheer force of their numbers. And in this thing they cease to be a spiritual power in the sense in which God commissioned His church to act. They become instead a force in politics.

The church as an overweening political machine can have but one effect. It must be intolerant of all opposition, and in the end must persecute dissenters.

We have been told for twenty-five years that the world had become too Christian and too civilized for any more war or religious persecution. But the outbreak in Europe ought to dispel the delusion concerning war, and those who had been giving careful heed to the word of God knew all the time that the worst wars the world has ever seen will occur in these last days.

In like manner we should be able to see, from the study of the thirteenth and fourteenth chapters of Revelation and kindred scriptures, that the fiercest religious despotism the world has ever known will occur in the closing days of earth's history.

The religious combinations of this time are significant, and should be watched closely and studied carefully.

EDITOR.

THE thirteenth annual convention of the American Federation of Catholic Societies was held in Baltimore, September 27-30, opening with various religious services held at the cathedral and other places, in which Cardinal Gibbons and visiting bishops figured. On Monday evening a public reception was held, at which addresses were given by Governor Goldsborough, of Maryland, Mayor Preston, of Baltimore, Cardinal Gibbons, and others. On Tuesday a parade was conducted, in which it is claimed thirty thousand men participated.

The Catholic Church conditions in Mexico, and the part it was hoped the United States would take in the matter, occupied a very large part of the addresses and resolutions of the convention. In directing attention to the treatment of Catholic priests, nuns, and property in Mexico, Bishop Schrembs, of Toledo, Ohio, said in part:

"In near-by Mexico, thousands and thousands of men and women are being outraged in their most sacred religious convictions. Churches have been closed and desecrated. Priests and bishops have been robbed, tortured, exiled, and in some cases most brutally murdered. The very exercises of religion have been proscribed. . . . Where now are those agencies of public opinion, where is the press of our land, that it does not rise up in its might and raise a protest that can not be silenced until these outrages cease and religious liberty again triumph? The press is silent, silent as the grave in regard to these barbarities and this savagery. Instead it hails the inhuman brutes who are the perpetrators of these atrocities as the saviors of Mexico.

"A few years ago a political genius in one of his great speeches declared: 'You shall not press down this crown of thorns upon the head of labor—you shall not crucify mankind upon a cross of gold.' I had the highest admiration for those sentiments, but I can not help but feel that this political genius has an opportunity to-day to translate his rhetoric into action."

The convention subsequently adopted the following protest, and communicated it to President Wilson through a committee of

three, who called at the White House and presented the same to the chief magistrate:

"September 29, 1914."

"Hon. Woodrow Wilson, President of the United States, Washington, D. C.:

"Your Excellency—We herewith respectfully convey to you, through the Rev. Richard Tierney, S. J., and Messrs. John Whalen and H. V. Cunningham, resolutions which were adopted at to-day's session of the thirteenth annual convention of the American Federation of Catholic Societies, and which resolutions read as follows:

"Section 1. We denounce the outrages perpetrated against bishops, priests, and religious men and women in Mexico. Thousands have been robbed, tortured, exiled, and in many instances brutally murdered—and some of these were American citizens. Religious women, whose lives have been consecrated to the practise of every form of Christian charity, were subjected to what is worse than death, to the brutal lust of an inhuman soldiery.

"Section 2. We protest against the unexplainable silence of our public press concerning these well-authenticated outrages. This mighty power for the formation of public sentiment and opinion has often made appeals even in the case of individuals, as, for instance, the Russian Jew Beiliss, or Miss Stone, the Protestant missionary, who was held in captivity by Turkish bandits. The Mexican outrages have thus far been scarcely mentioned by the press.

"Section 3. In the name of sacred religion, which has been ruthlessly attacked; in the name of pure womanhood, which has been shamefully outraged; in the name of humanity, whose fundamental rights have been violated; in the name of Christian civilization, which, being supplanted by a rule of rapine, lust, and murder, we most earnestly appeal to our government at Washington to do its utmost toward stopping this inhuman persecution of just men and women in Mexico.

"Section 4. By reason of the Monroe Doctrine, the civilized nations of the world look to the United States of America to exercise its great power for the preservation and maintenance of the fundamental rights of mankind on the American continent.

"We therefore most earnestly urge upon the president of the United States not to recognize in Mexico any government which does not effectively guarantee civil and religious liberty in the true sense of the word.

RESTRICTING THE MAILS

"Whereas, despite the continued objections of decent men, the privilege of the mails is still extended to obscene and scurrilous papers, injurious to the rights of conscience, as guaranteed by the constitution, and destructive of sound morality;

"Be it resolved, That the Federation of Catholic Societies protest against such abuse of the mails."

"The gentlemen presenting the foregoing expression from the federation have been delegated to commend it to your earnest consideration, and to convey to you the kindest regards of this body.

"We have the honor to remain yours very truly,

"Charles I. Denechaud, President.
"Anthony Matre, Secretary."

On the next day Bishop Currier, of Cuba, and others called to talk over with the president the situation in Mexico. The president is reported as having promised to see that justice and protection would be accorded so far as the influence of the government could make it possible.

It appears that the Constitutionalists, who have succeeded in turning out of office the Huerta regime, do not take kindly to the Roman Catholic Church in Mexico. General Carranza is credited as having said, "The clergy are among the worst enemies of the Mexican people."

General Villa, who led the armies of the Constitutionalists, upon assuming the governorship of Chihuahua is reported to have made this statement: "We Mexicans have had three hundred years of the Spaniards. They have not changed in character since the conquistadores. They disrupted the Indian empire and enslaved the people. We did not ask them to mingle their blood with ours. Twice we drove them out of Mexico, and allowed them to return with the same rights as Mexicans, and they used these rights to steal away our land, to make the people slaves, and to take up arms against the cause of liberty. They supported Porfirio Diaz. They were perniciously active in politics. It was the Spaniards who framed the plot that put Huerta in the palace. When Madero was murdered, the Spaniards in every state in the republic held banquets of rejoicing. They thrust on us the greatest superstition the world has every known—the Catholic Church. They ought to be killed for that alone. I consider we are being very generous with them."

A lively interest was manifested in regard to the next place of meeting. It was generally expected that the convention would hold its next annual session in San Francisco; but inasmuch as the Panama Exposition management could not guarantee that Ex-Mayor Ernesto Nathan, of Rome, should not be privileged to represent Italy at the exposition, it was voted to hold the meeting at Toledo, Ohio. Mr. Nathan received very severe castigations for his stand against the papacy several years ago while mayor of the city of Rome.

A Good Motto

WE are a motto-loving nation. Mottos, everywhere, good ones and poor ones, religious ones and profane and silly ones! But would not the latter part of the twenty-sixth verse of John 14 be a good motto to hang where we study the Word? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

How often we read and read, and see only the printed page! Almost ready to give up, unable to get the meaning, we plead with God to fulfil His promise made in that verse, and lo, a light pierces the darkness of our mind! We then again realize that His promise is true, and that the Holy Spirit helps us understand. Nevertheless we are puzzled that the meaning, now so plain, seemed so mysterious before. Let us write out the motto, by all means, and then let us hang it in our hearts.

J. H. H.

Christ's Love and Man's Ingratitude

By E. HILLIARD

CHRIST taught the people and healed the sick during the day, and often prayed and wept in a solitary place at night. He spent many nights in communion with His heavenly Father while those whom He had healed were slumbering in the stillness of their homes.

Some were sleeping who had not known soothing slumber for many weary nights. They had forgotten the Healer, but the Healer had not forgotten them. With scarcely a thought of their sin-diseased souls, they were reaping the physical benefit of the Master's hard days of toil. Their thoughtless attitude toward their poverty of soul was that which sent our Saviour to the solitary place of prayer under the star-lit heavens. Many rejected His heavenly instruc-



Photograph by Underwood & Underwood, N. Y.

GEN. ALEXANDER VON KLUCK

He is mentioned continuously in the despatches concerning the war in western Europe.

tion who selfishly reaped the benefits of His healing power. This is what burdened His soul. This is why He wept and prayed while others slept. O, how ungrateful are the hardened hearts of sinful men! How could those nine lepers accept the freely proffered healing from that loathsome disease, and not even thank their Benefactor?

