

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

THE GREAT SEALING MESSAGE

*The Time When It Is Due—An Appeal to Humanity in View of It
The Great Reward That Is Offered*

By **GEORGE B. THOMPSON**

Secretary North American Division Conference
(Sermon at Baltimore, Maryland)

MY text is found in Rev. 7:1-3: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

This scripture brings to view the sealing work. The chronology in which the prophecy stands shows that it applies near the closing scenes of the history of the world.

THE SIGNS OF HIS COMING

Just before the words of this prophecy are spoken, the signs are given that precede the coming of Christ. The sun is darkened, the stars fall from heaven as a fig tree casts her unripe figs, the heavens depart as a scroll when it is rolled together, and all the great men of earth cry for the rocks and the mountains to fall on them, and hide them from the face of Him who sits on the throne. This is under the sixth seal.

Then when the sealing work here brought to view is completed, the next event is the opening of the seventh

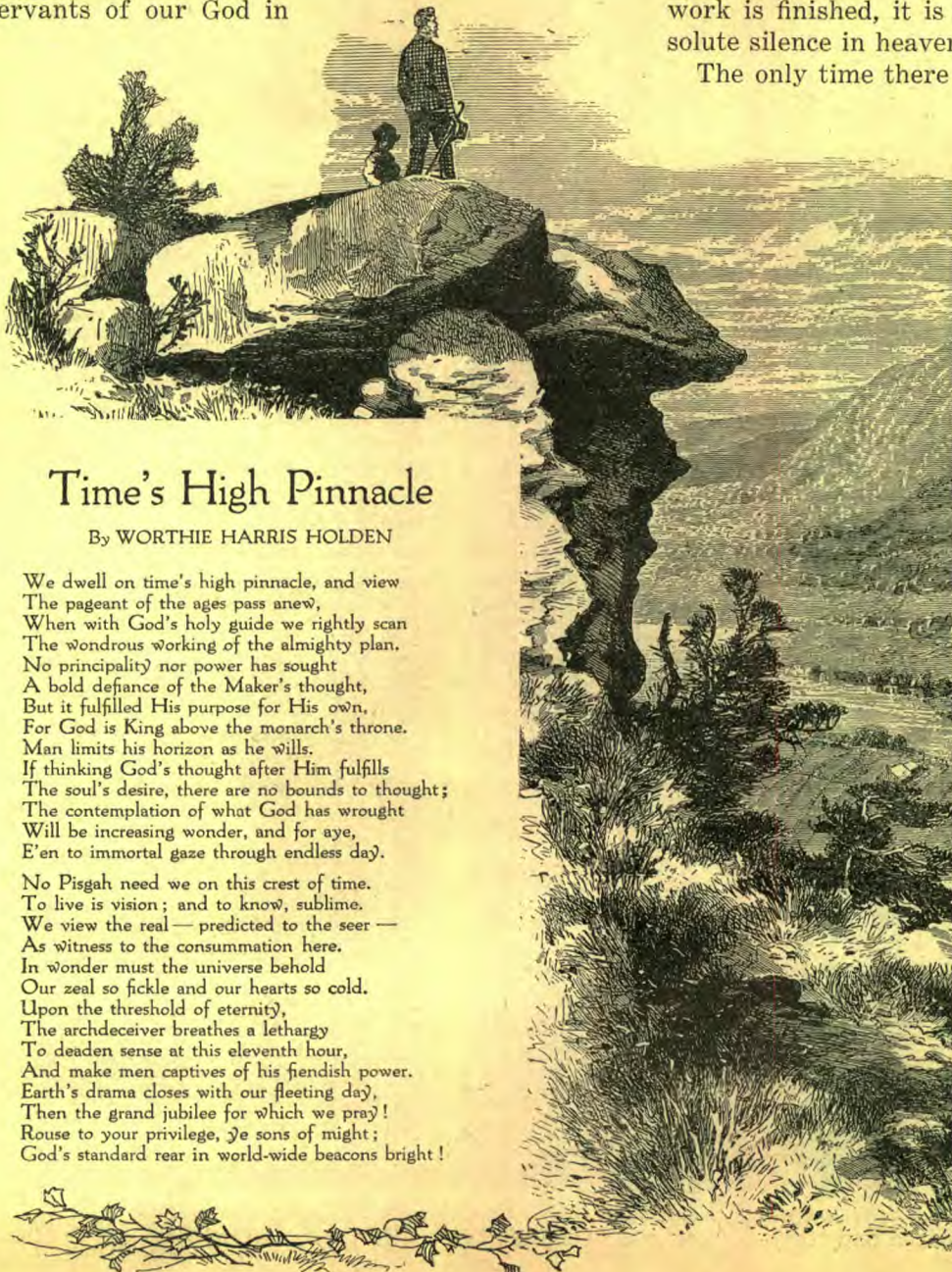
seal, when it is said that "there was silence in heaven about the space of half an hour." Rev. 8:1. The only period of silence that will ever be in heaven, will be when the work here brought to view is finished. There has never been a time in all the history of the past, since God created angels to worship around His shining throne, that there has been stillness there. Day and night, they have ever been crying, "Holy, holy, holy, Lord God almighty." And that will be their cry through all the eternity to come. But when this sealing work is finished, it is marked by a period of absolute silence in heaven.