Ingratitude is one of the basest of sins. Our heavenly Father is greatly pleased when He sees us cultivating thankfulness of heart, through Christ, for the bountiful blessings of Heaven so freely bestowed upon us. If we would thank God more for benefits received, we would receive greater blessings to thank Him for. Often our Saviour received curses and stoning for His noble work and heavenly teaching; still He continued to heal the afflicted, and to weep and pray for the ungrateful, sinful people.

We should take courage when we remember that He is the same compassionate Saviour to-day. He never changes. He is able, dear reader, to save you and me, and He

pleadingly invites us to cast all our sorrows, cares, and perplexities upon Him. He lives for the purpose of interceding for us. It is His mission in the courts of heaven. "Wherefore He is able also to save them [you and me] to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Resurrection of the Dead

"IF a man die, shall he live again?" Job 14:14. There is nothing in the forces or processes of nature that indicates an affirmative reply. Death is unnatural—an innovation upon the domain of existence. It was made possible by the introduction of sin into our world, for which there was no proper reason or excuse.

Although the planting of seeds is used as an illustration, it is inadequate as to results, from the fact that life is transmitted to the new growth before death to the seed ensues. So with the metamorphosis of the crawling worm into a most lovely butterfly, and of a water-beetle into a dragon-fly. The seed and the stock, the worm, the chrysalis and the insect, are only different forms of perpetuated life. Not so the resurrection of the dead. There is nothing that connects the dead body with the glorified, immortal one except the immutable promise of God, setting aside the courses of natural phenomena. See Eze. 37:11-14. This is the promise and hope of Israel in all time. See Acts 26:6-8; Titus 2:11-14. Paul was bound with chains, because he preached the consummation of this hope through Christ, whom the Jews regarded as an impostor. See Acts 4:2.

But why could not God have provided for the metamorphosis of the human body into a different, more beautiful, and glorious form of being, as in the worm and the butterfly?—Simply because in the creation of man, God exhausted His ideal of the form and perfection of a sentient being by making him like Himself. To improve upon this ideal would be to improve upon Deity, and to do less for man would be a concession to the triumphs of sin. See Ps. 139:14; Job 14:10-15.

Because of the union of divinity with humanity, God indeed, in the resurrection, will place man upon a higher plane of opportunity, development, and glory than he otherwise ever could have attained, without doing violence to the original perfection and purpose of his being.

But God has mysteriously made the resurrected body as dependent for its existence upon the original dead body as is the butterfly upon its ancestral worm, or the lovely pond-lily upon the repulsive mud in which its root is buried.

"This mortal must put on immortality." "God giveth it a body as it hath pleased Him, and to every seed his own body." 1 Cor. 15:53, 38.

A. SMITH.

SET your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.—Paul.

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A RELIGIOUS MEASURE PROPOSED FOR CALIFORNIA

Much Involved in the Proposed Sunday Law — Not Master of Your Own Time if Proposed Legislation Carries — California Should Vote "No" on No. 45 at the November Election

THIS bill, entitled "One Day of Rest in Seven," involves the reversal of God-given human rights, declared to be *life, liberty, and the pursuit of happiness*.

To pass this bill means invasion of human rights, unjust discriminations, prejudicial espionage, religious bitterness, social upheaval, human enslavement.

Happiness obtains only when one is permitted to use his days as best suits his judgment. When not thus free, *liberty is restricted*, and one is made a *slave to outside dictation*.

LIFE ENJOYED UNDER TWO CHARTERS

Every human right in life was bestowed by the higher charter — the voice and direction of Jehovah in man's creation. The second and lower charter — civil government — was ordained by God simply for the *protection of the rights* already conferred by Him.

NATURE OF THE BILL

This measure, known as the Barber's Sunday Bill, demands *compulsory rest* on Sunday from *all honest toil*, except the following: labor in the maintenance of lunch stands, ice-cream parlors, parks, bath-houses, the operation of livery stables, garages, etc. Theaters and sports of all kinds are also mentioned as "works of daily necessity," and are therefore exempted.

UNJUST DISCRIMINATIONS

Every one must at a glance recognize the injustice of these exemptions; for why should a grocer be counted a criminal for selling a loaf of bread to a hungry man on Sunday, while the lunch stand proprietor may feed people all the day and be scot-free? Again, why penalize the farmer or fruit grower for engaging in labor for the maintenance of his family, and permit the hired help in ice-cream parlors, livery stables, garages, and the actors and scene-shifters in theaters, all of whom work for maintenance wages, to follow their vocations seven days in the week as freely as they will?

PROMOTERS OF BILL MUST RECOGNIZE ITS INJUSTICE

If not, why do they exempt every kind of Sunday pleasure, and penalize useful employment if done on that day? If such a law were right for one rank of laborers, it ought to be just as right for every other division, otherwise it is *class legislation*, which is entirely *unconstitutional*. These exemptions can be looked upon only as baits held out to secure the votes of all frequenters of pleasure resorts. How church people can condemn Sunday amusements in theory, and then deliberately vote for a bill to keep them running in full blast on that day, is certainly a conundrum. No Christian can be a party to such law enforcement and be consistent.

SUPPOSED PROTECTION TO LABORING MEN

The advocates of this bill declare it to be aimed simply at employers who work men seven days each week. But this must be considered an insincere plea, for the reason that the California statutes have carried a law of this nature ever since February 27, 1893. It also has been enforced, and might be yet; for as late as 1912, in San Francisco, a Japanese proprietor of a moving picture theater was tried and fined \$10.00 for failure to give an employee a day off in the week.

WHY PUNISH THE POOR LABORER?

If the proposed Sunday law is for the protection of the laborer against the greed of the employer, why not punish the oppressor, as above cited, and let the oppressed go free? The cry is that the laborer is *obliged to labor*. But is he? Take the barbers for example. Nearly all belong to the union. If they will but agree to shut up shop on Sunday, no labor can be demanded of them. This, too, is much more simple than to call for the enactment of a law demanding that everybody else shall rest on Sunday because they do so.

WHY A SUNDAY LAW DEMANDED

The heavenly Giver of human rights has never demanded rest of His subjects except on the day He calls His own. If one rests a day each week within his God-given rights, he must render that rest to God, whose rest day it is. But civil government can not by right order a weekly rest of citizens, because there is no day of the week owned or maintained by civil government. All days belong to Him who created and maintains them. The civil government has therefore no claim upon which to regulate the working hours or days of man's life. To undertake such work is to assume the responsibility of God toward man, and dictate heavenly duty for him. It is in this case a step toward uniting state and church, which has ever proved man's undoing. General Grant's advice is timely just now: "Keep the state and the church forever separate."

NATURAL RIGHTS VIOLATED

The bill is therefore an unwarranted interference with the most precious natural right of manhood. Man's right to life includes the right to dispose of his God-given time, as his God-given reason suggests, up to the point where his time may be employed to trench upon another's individual rights.

When confronted by the religionists of His day as to the claims of civil government upon man's time and service, the Christ of God, He who was heaven's ambassador to earth and man's surety for justice and eternal joy, decided the question thus tersely: "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

In view of this equitable arrangement, Cæsar's government, or civil authority, can by right demand from no one that for which he is responsible to God alone. For instance, man's life being God's endowment solely, that life belongs to God, and man must answer to God in the great day for the use he has made of it. Civil government, having no power to give life or to continue it, can have no just right to order its division of time into working or resting hours.

CALIFORNIA SUNDAY OBSERVANCE ALREADY MAINTAINED

In California every religious right of manhood is now guaranteed, including Sunday observance, even without a compelling law. These, too, average well with those of the states that maintain Sunday laws. Only two years after the repeal of the old California law, the Rev. W. F. Crafts, in his book on Sunday laws, said this: "Both laymen and ministers say that even in California the sabbath is, on the whole, better observed, and Christian services better attended, than five years ago."

It is thus acknowledged that this state has observed Sunday better without a Sunday law than with one. It should go on in the same way that it has gone.