The only time there can be silence in heaven is when the unnumbered millions of angels around the throne of God come with Jesus to gather the redeemed. Then there will be a period of silence in heaven. And we are drawing near to that great event. This is indeed a wonderful time.

You notice that the work here brought to view is the most important thing in the earth. Angels are represented as being commissioned to hold the winds of strife, to keep in check war and commotion, until a certain thing is finished, that the great whirlwinds of war and tempest and commotion might not be permitted to break forth until the seal of God has been placed in the foreheads of His people.

GOD HAS CHARGE

God has charge of His work down here. We find some going



Time's High Pinnacle

By WORTHIE HARRIS HOLDEN

We dwell on time's high pinnacle, and view
The pageant of the ages pass anew,
When with God's holy guide we rightly scan
The wondrous working of the almighty plan.
No principality nor power has sought
A bold defiance of the Maker's thought,
But it fulfilled His purpose for His own,
For God is King above the monarch's throne.
Man limits his horizon as he wills.
If thinking God's thought after Him fulfills
The soul's desire, there are no bounds to thought;
The contemplation of what God has wrought
Will be increasing wonder, and for aye,
E'en to immortal gaze through endless day.
No Pisgah need we on this crest of time.
To live is vision; and to know, sublime.
We view the real—predicted to the seer—
As witness to the consummation here.
In wonder must the universe behold
Our zeal so fickle and our hearts so cold.
Upon the threshold of eternity,
The archdeceiver breathes a lethargy
To deaden sense at this eleventh hour,
And make men captives of his fiendish power.
Earth's drama closes with our fleeting day,
Then the grand jubilee for which we pray!
Rouse to your privilege, ye sons of might;
God's standard rear in world-wide beacons bright!

around trying to undermine the foundations of God's work. They get in the dark themselves, and think everybody else is in the dark. They think they have a message, and they are trying to overthrow the work of God; and they do deceive some souls. Apostates always do. There is no doctrine so preposterous but somebody will believe it. But the work of God cannot be overthrown. Angels are commissioned to hold in check the great empires of the world, and keep them in subjection, until God's work is done. It is a great thing to be identified with such a movement.

IF WE MISS THAT SEAL

This sealing work is your hope and mine. If we miss that, we miss everything, all is lost. We may have accumulated money, we may have gone up the scale of fame and honor; but if we are found at last without the seal of God in our foreheads, everything is lost. Let us now settle this question forever. Come what will, whatever temptation, whatever trial, let us be determined to be found at last with the seal of God in our foreheads.

I call attention briefly to the reward that awaits those who are sealed. It is a wonderful reward. After speaking of the innumerable company, which no man can number, that will be redeemed from all nations, the prophet seems to see another company, standing as it were by themselves; and the question is asked, "What are these which are arrayed in white robes? and whence came they?"

The answer is, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They are a distinct company, and will be in His temple day and night. We are told in "Early Writings," that the only people who will be in the temple are the one hundred and forty-four thousand. What company is he looking at, then?—The one hundred and forty-four thousand, as those who are sealed. They will be a distinct company through all eternity.

THEY SING A NEW SONG

In the fourteenth chapter of Revelation, the sentence of death goes forth against God's people, and they are compelled to choose between the wrath of God and the wrath of men. If true to God, they suffer the wrath of the beast and his image; if untrue to God, they will suffer His wrath.

But God never forsakes His people in an extremity. The very next thing the revelator saw, was the Lamb on Mount Zion, and with Him one hundred and forty-four thousand, having their Father's name in their foreheads. Those, then, who were sealed with the seal of God, will have God's name in their foreheads, and stand with Christ on Mount Zion.

Dear friends, I want to stand there on Mount Zion. They sing a new song before the throne, and before the four beasts and the elders; and no man can learn that song but the one hundred and forty-four thousand who are redeemed from the earth. Through all the ages to come, they will sing a new song, a song that has never been sung in heaven, a song that angels have not sung, a song that the inhabitants of no unfallen world have ever sung. It will be the song of their deliverance and victory. A wonderful privilege it will be indeed, to sing this song—not for a day or a week, but for all ages to come.

SUNG ALL THROUGH THE UNIVERSE

And where will they sing it? "These are they which follow the Lamb whithersoever He goeth." Wherever Christ goes, through all eternity, visiting every world, visiting the unfallen planets, the one hundred and forty-

four thousand will go with Him. Do you not think it will take a long time to get around?

You look up into the heavens and see the stars. Go down into the southern hemisphere, where these stars are lost to sight, and others come to view. Turn the telescope, and there are suns that glimmer afar off. And when you are redeemed, sealed with the seal of God, you are to go with Christ wherever He goes, through all eternity, to sing that song of victory on every planet. It will pay to take that trip.

WHAT IT MEANS TO BE SEALED

I want to call special attention to what it means to us personally to be sealed. There is an experience that we must enter into, a practical experience, a personal consecration that is required.

There is no question but that the seal of God's law is the Sabbath; and this sealing message brings to view the Sabbath of God, and is restoring to His law the great seal of that perfect document.

But there is a personal experience that comes with the seal. What will it mean to me personally? What kind of personal experience must I have, in order to be sealed? That is the great question that faces us. That is what I wish to emphasize.

WHAT A SEAL INDICATES

A seal indicates several things. I will read two texts that will get the point before us: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1: 13.

Here we are told that the believer is sealed with the Spirit of God. That is, the Spirit is the instrument through which the work is done. There must be an instrument to put a seal on anything. The Holy Spirit will never seal sin—never.

Ephesus was a seaport, and merchants came there to buy timber. Every firm had a seal, or mark, and they marked the timber purchased; and when timber was found with that mark upon it, it belonged to that company.

The seal of God indicates that we belong to God. It indicates ownership. The Lord never can seal a person who is not surrendered to Him; because when He puts His seal on us, we belong to Him. We are His property, not our own. We are bought with a price; and God having purchased us and sealed us, we are His. We must recognize this in our lives. If I belong to the Lord, I have no right to do as I please. I must do what He wants me to do, for I belong to Him. And I belong to Him seven days in the week. I was once in Jamestown, New York, and the local paper stated that the "seven-day" Adventists were holding a meeting in the city. I thought a great deal of that. "Seven-day" Adventists—that is the kind we must be. We must recognize that the Lord owns us all the time, on the street, in the home, everywhere; and the Lord cannot put His seal on a man who is not thus surrendered. This means full consecration. It means giving up this world, and giving ourselves unreservedly, completely to God, casting ourselves into His hands forever. This is what it means to be sealed, and the Spirit of God cannot seal any others.

Another text, 2 Tim. 2: 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

Here is a seal: "The Lord knoweth them that are His." It is like a coin, one side of which says the Lord knows them that are His. That is ownership. The other side, "Let every one that nameth the name of

Christ depart from iniquity." That is holiness.

OWNERSHIP AND A CLEAN HEART

The seal of God carries with it two things—ownership, and a clean heart, or holiness to God. We do not want to be afraid to talk about holiness. God says that without holiness "no man shall see the Lord." And the seal of God means holiness, a clean heart, a departure from all iniquity. It is not merely giving up something. It comes down and digs up the keepsake sins, and we must surrender them all.

Here is a familiar prophecy: "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

"And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

"And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity." Ezek. 9: 2-5.

The sealing work is here brought to view. They are sealed in their foreheads. "Mark" and "seal" are synonyms. Who are sealed? Who will be marked and saved? That is the great question. This text tells us.

ARE WE READY?

We can come to a pretty good conclusion, I think, as to whether we are in a condition to be sealed or not. God does not say that He will seal those who profess to keep the Sabbath. He does not say, "I will seal those who are claiming to look for the Lord to come." He does not say, "I will seal those who are out laboring." He does not say, "I will seal those who pay tithe." He does not take any exterior thing. He says to the man with the inkhorn by his side, Put a seal on those who are sighing and mourning over sin.

You know what it is to sigh. You see people who have a terrible sorrow—some burden upon their hearts. You hear them sigh. You hear them moan. You see an expression on their faces that indicates they are carrying a tremendous sorrow.

The command is, Seal those who sigh and cry, who weep and moan, over their sins, over the abominations that are done in the land; not those who mix up with it, who are running after the follies of the earth, but those who sigh and cry and mourn and feel sad about these things.

WHAT IF THE SEALERS FILED IN?

I wonder how many of us are doing this. Suppose that just now, as we are sitting here, those six persons should file in, three up one aisle, and three up the other, and line up right here in front; and to the one dressed in white linen, with an inkhorn hanging by his side, we hear God speak, bidding him go through the congregation, and mark every person that is sighing and crying about sin. He would begin, perhaps, with me. It would be an anxious moment for each of us, to know whether he was going to mark us or not.