A SYSTEM OF ESPIONAGE THREATENED

But now a law is demanded which assumes to fine or imprison one for working more than forty-eight hours in any given week

of seven days. And what is more, it enjoins upon peace officers of the state everywhere to inform against and prosecute any and all persons violating this provision. This discreditable work must be done by civil officials, under severe penalty, not because they have actually witnessed such infringement, but upon information from some possible enemy of the one accused. This amounts to no less than a system of espionage which is sure to beget neighborhood feuds and hateful contentions.

THE BILL'S LABOR PHASE

While outwardly assuming to be a Sunday rest day measure, when analyzed, the bill is seen to contain the elements of a restricting labor law. This is shown in its penalty threatened to all who labor more than forty-eight hours each week. If it were a bona-fide Sunday law, it ought simply to require rest on that one day, without curtailing the hours of labor one may perform on the other six days of the week. By this provision of the bill, one sees in it more than a Sunday rest. He discovers that the bill if enacted into law would demand, under penalty, that everybody *rest on certain portions of each working day as well*. Let voters be wary of voting away their liberties, as they will if this bill becomes law.

HUMAN ENSLAVEMENT

It is clear that inasmuch as the bill specifies the limit of hours of each week which may be used for honest toil, and permits unlimited hours for sports of every kind, it is not so much a Sunday rest that is wanted by the authors of the measure, as the *control of men's time every day of the week*, which would amount to *human enslavement*. But the bill is so disguised as to lead church people to believe that in securing its passage, they will have a

genuine Sunday law. Hence their support is solicited to secure what a direct labor measure may fail to give for lack of votes.

THE BILL'S RELIGIOUS PHASE

There appears in the bill an exemption for those who belong to an association observing another day of the week than Sunday. But why should one's church-membership exempt him from the application of a just law? Could any other state law be thought just with an exemption of this nature? Suppose that some association religiously believed it right to have a plurality of wives. Ought that to exempt one of its members from the penalty of the law against polygamy? Of course not. Why then this exemption? Doubtless simply to mollify the feelings of those who may sympathize with the class named as entitled to exemption.

RESULT OF THE BILL'S ENDORSEMENT

So far as the religious phase of this proposed law goes, there are some things every voter should well consider before standing in its behalf. First of all, if this carries at the polls, no legislature has power, under the present constitution, to annul any feature of it. If once established, it must remain in force through all time, or until another initiative measure shall change it. In view of the fact that all religious legislation has ever been bad, and tends to injustice and persecution, voters should think carefully and well before enacting this bill. Religion is a matter resting wholly between man and his God, and beyond the purview of civil government. Why not therefore leave all people free in such matters, so long as they do not interfere with the rights of others?

Think of the early struggles of our country to secure religious liberty, and vote on November 3 to maintain these sacred principles. Vote "NO" on No. 45.

J. O. C.

Causes of the War Spirit Among the Nations

(Continued from page 3)

of attention on the part of European nations. The present war is one that is bound to affect conditions in the near East. If Austria is greatly weakened or annihilated in this present contest, it is bound to add to the might and power of Russia; and that means that Russia eventually will certainly take Constantinople, and that in turn means so much of a downfall for Turkey. And according to the prophecies, the final downfall of Turkey marks the end of earthly events.

NO COMPARISONS FROM THE PAST

Certainly the nations are angry. Since 1844 in particular, notably since the Civil War and the ironclads that developed from it, we have had the mightiest preparations of armaments the world ever heard of. In fact, it is impossible to compare the present age of war preparations with that of any other age in all the history of the world. There is nothing in the past with which to compare it. Is it possible to compare an arrow with a Mauser? Is it possible to compare a javelin or a spear with a Gatling gun or a mitrailleuse? Is there any comparison between a catapult and a 12-inch gun? Is there any comparison between a battering-ram and modern siege artillery? The former were childish toys compared with the efficient weapons of warfare to-day.

Certainly the nations are angry. Millions upon millions are spent by the nations, until the major share of the expense of the various governments is for war or preparations for war.

Surely the nations are angry; and statesmen and philosophers, writers and speakers, recognize the fact, and declare in no uncertain terms that the nations are preparing "as if for some Armageddon."

WHY ARE THE NATIONS ANGRY?

But why are the nations angry? Why are they preparing for war? Why are they entering with frenzy into strife? Superficially, the answer is, Because of distrust, because of lack of confidence in one another, because of conflicting ambitions, because of fear and dread and unrest. Never in all the history of the world were nations more aggressive, more ambitious, than they are to-day.

There never has been anything in this world that would give confidence, honesty, integrity, moral guarantees, except the gospel of Jesus Christ; and it is because the world is rejecting the gospel of the Son of God and refusing the Bible as the solemn word of Jehovah, that we have, as it were, every man becoming a law unto himself and doing those things which are right in his own eyes. Old standards are torn down, new standards erected in their places; and with the downfall of the old standards and the erection of the new goes the old morality and enters a new immorality.

Prophecy declared that in the last days perilous times would come, for men would be lovers of their own selves, lovers of pleasure more than lovers of God; and the prophecy also declared that the time would come when they would not endure sound doctrine, but would heap to themselves teachers, having itching ears, and would turn away from the truth, and be turned to fables. And the prediction of the divine Word also is that because they loved not the truth, God would give them over to strong delusion to believe a lie. This, however, is but one of the causes for the war spirit among the nations.

SATAN'S WRATH IN THIS TIME

All that is taking place in the government of heaven is known more or less definitely by Satan. When Christ began the work in the heavenly sanctuary of reviewing the

candidates for His heavenly kingdom, Satan knew it; and he came down to mankind having great wrath because he knew that he had but a short time. Rev. 12:12. And the end of the drama is the wrathful dragon making war on the remnant—the last of the church. Verse 17.

In harmony with this we find the Scripture declaring just before Christ comes, that the spirits of devils working miracles go forth to the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16:14. These devils are successful, for they gather the nations to a place called in the Hebrew tongue Armageddon. Verse 16. Furthermore, this gathering of the nations is to make war against Christ in the person of His children. Rev. 19:19 with 11.

THE POWER STIRRING THE NATIONS

According to this, the wrath of the nations is but their manifestation of the wrath of Satan, who is stirring them up. And why is he stirring them up?—Because he knows that he has but a short time. In other words, as the prophecy in Rev. 11:17-19 declares, when Christ begins the work of taking His kingdom, of cleansing the heavenly sanctuary, the nations are angry. And they are angry because Satan sees in this cleansing of the sanctuary the beginning of the taking of Christ's kingdom and the ending of his own kingdom. The struggle becomes intense, and every earthly element partakes of the intensity. Satan realizes that his house is about to fall; and he begins, by every means in his power, to strengthen it and prop it and brace it to hold it from the final crash. But it will certainly go down, for it is founded upon the shifting sand of apostasy and rebellion.

But there is still another cause for the wrath of the nations. God is opposing sin, fighting it wherever it lifts its opposing

power; and in the prophecies, He pictures this final struggle as a shaking of the kingdom of evil. Remember what Christ foretold with reference to conditions just before His second appearing. He said, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

In other words, men grow apprehensive as they see all things earthly shaking as if to fall. And well they may, because even the powers of heaven are to shake, or as it is stated in Heb. 12:26, 27, God promises to shake not only the earth but heaven, and this shaking means the removing of those things that are shaken, that that which can not be shaken may remain. God will remove sin. If necessary, He will destroy the sinner rather than continue the sin. His way is that we shall each one voluntarily get rid of sin through the means He provides, and thus be saved from our sin; but if we refuse, and cling to sin, we shall be destroyed in the destruction of sin. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof:

but he that doeth the will of God abideth forever." 1 John 2:16, 17.

By these things, we see that God is actually at work breaking down the power of evil, shaking every earthly element opposed to right, shaking the kingdoms of this world, shaking this earth itself; and in storms and earthquakes and tidal waves, He disturbs the earth, and shakes it, warning men of the coming doom, when the earth shall utterly fall, and as it now is, shall not rise again. Isa. 24:19, 20.