He would say to this brother and that, "I have come to settle your eternal destiny." He would come to the choir. It would not be a fine voice that would be of value then; it would be a clean heart.

What do you suppose we would all be thinking about? Is there anything we would have

(Continued on page 8)

The World Captured by Spiritism

Its Message to This Generation — The Demons and War — Asleep in a Crisis

By WALTER E. GILLIS

SPIRITUALISM is antagonism to God. The Word says, "Ye shall know the truth, and the truth shall make you free." But man, dominated by the "father" of lies, "the spirit that now worketh in the children of disobedience," retorts, "We . . . were never in bondage to any man: how sayest Thou, Ye shall be made free?" John 8: 32; Eph. 2: 2; John 8: 33.

Modern spiritualism is the ripening fruit of six thousand years of deception. Yea, more: modern spiritualism is "the working of Satan with *all power* and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 9, 10.

A MESSAGE THROUGH WONDERS

Spiritualism to-day has a message for all the earth. It is a message of perversion of truth. It is a message which makes man believe that "preparedness for war is the bulwark of peace," and destroys his faith in the Book that says, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 3.

The wonderful appeals to man. Mystery charms him. And so history is embellished with the life stories of alchemists and charlatans whose dealings in the occult have caused their fellows to regard them with awe and fear.

WHY NOT THE BIBLE MYSTERIES?

Why is it that the Bible, so full of mystery, so replete with the wonderful, has had comparatively a small following? What alchemist has raised the dead? What occult worker has healed the leprous? What spiritist has taken the sting from a heart, and left peace in its place? Yet all these, and more, come to us with the Bible. And to-day one of the marvels of the ages challenges the admiration of all nations; namely, the Bible to every man in his own native tongue.

Why is it so?—It is because men have been captivated by the words, instead of giving attention to the power. 1 Cor. 4: 19, 20. The worldly man has little relish for the power of an endless life received by faith, which transforms a profligate sinner into a humble commandment keeper. True humility has little charm for the one whose spiritual vision is eclipsed by mundane joys. And so we can but conclude that the forces of spiritism have rightly gauged the caliber of the present generation.

Asleep! "A form of godliness," without the power that regenerates the life, is what the world wants to-day. And that is what is has. The Scriptures, foreseeing this age, outlined

in detail its most prominent characteristics: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

Self-deceived! As the Saviour wept over perverse Jerusalem, so He weeps over the world to-day. "They willingly are ignorant." 2 Peter 3: 5.

LOVE IS THE LOADSTONE

Love is the loadstone by which God draws man to obedience. The counterfeiting spirits play on this cord, and induce men to believe that love without obedience is a true harmony; and so the world is filled with such sentiments as, "My country, right or wrong," and such conditions as arsenals, breweries, and drug manufactories leading the world's activities.

The Saviour's mission is to transform lives, and implant in the hearts of men the peace that results from harmony with God, the same peace that is seen in the harmonious action of the laws of the universe — no friction, all working together to form perfection. As the scripture says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