CHRIST FINALLY TAKES POSSESSION

In the strife of nations, in their distress, and their fear of one another, and in their actual wars, the angry nations are shaken. This foretokens that the time is rapidly advancing when Christ will take complete possession of this earth, when He will be King of kings, and Lord of lords; when every knee shall bow, and every tongue confess that He is Lord, to the glory of God. So we may say that the shaking of earthly kingdoms is but a sign of the firm establishment of Christ's kingdom, now rapidly going on.

Not far hence, the shaking of the earth and the shaking of the nations will culminate, when the voice of God, speaking from the throne, will cause the mightiest earthquake

this world has ever had since men were upon it, and when confederacy against God will be dissolved, shaken apart, and when all the cities of the nations will fall, and every island flee away, and the mountains not be found. Rev. 16:17-21.

God is shaking and will shake to the very foundation the whole citadel of evil. He is shaking the very castle of the devil. He will shake it until at last it tumbles in an irretrievable ruin; and then will be found that He who has shaken down the kingdom of sin has upreared the kingdom of righteousness.

SHINES ABOVE THE WRECK

The city of God resplendent shall shine above the wreck and the ruin of sin. It stands upon immovable foundations, built by God's own hand. It is the capital of a kingdom that shall not be given to other people; it shall stand forever. Dan. 2:44; Revelation 21; and Rev. 22:1-7.

In the light of these tremendous truths, let us receive the admonition of one of those scriptures that foretell them: "Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:28, 29.

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.

39—THE WORSHIP OF GOD

Kindly give me through the SIGNS OF THE TIMES your views on Rev. 14:7, latter part, which reads, "And worship Him that made heaven, and earth, and the sea, and the fountains of waters," in connection with Rev. 22:18, 19, the former being in the fourth commandment. Rev. 14:12 reads, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Have not those who are observing the first day of the week instead of the Bible Sabbath taken away from the words of the prophecy of this book?

H. T.

Rev. 14:6-12 is one great unified prophecy. It is the everlasting gospel in three different messages, the first containing the positive part of the message; the second containing the lamentation that men did not accept the message and let it do its work. God would have brought healing to Babylon if Babylon had been willing to be healed (Jer. 51:9); but Babylon was not healed, and consequently the proclamation of the fall of Babylon. Falling away from God, men turned to tradition, —not only turned to tradition, but tried to enforce that tradition upon others; and consequently we have the beast and his image, and the tyrannical laws that grow out of the combination. Against this the third part of the message warns. But as before remarked, the positive part of the message is found in verse 7, "Fear God, and give Him glory"—not give glory to man. "The hour of His Judgment is come" is a last-day message. It does not speak of a Judgment to come, but one that is already ending. The rule of that Judgment is God's holy law. James 2:8-12; Eccl. 12:13, 14.

God demands worship—not merely songs of praise, not merely prayer, but service. Our Lord Himself has told us, in the clearest words, just what worship means. When Satan said, "All these things will I give Thee, if Thou wilt fall down and worship me," Jesus responded, "It is written, Thou shalt worship the Lord thy God, and Him

only shalt thou serve." Matt. 4:9, 10. The truest worship is faithful service, and the truest service is doing just what the Master says; and so Jesus asks, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:45.

We are to worship, too, the Creator—the One who "made heaven, and earth, and the sea, and the fountains of waters"; the One who created the world for man, and placed man upon it; the One who gave the Sabbath as the memorial of that creation. And consequently the development of that message in its fulness brings before us the Sabbath and the restoration of the Sabbath and the last message. The class developed by the everlasting gospel, develops as that gospel goes out to all nations, and it is composed of those who "keep the commandments of God, and the faith of Jesus."

Now regarding the last question, "Have not those who are observing the first day of the week instead of the Bible Sabbath taken away from the words of the prophecy of this book?" we would say, That depends wholly upon the motive of those who are observing the first day of the week. What God demands more than anything else is a true heart, and the true heart is in His sight more than great knowledge and mighty pretensions. There doubtless are thousands who are observing the first day of the week who are endeavoring to do God service and are living according to all the light that shines upon them. There are others who are observing it simply and solely through custom without thinking very much about it.

There are, of course, among the professed followers of Christ in ages past and at the present time, those who are determined to carry through traditions of men, and substitute them for God's commandments, even to the usurpation of authority and the enactment of laws compelling the tradition. Such as these might be said to "take away from the words of the book of this prophecy." They are demanding what God does not demand. They are teaching determinedly and purposely what God does not teach. But as to who they are must be left with God to judge. We are not

to do that. We are to leave all judgment with God. Jesus said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." And He adds, "The word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

There is one text among many others: "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." Not, whose minds are perfect; not, who may understand truth remarkably—the devil does this; but, whose hearts are to do the Lord's will as they see it. Such as these could not be said, whatever they are doing, to take away from the prophecy. Sooner or later, God will bring to them all the light.



SYSTEMATIC BIBLE STUDY

IT is our work to continue to read the Bible. We ought to have the resolution definitely fixed, to read some portion of it—every day. Following the plan upon which we are working in our systematic Bible study, we will read the Bible through at least once a year.

God impresses our minds by His Spirit, through His word. If His word is not in our minds, the medium through which He works upon them is crippled. The more we have of His word stored in the mind, the better opportunity our heavenly Father has for working in us and through us. The importance of this needs to be continually emphasized.

SCHEDULE FOR THE WEEK ENDING OCTOBER 31

1 Chronicles 3-10
Ezekiel 25-31
Proverbs 29 to Ecclesiastes 5

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



MODE OF TRAVEL USED BY OUR MISSIONARIES IN SOUTH AFRICA

"He Shall Give His Angels Charge Over Thee"

The Missionary with the Wild Beasts of Africa
Remarkable Deliverances

By W. C. DUNSCOMB, M. D.

"HE shall give His angels charge over thee, to keep thee in all thy ways."

As we have been visiting our mission stations in Africa, we have been strongly impressed with the loneliness of the situation. The mission farms are usually many miles from the nearest white neighbor. One wonders that, under these conditions, he rarely hears any expressions of worry or fear. As we listen to some of the experiences of the missionaries, we can understand how it is that the weak may become strong, and faint hearts stout.

When Brother Campbell was on his way to visit an outstation about forty miles from the Barotse Mission, he noticed, in the tall grass about twenty-five yards away, an animal that looked like a wild hog, but he could see only its back through the grass. He raised his gun and pulled the trigger, but it missed fire. He quickly threw in another cartridge, and again pulled the trigger, but again it missed fire. The gun never missed fire before nor since. Just then the animal sprang to its feet, and it proved to be a large lion. In another second the lioness bounded into view, and the two beasts disappeared in the tall grass together.

A wounded lion at short range is very dangerous, and usually kills the hunter. If the one animal is wounded or killed, its mate comes on, full of rage. Brother Campbell was alone at the time, as he had walked on ahead of his native carriers. He could well believe that his guardian angel was at his side, and directly interposed to save his life.

Once when Brother Anderson was on a similar visit to the outschools, he lay down at night beside the fire. As he was about to fall asleep, the oxen suddenly jumped up in alarm. He took the rifle, and had a good look around, but could see nothing, so he lay down and slept soundly. In the morning, as they were yoking the oxen to move onward, one of his native boys pointed out to him a lion's tracks beside the spot where

his head had been as he lay asleep. The tracks of the two fore paws were together, and had left a deep imprint in the soft ground, showing that the lion had been standing by the head of our sleeping brother, ready to spring upon him, but that the angel of the Lord had closed the lion's mouth.

Again, when Brother Robinson was stationed at this mission, he went down to a water hole one day to drink. After satisfying his thirst, he turned around to retrace his steps, and came face to face with a lion, which evidently had been following him. He was quite alone, and unarmed. It was a terrifying situation. It was no use to attempt to run away, so our brother faced the lion, singing a hymn. Without any apparent reason, the lion turned and ran off through the tall grass.

To our missionaries on the frontier, and to our people throughout the world in the more troublesome times soon to overtake us, God will be a very present help in time of trouble. If we look to God in faith and trust, there is no need for fear or anxiety. The ninety-first psalm applies, I believe, particularly to these latter days.