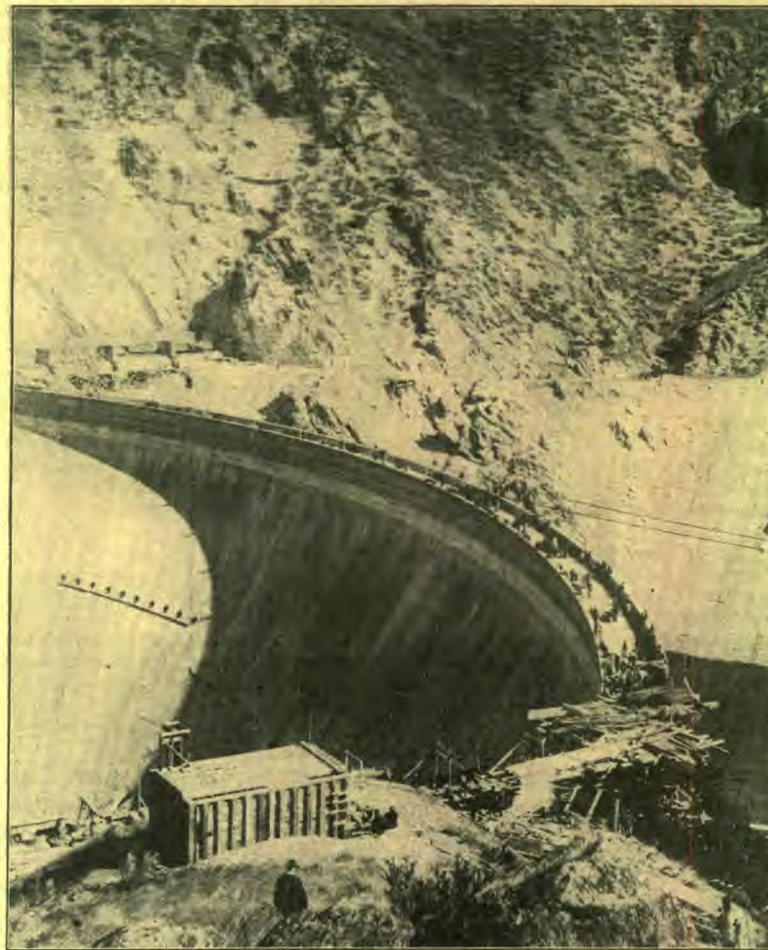
TO OVERTHROW GOD'S PURPOSE

To circumvent this purpose of God is the work of the fallen cherub and his impious crew. Spiritualism is at bottom the united effort of "the angels which kept not their first estate" (Jude 6) to thwart God by *destroying the earth and slaying the people*. Isa. 14: 16, 17.

We who are living to-day are witnessing the final development of the enemy's plans. That same spirit of whom the Saviour said, "He was a murderer from the beginning," is the archrebel

leading the van. It is of his final defeat that the prophet sings in rhapsody: "Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house [grave] of his prisoners?" Isa. 14: 15-17.

The present momentous war crisis well illustrates the whole history of the controversy. Looking back a little more than one year, we find that when the nations, with their rulers, were



Photograph by Underwood & Underwood

A VIEW OF THE FIVE-MILLION-DOLLAR DAM NEAR BOISE, IDAHO

This is the highest dam in the world. The waters conserved by this dam will irrigate a total of 243,000 acres, or quite an empire in itself. The dam is a solid concrete block, the estimated weight of which is over a million tons. It is 351 feet high, is 240 feet thick at the base, and tapers to a roadway sixteen feet wide at the top. The dam is 1,100 feet in length, and is built between two mountains that are one mile high. This great industrial achievement has cost less than one third of what it would take to build the most modern of the big battleships.

professedly and actually exerting themselves to the utmost to secure the permanency of peace, anxieties and alarms were all the more multiplied. No more contradictory condition ever existed. There were the rulers of the world, with their counselors, like a band of lovers strolling down the highway of time—a highway paved with the material, scientific, and mechanical triumphs of the golden age of human invention.

But lo, we examine the foundations only to find them mined to the deepest hell with lyddite shells and monster guns charged for the destruction of the race. Who could conceive of such a hellish project, or, having conceived, so maneuver the nations that a catastrophe monstrous as that now claiming the attention of mankind could be attained? Ah, the Scriptures reveal the fearful issue. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle." Rev. 16: 14.

THIS WAR NO ACCIDENT

This colossal folly to which nearly all the nations have been committed, is not the result of accident, but is the fruit of seed sown and cultivated. As the Saviour says: "While men slept, his enemy came and sowed tares. . . . The enemy that sowed them is the devil." Matt. 13: 25, 39.

And so it is. An anæsthesia of pleasure seeking and money getting has given to the world a feeling of security, while the spirits of devils have entered into the hearts of certain ones, who have been made to guide men's minds enthusiastically in the channels that must finally culminate in the utter breaking down of all moral restraint. Useful inventions have been prostituted to accomplish man's ruin. Scientific triumphs have been made to warp man's judgment, and prejudice him against the truth.

ASLEEP IN A CRISIS

As the disciples, on the mount of transfiguration and in the Garden of Gethsemane, were made to slumber away the precious moments when light and truth would have armed them for future conflict with error, so isms have been multiplied, and carnal pleasures intensified, until the moral equilibrium has become most unstable.

The message of the spirits to this generation is one of slumber, and then—the abyss. Even the church of Christ is on the enchanted ground, for we hear the message proclaimed: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem"—the beautiful wedding garments of Christ's righteousness.

The Saviour, looking forward to this time, saw the church as virgins sleeping, half of them utterly unprepared for the waking time. And what an awakening! It will be the day of exhausted patience, the day when the angel of mercy has finally winged her sorrowful way to the city of God, with the message that man has passed the boundary line, and retribution must be visited on him.

It is that time of which the prophet wrote:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1: 14-17.

Reader, make haste. The day of probation is surely closing. "Seek, and ye shall find; knock, and it shall be opened."



THE UNITED STATES NAVAL ADVISORY BOARD

Mr. Thomas A. Edison, standing in the center of the front row, with his hat on, is the chairman of the board. Secretary of the Navy Josephus Daniels, with a cane in his hand, is on one side of Mr. Edison; and Hudson Maxim, the great inventor of high explosives, is on the other side. This Advisory Board met in Washington, D. C., October 6, to discuss the best methods of defending the United States against foreign attack.

This group of men represents the most noted inventors and scientists of the nation. When the best energies of the brightest men are requisitioned to provide defense against warlike attack, it would hardly seem that we are in the presence of the much-talked-of millennium of peace. And yet this very thing, if we view it in connection with hundreds of other corroborating occurrences of the time, shows unmistakably that we are approaching the reign of the Prince of peace, to be ushered in at His second coming; and for those who are prepared, it will not merely be a millennium of peace, but it will be an eternity of indescribable peace, joy, and blessings.

False Notions About Meat

THE *Journal of the American Medical Association* is recognized as a leading authority on all questions in its line. The results of the latest research in the healing art are brought into its columns. Because of the standing of the *Journal*, the following paragraphs are of more than ordinary interest and importance:

"In common with other modern writers, Rubner contends that the conventional diet of the well-to-do is not even healthful; for, on account of false notions of the strengthening effect of meat, too much meat is used by young and old and by children, and this is harmful. But this meat diet is publicly sanctioned. It is found in all hotels. It has become international, and has supplanted almost everywhere the characteristic local culinary art. It has also been adopted in countries in which European culinary art was unknown. Long ago, the medical profession started an opposition to the exaggerated meat diet, even before the vegetarian propaganda was started. It was maintained that flour foods, vegetables, and fruit should be eaten in place of the overlarge quantities of meat.

"The situation created by the war, accordingly, is likely to enforce on a large, national

scale the experiment of a reduction in meat consumption and an increase in vegetarian directions which many physiologists have advocated. Schmidt has remarked that it will be interesting to observe whether the contentions of the former enthusiasts prove true—whether the incidence of obesity, gout, kidney disorders, arteriosclerosis, neurasthenia, constipation, and related disturbances becomes reduced as a consequence of the new standards of living.

"Several factors stand in the way of the successful introduction of the new dietary regimen. It is not easy to bring an intelligent appreciation of the situation to the attention of all classes of people in the countries involved. The lower strata in particular will object to the withdrawal of food privileges they had begun to enjoy. There may be danger of under-nutrition where really palatable food is not readily available.

LACK OF TRAINING THE CHIEF OBSTACLE

"The chief obstacle to the successful adjustment to the new standards is not in the nutritive inadequacy of the rations as such, but in large measure in the neglect of the art of cooking among the lower classes. It is far easier to prepare a service of meat or an egg dish than a really palatable course of vegetables. Boiled potatoes, sauerkraut, turnips, and fruits become far more monotonous than a repetition of cooked meat with bread and butter. Schmidt points out that few housewives understand the art of preparing a hundred and one acceptable concoctions involving the use of the cruder vegetables, nuts, and fruits. Indeed, he looks on the education of the housewife in the details of a vegetarian cookery as a great national need

in Germany to-day. Here in the United States . . . we may do well to read the lessons derived from the European situation. Practical dietetics has not attained the high regard and the consideration which it deserves among us. . . . We ought not to wait until an unexpected necessity drives our American homes to learn the uses of the kitchen, and to discover that it can often convert the coarsest products into table delicacies."

What to Behold

WHAT we see with the natural eyes helps in the formation of character. The vision is refined and the life uplifted by looking for the beautiful. A man who had been rushing across a field was accosted by an artist, who asked him if he saw the beautiful sunset.

"No," replied the man, "I was looking for a runaway hog." We shall see in this life that to which our attention is directed. The true, the pure, and the lovely are worth beholding. If for a moment the unsightly objects of life obscure the vision, it is our privilege to look above them, and with the eye of faith to see Him who is invisible.

ELIZA H. MORTON.

Ancient Schools of the Prophets

Their Institution and Courses of Study—How They Strengthened and Prospered the Nation—A Model for Success To-Day

By the late MRS. E. G. WHITE

WHEREVER in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households, the training appointed by Heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

SAMUEL ESTABLISHES SCHOOLS OF THE PROPHETS

To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense, the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets.

These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above. The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety.

In Samuel's day, there were two of these schools,—one at Ramah, the home of the prophet, and the other at Kirjathjearim. In later times, others were established.

WORKED TO SUSTAIN THEMSELVES

The pupils of these schools sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel, this was not thought strange or degrading. Indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many also of the teachers supported themselves by manual labor.

In both the school and the home, much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study.