"I Will Make You Fishers of Men"

World-Wide Fulfilment of the Promise — Consecrated
Christians in All Parts of the World Obey
the Command to Go

"FOLLOW Me, and I will make you fishers of men." "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you."

In reporting the closing of the men's school in China, Elder Westrup writes, "I never before received so much light and strength from the study of the book of Revelation as I have this winter." Such is

commonly the experience when an attempt is made to help others,—the giver receives indirectly as much as the receiver gets from him.

THE general meeting in the Fukien district concluded with the baptism of fourteen. The torrential rains toward its close failed to break up the interest, though attendance was somewhat diminished. The Chinese brethren show their zeal for the message by leaving their work to go out into the villages and urge the country people to come in.

DR. LAW KEEM, working in Wu Chow, Kwangsi, China, had an unenviable experience with the floods there. The water rose steadily for nearly a week, and attained a level eighty feet above the normal, flooding their courtyard to a depth of ten feet, and forcing them to take refuge up-stairs. The losses throughout the district were of course enormous, but the mission property was mostly saved. All communication was by boat. For water supply they took from the surrounding flood, boiling it by burning drift wood that could be picked up. Their books and other belongings were floated out into the court in a sudden night rise of the water, but were rescued by means of a raft made of the doors. In spite of these trials, they reported that they were of good courage, and that there were prospects of baptizing about fifteen on the next visit to outstations.

In a recent tour through Hunan province, Elder R. F. Cottrell organized four new churches, making a total of twelve in the province.

It is good news to us that our workers in China have secured a rest home at a summer resort in the Lu San range. Only those who know the heat of the tropical plains in summer can realize the importance of this for the health of the mission forces.

THE book "Bible Readings" in the Mandarin dialect is now ready. This work has had a circulation of over 2,000,000 copies in the original English. This new edition is well printed on good paper, and illustrated.

AFTER an exciting trip through the gorges of the Yang-tse, during which there were frequent close calls in the rapids, Elder Allum and party have arrived at Chung-king, Szechuen, and established themselves as the western outposts of our missions in China. This is on the borders of Tibet, and we may expect a beginning in that land before long. They have already a Sabbath-school of fifty members in Chung-king, and three weekly Bible classes.

DURING August the subscription list of the Chinese *Signs of the Times* increased from 81,000 to 88,000, with no indication that the rate of increase would slacken.

THE Japanese Mission has definitely decided upon a workers' training school.

A REVIEW of the Korean Mission work in connection with the general meeting held last spring, gives these encouraging figures for the year: The attendance at the meeting was 180. Out of more than four hundred who had commenced during the year to keep the Sabbath, 139 had been baptized. The Sabbath-school enrolment was 1,100. Tithe from native sources supplied one eighth of the mission expense, including school and

publications. Those present at the meeting carried home 18,100 tracts to use in missionary work.

SEVENTEEN missionaries were due to sail from Seattle September 26, four for India, and the rest mostly for China.

NINE believers have been baptized in Bombay since the last report.

FOUR workers, two returning from furlough and two fresh recruits, arrived in India in July.

REPORTING from Manila, Elder Finster states that he has appointments to officiate at the baptism of sixty-nine persons at various points in the country around. The first Adventist tract in the Cebuian language is just

off the press, and an Ilocano tract is also finished.

WE have been receiving copies of our Tagalog monthly, *Patnubay ng Katabusan*. We do not know what the title means, but we can see it is a good paper. It is a neat 32-page magazine size; and in recognition of the native desire to learn European languages, it is made up with four pages of Spanish and two of English, along with twenty-six of the Tagalog.

IN New Zealand, the translation of "Bible Readings" into the Maori language has just been completed.

IN our Singapore Sabbath-school the lesson is taught in five languages.

SPEAKING of the willingness of people to study, a worker in Singapore writes: "We do not have to go and search for them. The Lord sends them to us before we hardly have time to get settled and look around."

A MAN in German New Guinea got the address of the Java Mission in a Malay tract, and is now an interested student of the Bible by correspondence. A large number of tracts have also been sold by persons unconnected with our work, in Ambon and other small islands between New Guinea and Java.

Two lepers in the asylum of an islet off the coast of Aitutaki, Cook Islands, have requested church fellowship of one of our workers. A man and wife on the island itself are also seeking instruction. W. H. S.

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People Are Asking Questions

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A STUPEFIED WORLD

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

Men Said the world was growing better, the arming of the nations insured peace; and now some say perpetual peace will follow the present European war.

The Bible Says the world will grow worse and worse; there shall be "wars and rumors of wars"; Armageddon will be fought before the Lord's second coming.

The masses are losing confidence in their former leaders of thought. They have found their opinions to be unreliable, valueless. Such persons will now gladly give "an attentive and even anxious hearing" to writers who can throw light on present-day conditions. They want the truth; they wish to know.

Signs of the Times

WILL ANSWER THEM

During the next six months the SIGNS OF THE TIMES will be all that its name implies — a "Signs of the Times Series." From the great prophecies of Ezekiel, Daniel, Joel, Amos, the Gospels, and the Revelation, it will answer conclusively, and to the satisfaction of all open-minded readers, those physical, moral, social, and political questions of the day which uninspired man has proved himself unequal to.

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This journal has correspondents in England, Germany, Switzerland, and others of the European countries. They will furnish our readers with fresh and reliable articles on conditions and developments in their respective countries. Arrangements have also been made for the latest and best pictures from these war-stricken countries, for illustrating purposes.

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SIGNS OF THE TIMES

Mountain View, California



INNOCENT VICTIMS OF HEART-BREAKING CRUELITIES

Women and Children Who Suffer—Living Experiences in One of the Most Beautiful Cities of the Nation—Is There No Relief?

By ADELAIDE BEE EVANS



"LIQUOR won't hurt you if you let it alone," says the defender of the liquor traffic. "Regulation, not prohibition," is the great cry. But is it true? Does liquor harm only those who drink it? Look around you, in your own town, your own pleasant street, perhaps, and there read the answer.

Fairview is a temperance suburb of what loyal Americans like to call "the most beautiful city in the nation"; and many who have traveled far, and seen the noblest cities of distant lands, declare it to be the loveliest in the world. There are plenty of saloons in the beautiful city, along with its marble buildings, its parks, its splendid monuments, and its tree-lined avenues. It is no unusual thing to see two or three policemen assisting a well-dressed man "under the influence" into a waiting automobile, to be taken home or to the police station, as the case may be.

WHILE THE CHARTER HOLDS

But to the honor of the founders of Fairview be it recorded that as long as its charter holds, it is written that there shall be no saloons in that suburb. The wisdom of this restriction is clearly seen. The town is filled with pleasant homes. Its streets are clean and smooth, the schools are overflowing, the churches are well filled, and a general air of prosperity is apparent everywhere.

The suburb is not so large but that the neighbors take a friendly interest in newcomers; so when, three or four years ago, young Mr. Eddy took a bungalow on Flower Avenue, and established his little family therein, the other residents of the quiet street were quick to offer the hospitality that is characteristic of the place.

Mr. Eddy, it was soon learned, was a government clerk, with a salary that seemed large to Flower Avenue. His wife's friendly ways won all hearts, and much sympathy was expressed for the little daughter, who, it was whispered about, had tuberculosis. A pitiful little thing she was to see—great dark eyes, sunken in the delicate face, wasted limbs of almost unbelievable frailness, and a hollow little chest and stooped shoulders. However, her case was not hopeless, the mother said; and great improvement was hoped for the child from the country air and the shaded lawn.

STRANGE RUMORS AFLOAT

But it was not long before strange rumors began to float about the neighborhood. Often Mrs. Eddy left for the city as soon as her husband was off, staying till late at night, and leaving the baby, neglected, often not even dressed, in the care of a slatternly maid or a shiftless house boy. Once when the

child, looking particularly forlorn and neglected, sobbed out that she was hungry, a venturesome woman opened the door, determined to find food and warm garments. What a sight met her shocked eyes! The mother, half clothed, was lying drunk on the floor, with an empty bottle by her side.