CHIEF TOPICS OF STUDY

The chief subjects of study in these schools were the law of God, with the instruction

given to Moses, sacred history, sacred music, and poetry.

In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system,—the Lamb of God, that was to take away the sin of the world. A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song.

PROSPERITY RESULTED FROM THESE SCHOOLS

These schools proved to be one of the means most effective in promoting that righteousness which "exalteth a nation." Prov. 14: 34. In no small degree, they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.

Then Israel reached the height of her greatness. The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you." Deut. 11: 22-25.

THOSE WHO TRUST, WILL RECEIVE

But as a nation the children of Israel failed of receiving the benefits that God desired to give them. They did not appreciate His purpose or cooperate in its execution. But though individuals and peoples may thus separate themselves from Him, His purpose for those who trust Him is unchanged. "Whatsoever God doeth, it shall be forever." Eccl. 3: 14.

RECORDED FOR OUR INSTRUCTION

While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The Teacher is the same. God's character and His plan are the same. With Him "is no variableness, neither shadow of turning." James 1: 17.

The experiences of Israel were recorded for our instruction. "All these things hap-

pened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people.

The Wages of Sin

Will the Wicked Burn Eternally?—Is Such a Doctrine Reasonable or Just?

By L. D. SANTEE

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

In all nations, death is considered the greatest punishment. The word *thanatos*, here rendered "death," is defined, "extinction of life." This is the only literal meaning of the word as used by those who wrote and spoke in Greek. It has no other meaning when used to represent punishment.

Dr. Whedon says, "The Jewish synagogue taught the utter annihilation of the finally wicked."

The noted John A. Bengal says, "There are sacred truths which forbid us to insist on the eternity of 'hell torments' if we admit the Bible statement, that the wages of sin is death."

HORRIBLE AND UNREASONABLE

The horrible doctrine of eternal torment is abhorrent to reason. Here is one illustration: Suppose that I am going to visit a dear friend. We were boys together; and our love, true and tender, has stood the test of years. Circumstances drifted us apart, and for ten years we have not met. At last I arrange for a visit, to renew the old ties. Our joy is mutual over our proposed meeting. My heart thrills as I see the smoke of his cottage in the distance, for I know what a warm heart will welcome me over the threshold.

My friend is married, and a little girl nine years old gladdens their home. One day, I am sitting in the parlor, and the child is in the room, and she does something deserving of punishment. Her father, coming in soon, sees what has been done, and corrects the child reasonably.

As he goes out, she says to me: "Don't you feel sorry for me? Pa whipped me."

I answer, "No, my child; you ought not to have done wrong, and then you would not have been punished."

In this, I am loyal to my friend, and my sympathies are on the side of government.

The next day, the same thing happens again, and she asks me the same question. I say, "I am sorry that it was necessary to punish you, but your father did right."

In this, I am loyal to my friend, and my sympathies are still with the one who governs.

HIS CRUELTY BREEDS SENTIMENTS OF REBELLION

On the third day, the same offense is repeated. The father commences to punish his child; but instead of being governed by justice and mercy, the cruel whip continues



"To this end, Samuel gathered companies of young men who were pious, intelligent, and studious."

to fall. My feelings are changing, and I begin to have a sympathy for the criminal, and an indignation toward the one who is exercising cruelty.

By and by, I say to him, with some hesitation, "John, I think that you have whipped that child long enough." He answers back sharply, "You attend to your affairs, and don't dictate to me," and the whip still falls.

The friendship of years is forgotten, love is dead, and I am bitterly indignant, and just about to array myself as a rebel against his home government. I had been loyal, but his injustice made me rebellious.

THE ANGELS WOULD REBEL

Was I wrong? If God should visit on the sinner a living, agonizing punishment to all eternity, it would arouse just that feeling among the angels, and there would be another rebellion in heaven. God Himself does not want us to consider Him as a being of infinite cruelty. He protests against mankind's clothing Him with injustice.

Read Nahum 1:9: "What do ye imagine against the Lord?" His next words tell us what He wants us to believe: "He will make an utter end." Read further on: "They shall be devoured as stubble fully dry." The one who imagines differently, does a cruel wrong to Him who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Do you want the truth? Then listen to two scriptures that settle this question forever. One is Ezek. 18:4: "The soul that sinneth, it shall die." The other is our text: "The wages of sin is death."

One more statement voices the convictions of many thoughtful and scholarly men. Prof. C. M. Butler says, "Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death, and not eternal life in agony, a great cloud seems to have rolled away from the face of God, and I see Him as the loving Father of all His creatures."

president of the Synod of the Lutheran Church in the United States.