Not many weeks later, another baby girl came into this sad home—a little shadow of Lillian, who was scarcely more than a shadow herself. Patiently the young husband worked; generously he provided the money that ought to have fed and clothed his family, and furnished a comfortable and decent home; frequently he forgave, hoping against hope for the time when the repentant promises of the sobered wife and mother would be kept. But all in vain. Drearier and more dilapidated grew the home. Outside, the lawn was littered with papers, boxes, tin cans, and broken toys; inside, the house looked utterly barren and desolate. It came to be a common sight to see the children, even in cold weather, playing about the yard or on the sidewalk, often at evening wearing only a coat or a sweater over the clothes in which they had slept the night before. "Drunk again," the neighbors said, and sighed with the pity of it. Beautiful garments were occasionally provided for the children; but beauty and neglect do not long travel together, and in spite of all the father could do, the little girls soon came to look like the typical children of a drunkard.

MUST FIND ANOTHER HOUSE

At last the mother's condition became so notorious that for the sake of the neighborhood, and in spite of the sympathy felt for the father, he was told that he must find another house. Just before the family moved away, Lillian, for once made clean and shining by some friendly hand, but looking pitifully pinched and old, was on her way to the kindergarten. "I love my teacher," she said, expanding into rare friendliness under the wholesome influence of cleanliness—"I love my teacher—and Mary does too. But Mary couldn't come. She's been sick two, free days. And mama," she added, "is asleep. She gave Mary medicine out of a big bottle, and now Mary's asleep, too." "Asleep"! Poor, deeply wronged babies! What can ever make up to them in this life for the loss and injury they have received at the hand of the terrible business of which, in their youth and innocence, they do not even know the name?

FOUND BY THE ROADSIDE

There is a widow in the temperance suburb. A few months ago, her husband was

found early one morning lying by the side of the road, the ants covering his face. When "himself," this man was a loving husband and a kind father. Because of his devotion to his family, he had finally resolved to break the bonds that held him a slave to alcohol. But the liquor traffic had paid for the right to tempt this weak man to drink. Outside the limits of Fairview the "First Chance" saloon invited him in, to quench the thirst that consumed him. He fell; and returning home late at night with his drunken companions, he stumbled by the roadside, and was left by them to die alone. Often he had been warned that his heart would give way if he did not stop drinking; and now that weakened organ succumbed to the strain of his last debauch. The broken-hearted widow, the fatherless children, are the victims of the traffic that they loathed and shunned. They had nothing to do with liquor, but liquor had something to do with them.

THE INNOCENTS HAD TO SUFFER

Last winter, in the beautiful city, a man who had quarreled with his family returned home drunk one night, and entering the house, killed his wife and seriously injured her little brother. The child had let drink alone, but it did not let him alone.

Nor did his tender years and his innocent heart save the life of another child of this same city,—a happy, loving little lad, too young to know that papa had "bad times,"—who joyously ran to meet his father as he returned from his day in the office. "Papa, papa!" he cried. They were his last words; for his father, made a demon by drink, seized the boy, and savagely dashed out his brains against the wall.

The lovely city hides many such horrors.

Within the past few months, another father tried to murder his two little sons, with himself, by asphyxiation, but failed. "I was drunk," he said, in his prison cell. Had the liquor business anything to do with those children—their mother dead, their father imprisoned, and themselves thrown upon the care of some institution?

DEFORMED BY CRUELITIES

And what shall be said of the deformed children, born into the world to bear a lifelong burden of physical infirmity as the result of the cruelty and blows of drunken fathers; of the mentally deficient, many of whom must become the wards of the state; of the epileptics, who form a hopeless, deplorable, unwanted, "unfit" army, whose ranks are constantly swelling? One such the writer knew—a lad of twelve years. In spite of the terror that had him by the throat, in spite of the dreadful paroxysms that made him loathsome to behold and shut him off from healthful association with other boys of his age, there still burned in the heart of this afflicted child an ambition to study, to succeed, to become a man among men.

"Why do I have these spells?" the child asked. "Why am I different from other boys?"

The kind-hearted woman who had been caring for him a few weeks was "sorry" for him, but she could not keep him in her home; so in spite of his pleading and tears, he was sent back to the institution from which he had been taken. "His father

drank, and his mother is dead,"—that was the summing up of the case.

DIED OF BROKEN HEART

A few years ago, a brilliant lawyer had a large business in the city. He had a good income, a splendid home, a Christian wife, and three beautiful little girls,—Esther, Ruth, and Naomi. But he had the liquor

appetite; and wherever he went, the "business" reached out its tentacles, drawing him ever downward. The mother died broken-hearted; the children became half-welcome dependents in the homes of relatives; and in a few brief years the lawyer closed his career as a common drunkard.

What can be done to protect the children from this cruel and merciless traffic?

Just popularize grape juice by offering it at all the soft drink stands at a popular price, and the wine producers will be won over readily by a price from twenty to one hundred per cent higher than they are now getting. Add to the present wine supply about one fifth, which is lost in evaporation during fermentation, and you have a most remarkable inducement to grape growers to make unfermented instead of fermented wine.

NOT HALF ENOUGH

Pure grape juice is more attractive to the average palate than the flavored waters that are so commonly dispensed. There is not enough grape juice produced to supply one half the demand that will exist in less than three years from the time it shall be offered at the fair rate of five cents for a half-pint glass.

The dealers who are not satisfied with the profit that could be made at this rate had better give place to scores of others who would be fully satisfied with a hundred per cent profit. And there is not a thing on earth to-day that will deal heavier blows to the perverted appetites that now clamor for strong stimulants, than the grape and other fruit juices that could be so easily provided if those who produce them were disposed to do it.

There is a blessing in the new wine. "Destroy it not."

Heathen Are the Prize in the Contest

A FRENCH trader recently visited Elder Parker's community on Atchin, New Hebrides, and sold to the natives a large quantity of grog, with which they became drunk that night, and disgraced their humanity in a wild spree, after the usual manner of the intoxicated.

Our missionary determined to teach the natives a lesson, and show them, and incidentally the trader himself, what is the attitude of Christianity toward the liquor traffic. He refused to the trader the ordinary friendly treatment which white men expect of each other in the East, and, explaining to him the reason for his action, refused to allow him even to set foot on the mission premises.

At the first opportunity, he called the natives together, and explained to them the deceitful nature and awful effects of liquor, and asked them to talk the matter over among themselves, and decide whether they would admit liquor to the island. They withdrew to counsel, and shortly sent back a party to tell him they would not buy any more. When the trader came on his next trip, he bought a large quantity of copra, but not a gill of the liquor would they take in exchange, all his sarcasm and flattery notwithstanding, and on a third voyage he was still unable to shake their resolution. May God help these heathen to continue firm!

W. H. S.

"THERE is not a flower in the hat of the rum-seller's wife but it costs a rose from the cheek of some other man's wife."

"REMEMBER that the consumer and his family, not the saloon-keeper, pay the license fee."

Wine Grapes and Prohibition

What Shall We Do with Our Grapes if Prohibition Carries?—Some Common Sense Suggestions on the Point

By G. D. BALLOU, M. D.

WHAT shall become of the grape juice? The real question is, What ought to be done with it? It is one of the most valuable medicinal foods. There is nothing better, unless for a few cases it might be apple juice. Each glass of grape juice contains as much force element as an ordinary meal of common foods. Besides, the anti-septic properties and the lack of bone-making material make it indispensable in the cure of chronic catarrh of the bowels, sprew, and arthritis deformans. Fruit juices are an absolute cure for the last named disease in its early stages, and there is no other remedy. The grape cure has become so popular in Europe that many people go annually to the south of Germany and live for weeks on grapes alone. Many chronic ailments are permanently relieved in this way.

THE PROHIBITIVE PRICE

The only thing that stands in the way of making a sale for ten times the present supply of grape juice, even if none were left to ferment into wine, is the price at which it is retailed at soft drink stands.

California produces about 50,000,000 gallons of fresh grape juice annually. All the rest of the United States produces not far from 15,000,000 gallons. This would make less than three quarts of fresh pure grape juice per capita for the entire country.

Now, if you want to get a good, cold drink of pure grape juice at any of the places where it is sold, you will have to pay ten cents for a glass that holds from one half to two thirds as much as an ordinary table glass.

If you want a quart of it, you will pay from thirty-five to fifty cents for what is termed in commerce a "short" quart, five of which make a gallon.

This pinched system of measurement gives about twenty-five drinks to the gallon, which, at ten cents each, equals at retail \$2.50 a gallon. This is absolutely prohibitive for the common people, as either a necessity or a luxury.

WINE GRAPES AND UNFERMENTED WINE

The ordinary table glass holds one half pint, making sixteen to the full gallon. If this were sold at five cents a glass, it would retail at eighty cents a gallon—quite a change from present prices.

The present supply of unfermented wine is chiefly made from the Concord grape. But

there is no reason whatever why the juice of our wine and table grapes can not be made as palatable for the great majority of tastes, by the addition of a little lime or lemon juice, as the Concord juice now is, in the way it is prepared. There is more force and food element in the California grape juice than in the Eastern Concord, and all it needs for the most fastidious is some slight flavoring with other fruit juice.

The impression prevails that the Concord grape can not be grown successfully in southern California. The writer desires to say that he has in his yard here in Los Angeles the absolute proof that the Concord grape is a success in southern California, or anywhere in this locality.

Spreading out over about two hundred square feet of trellis is a five-year-old Concord vine that will produce this year, at the least calculation, two hundred and fifty pounds of the finest flavored fruit ever eaten.

The unfermented juice from last year's crop will bear diluting with one third its bulk of distilled water, and then have a higher, more delicious flavor than any Eastern Concord grape juice in the market.

ELIMINATE THE LIQUOR LEAGUE

We have had about fifty years of intelligent experience in preserving fruit for health drinks; and we do not hesitate to declare that if the influence of the California Liquor League were eliminated from the present controversy, and that greed which stimulates the liquor dealer to produce almost every kind of wine from poor whisky by artificial processes were trampled under foot, within a year our wineries would be putting their fresh grape juice in sealed gallons and quarts and disposing of it at a better profit than they now make.

To produce the demand, all that is necessary is to supply the soft drink stands, so that it can be had at the liberal rate suggested in this article.

THE WINE PRODUCERS CRUSHED

The wholesale liquor interests who are working through the "Liquor League" and the "Grape Growers' Protective Association" are so greedy for gold that they have almost ground the life out of the real wine producers. I am informed, on good authority, that wine is sold in small quantities at the wineries from fifteen to twenty-five cents a gallon in all parts of this state.

French Soldier of Quiet Determination

(Continued from page 5)

lic Church, having become a state religion, has added the traditions to the Bible. These traditions are rejected by the Adventists, who content themselves with the texts of the holy Book.

"Here the lawyer quotes the fourth commandment in full, and some other scriptures, and then adds:

"The commandments of God, like their Author, are eternal, and it is better to obey God than men. . . . Such is, in all its simplicity, the austere religion of Joseph. Joseph appears before us for having obeyed the law of his God rather than the law of men; for having refused to go to drill on Saturday, the day set apart by the Lord. Bible in hand, he seems indifferent to the things of this world. He is ready, if need be, to die for his faith. What will you do with him?"

"Singular military crime that which results from an opposition between the law of God and the law of man! Can we condemn him for being true to his religious faith? Can a believer hesitate to obey his God first of all? Is there a human law that can coerce him to omit his religious duties? Gentlemen, as you see, the principle at stake in this debate is that of freedom of conscience."

Young Joseph was condemned to three months in prison. This condemnation was published by the four leading journals of Paris, each stating plainly that it was a case of obedience to the law of God.

A Good Woman's Example

¶ She wasn't very strong, so confined her efforts to near-by homes. Other duties demanded most of her time, so she got out but an hour or two each day. But in a few days' time she sold eighty-nine of those small 40 per cent books for the home.

¶ This is not a record by any means. But it serves to show what any one—man, woman, or young person—can do in spare time.

¶ To be successful with these small books, one does not have to be a finished salesman. Most of the thousand or more agents who sell these books every year were without former experience. Once the character of the books is known, and the attractive covers are seen, many persons buy immediately.



BE WISE
SELL THE 40 PER
CENT BOOKS

¶ If you ask our depository in your state (see list on this page) for a free copy of the story "Alice Goes to Work," you will learn further particulars about this plan. More agents are wanted everywhere. Will you be one?

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Hawaiian Tract Society, 767 Kinau St., Honolulu, H. T.
Idaho Tract Society, Southern, Box 643, Nampa, Idaho.
Illinois Tract Society, Northern, 3645 Ogden Ave., Hawthorne St., Chicago, Ill.
Illinois Tract Society, Southern, 304 W. Allen St., Springfield, Ill.
Indiana Tract Society, 521 E. 23d St., Indianapolis, Ind.
Iowa Tract Society, Nevada, Iowa.
Kansas Tract Society, East, 821 W. Fifth St., Topeka, Kan.
Kansas Tract Society, West, 508 Fifth Ave. E., Hutchinson, Kan.
Kentucky Tract Society, Nicholasville, Ky.
Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
Maine Tract Society, 75 Grant St., Portland, Maine.
Manitoba Tract Society, 290 Bannerman Ave., Winnipeg, Manitoba, Canada.
Massachusetts Tract Society, South Lancaster, Mass.
Michigan Tract Society, East, 426 Trumbull Ave., Detroit, Mich.
Michigan Tract Society, North, 510 Petoskey St., Petoskey, Mich.
Michigan Tract Society, West, 1214 Madison Ave., Grand Rapids, Mich.
Minnesota Tract Society, 336 East Lake St., Minneapolis, Minn.
Mississippi Tract Society, 932 Union St., Jackson, Miss.
Missouri Tract Society, Northern, Hamilton, Mo.
Missouri Tract Society, Southern, 520 W. Lynn St., Springfield, Mo.
Montana Tract Society, 411 S. Black Ave., Bozeman, Mont.
Nebraska Bible Supply House, 905 N. California Ave., Hastings, Neb.
Nevada (See California-Nevada Missionary Society).
New England Tract Society, Northern, 136 N. Main St., Concord, N. H.
New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.
New Hampshire (See Northern New England).
New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.
New Mexico Tract Society, Box 286, Albuquerque, New Mexico.
New York Tract Society (Greater), Room 904, 32 Union Square, New York, N. Y.
New York Tract Society, 317 W. Bloomfield St., Rome, N. Y.
New York Tract Society, Western, 8 E. Jefferson St., Salamanca, N. Y.
North Carolina Tract Society, 711 W. Lee St., Greensboro, N. C.
North Dakota Tract Society, Drawer N, Jamestown, N. Dak.
Ohio Tract Society, Box 187, Mount Vernon, Ohio.
Oklahoma Tract Society, P. O. Box 644, Oklahoma City, Okla.
Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.
Oregon Tract Society, Southern, 1164 Military St., Roseburg, Ore.
Pennsylvania Tract Society, Eastern, 4910 Arch St., Philadelphia, Pa.
Pennsylvania Tract Society, Western, 7155 Mt. Vernon St., Pittsburgh, Pa.
Saskatchewan Tract Society, Box 244, Regina, Sask., Canada.
South Carolina Tract Society, 821 Fourth St., Columbia, S. C.
South Dakota Tract Society, Drawer R, Redfield, S. Dak.
Tennessee River Tract Society (Western Tennessee), 509 Cole Bldg., Nashville, Tenn.
Texas Tract Society, North, Box 15, Keene, Texas.
Texas Tract Society, South, Box 392, Austin, Texas.
Texas Tract Society, West, Box 16, Abilene, Texas.
Upper Columbia Tract Society, College Place, Wash.
Utah Tract and Bible Society, 776 E. Sixth St., Salt Lake City, Utah.
Vermont (See Northern New England).
Virginia Tract Society, 2705 W. Main St., Richmond, Va.
Washington Missionary Society, Western, Box Q, Auburn, Wash.
West Virginia Tract Society, 124 Marion St., Fairmont, W. Va.
Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
Wyoming Tract Society, Crawford, Neb.

Above is a list of our authorized agencies and depositories, and we invite you to communicate with them if you wish to secure any books or periodicals advertised in this journal.

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The November and December numbers of the *Signs of the Times Magazine* will be furnished free with all yearly subscriptions received between now and the first of the year.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 27, 1914

Liquor Men as Prohibitionists

THE liquor men declare that prohibition is not just. They say, "Here is a man who has been running a saloon, licensed by the legal authorities, and prohibition destroys him and his business, a business that the country itself has fostered."

Such an argument as that comes with poor grace from liquor men. Take, for instance, the little town of Lodi, California. It voted "wet" on the liquor question a few months ago, by seven majority. Now news comes to us that the liquor forces say, "We will reform." Lodi has had twelve places where liquor was sold. The liquor forces will only permit three, paying a license of \$1,200 each. They will close the other nine.

That is, they will do what they are charging prohibitionists with doing—unjustly crowd them out of business, and deprive them of a livelihood. Now, if it is all right for the liquor men to close nine saloons out of the twelve, surely they can not say that it is unjust on the part of the temperance folks to close the other three; and yet what the liquor men are doing in Lodi, they do in town after town if they think the liquor traffic will be the gainer thereby.

It may be safely said, however, that there will be just as much liquor drunk in Lodi as before. Profit will be divided among fewer men, but crime will be just as great, and the "respectability" of the liquor traffic will lead many to drink in the palatial saloons that are left who would never think of drinking otherwise.

M. C. W.

Public Roads and Our Alcohol Bill

THE public road mileage in the United States is 2,199,645. Based on the average price of farm land an acre, the rights of way of these roads are worth \$345,652,215
The cost of improved roads 561,604,806
Total value 907,257,021

Our drink bill is over \$2,000,000,000 a year. We could buy, with that drink bill, all the public roads in the United States, duplicate them by as many more miles, and have a neat little sum of more than \$185,000,000 left. Does the liquor traffic pay?

M. C. W.

Papal Blessing for the United States

CARDINAL FARLEY brings back to this country from Pope Benedict XV the following: "My most cordial benediction to America, whose citizens and institutions I have always admired. Tell them they shall always be close to my heart. Tell America and the whole world to pray for peace."

The growing ascendancy of the papacy throughout the world, and particularly the strength that it is gaining in the United States, is a thing that all students of the Bible should carefully watch and closely study. The Bible, without any question, shows that a world-wide triumph of the papacy is one of the very last links in the great chain of prophetic utterances.

The majority of Catholics are educated in that faith from babyhood, and their prejudices are such that it is only to be expected that at first they might feel hard toward the thought that great portions of the Bible prophecies pertain to their religious system. But these same prophecies utter a strong invitation from God Himself to "come out of her, My people." So God has many people that He recognizes as His in that great communion; and He invites them to study His word for themselves, to see if these things be not true.

The individual may depend upon it that God's Holy Spirit will accompany His word as we personally study it. It will not do for us to leave these matters to the priest, the minister, or any one else. We must know God's truth for ourselves. Our prejudices, or our peculiar views, will not change God's truth nor God's prophecies. Hence our need of praying to be delivered from the chains of prejudice, and to make a personal

study of the divine Book, whether we be Protestant or Catholic, or whatever may be our persuasion.

Providence and Calamities

RECENTLY the business section of the town of Telluride, in Colorado, was devastated by a flood. This town had the reputation of being one of the worst strongholds of vice in the country. The maintenance of gambling dens, saloons, and brothels, and all combinations of the three, for the purpose of mulcting the miners from the surrounding country, was its principal interest.



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COUNT ZEPPELIN (RIGHT), IN CONSULTATION WITH
COUNT HAESSLER

Zeppelin air-ships continue to drop bombs on various cities, and persistent rumors have it that a raid with Zeppelins is planned for London.

according to correspondence published in the *New Republic*.

To one who believes in an overruling providence, such an event will appeal as being a striking confirmation of his faith. But we must not rest our faith on such foundations. It would be safe to say that places as bad go without signal visitations of any kind for year after year, while comparatively innocent communities are visited with terrible devastations.

God has too many things to consider for us to expect to comprehend all His purposes. Oftentimes it seems as though a free hand to wickedness were purposely given, only to show its true nature more clearly. And on the other hand, destruction visited upon a community may be just the stimulus to nobler endeavor that it needs. "All things work together for good to them that love God," and it is frequently demonstrated that the wicked are not benefited by even the greatest blessings.

Oftentimes the purpose of calamities seems to be dimly discernible; but generally, even then, it is well not to have confidence in surmisings, or judge things "before the time."

The attitude that Christ recommended is the one to take. Some of the Jews had been talking with Him about calamities, and speaking of eighteen men who had been killed in the collapse of a tower. He said: "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:4, 5.

Such happenings must warn us to be ready, however, and doubly so to-day, when, according to the prophecies of the Bible, the final day of reckoning for the whole world is just ahead.

W. H. S.

A bad habit of the mind is like a wound to the soul. It may be healed never so well, but may break open again as before.

California's Crime Bill — \$29,000,000

THAT is what crime cost California in 1912, according to the statistician Hammond, after an exhaustive study of the records of the state and those of every county and city in the state. The cost of crime in officially paid expense in California in 1912 was \$37,153,471. Judicial and penal authorities charge to alcohol eighty per cent of crime. Some place it a little less, some more. The indirect cost, added to this, would greatly enlarge it. Do California voters desire to continue to pay nearly \$30,000,000 for crime directly, perhaps twice that indirectly? That is double the amount of the products of all the wines of the state. Vote it out.

M. C. W.

Labor's Appeal

From an Address by Pasadena's Board of Labor, "To the Members of Organized Labor"

IT is argued against national prohibition that many thousands of men will be thrown out of work, but we honestly believe that these men will be better employed in the manufacture of the many household necessities and the building of better homes, of which the wives and children of labor are now deprived, and to which you and they are entitled.

Our brothers call upon us to save their jobs for them, and we reply that part of the wages of the working class now spent for liquor will be spent in more food, clothing, furniture, and books, the manufacture of which will give the more jobs and better jobs than they now have.

Dow, Jones & Co., 44 Broad Street, New York City, publishers of the *Wall Street Journal*, have issued an "Atlas of the European Conflict." It contains detailed maps of the nations involved, and gives pertinent statistics of the contending powers, and also presents an analysis of conditions that led up to the present struggle. The maps are furnished by Rand and McNally, recognized as among the best map makers. The atlas is of convenient size, and may be had for 25 cents.

IN 1912 Sisseton, South Dakota, for six years "dry," voted "wet," and adopted the municipal saloon, the net proceeds to go into the city treasury. In 1913, after the test of a year, Sisseton again voted "dry." Business men demanded it. \$75,000 was spent for booze, \$55 for every man, woman, and child, and proper and profitable business fell down correspondingly. Those who at first favored the municipal saloon, were afterward among its most active opponents.

ABOUT 50,000 copies of the October *Signs Magazine* have been sold to date. This is the high-water mark for this year. A number of second orders were received from agents. It is comparatively easy to sell this magazine now, for it contains just what people wish to know. We bespeak a large circulation for the November number also, as its contents will commend it to all.

L.

ROCKFORD, Illinois, a "dry" town, expended in public improvements in 1913 \$349,423.03; yet Rockford's tax rate is lower than that of any other city of its class in Illinois. License fees can never compensate the loss by the saloon. Every town that has thoroughly tested prohibition has found it profitable.

THE only two foes prohibition has to meet are enslavement by appetite and greed. The one holds its victims in line, the other would sacrifice humanity for the dollar. And yet we hope that the victims of alcohol will, under the impulse of a subjected manhood, vote for freedom.

THE great and increasing prevalence of drunkenness among the women of England is more easily explained by the cheap and abundant supply of beer than by the fact that wines are expensive, which some anti-prohibitionists cite as the reason.

"THE North Carolina State Medical Association has denounced as unethical and unnecessary the prescription of alcohol in any form by the medical profession, and has pledged to discourage its use in the state."

WHEN sinning, a man takes his life in his hands — and destroys part of it.