LAWS TO RECALL THE ERRING

"The deepest need of man's nature is his need of God. Unless he have the time to worship his Creator, life is not sustained and soothed by the unfaltering trust. . . . When the almighty God placed the obligation of labor upon us, He also commanded us that we observe one day in every seven for worship and rest. . . . Legislation on the part of the church did not begin until laxity and indifference showed themselves among Christians. It was then found necessary to make laws which would recall the erring ones to their duty. It was enforced by the councils and bulls of the pope. All through the Middle Ages, these were the civil-laws of the land. . . . The historic church of Christendom makes the observance of Sunday the day of all importance to her members."—John J. Burke, C. S. P., S. T. D., S. T. L., editor of the *Catholic World*.

It is well to note, from this last quoted high authority, that there never was any demand for Sunday laws because of man's physical needs. They were only found necessary when "laxity and indifference showed themselves among Christians." The laws were made to "recall the erring ones to their duty." Those same civil laws which are admitted to have been "legislation on the part of the church," and "enforced by the councils and bulls of the pope," tormented and tortured to death millions of as conscientious, liberty-loving men and women as this world ever knew, who believed their salvation was found in obeying the word of God, and not in following the "bulls of the pope." To establish again legislation to enable the church to "recall the erring ones to their duty," is to destroy liberty, and renew the persecution of the Dark Ages.

ALL SHOULD GO TO CHURCH

"All the children on the Lord's day should go to the church or Sunday school, absolutely. . . . Don't listen to those who viciously say there is no God. . . . He who destroys the Lord's day destroys the temple of God; and whosoever defiles the temple of God, him will God destroy."—The Rev. V. V. Alexandroff, Greek Catholic of San Francisco, California.

"There is no religion without worship, and there is no worship without the sabbath."—The Rev. Mr. Griffith.

NOT TO BLACK BOOTS ON SUNDAY

"The organization I represent drafted, presented, and secured the passage of the Sunday law which is a national law. . . . The function of Sunday laws is admirably represented by that statute. I know of two laborers, living one thousand miles from each other, who on that memorable Sunday evening appeared in church, the first one for the first time in seven years, and the other one for the first time in three years. . . . Regarding bootblacks, and these other people, in Quebec the law is not yet being rigidly enforced. . . . Now people should get their boots blacked on Saturday. . . . Suppose those bootblack stands were closed on Sunday. How many boys would get their liberty?—One thousand. The churches would go into ecstasy over the gathering in of those boys."—The Rev. William M. Rochester, secretary of the Lord's Day Alliance of Canada.

Observe that "the function of Sunday laws is admirably represented" when it gathers men into the church. The object of closing the bootblack stands in Quebec is that the church may have a chance to gather in the boys. What if, in the course of time, it shall be found that many men do not go to church, and the bootblacks take to the swimming pool and the fishpond, and thus "the function of Sunday laws" is not met? Then

Religious Sunday Laws Sought

A Mere Holiday Rest Not Enough—Church Attendance What Is Desired—Would Have Laws to Reclaim Erring

By W. MAYHEW HEALEY

WHEN the advocates of Sunday laws seek legislation to compel the observance of that day, they usually deny that they want to enforce anything of a religious character, but claim they are seeking to obtain a day of rest for man's general physical and civil needs, without any religious significance.

The following extracts from speeches and papers by men prominent in the movement to obtain world-wide Sunday laws, as presented at the International Lord's Day Congress in Oakland, California, July 27 to August 1, show clearly, notwithstanding the oft repeated denial, that the real object of Sunday laws is to build up and strengthen the religious character of Sunday rest.

WHAT THE DAY STANDS FOR

"Of course the Lord's day stands for worship and rest, the religious idealism of worship."—Right Rev. William F. Nichols, D. D.

"The very crime of the sabbath breaker is that he takes that day and uses it against the One who gave that gift. Sabbath breakers are, unconsciously to themselves, ingrates. When they break the sabbath, they

may well stop and inquire if they do not also break the infinite heart. . . . We have need of your presence, in order that in due season, upon the statute books of California, and inscribed upon the hearts of its citizens, you may help us to write that great principle of God almighty, 'Remember the Sabbath day, to keep it holy.'"—Right Rev. Edwin H. Hughes, D. D., bishop of the Methodist Episcopal Church.

SUNDAY FOR WORSHIP

"There is somewhere between these two extremes of a Puritan and a continental Sunday observer, to be found a Sunday which recognizes God by attending divine worship, and makes it a point to do it at least once on that day."—Judge Alton B. Parker, permanent chairman of the congress.

"It finds its necessity in the longing of man for religion. It is this culture of the religious, the spiritual, the inner life of man that is the highest benefit and efficacy of the sabbath. Nothing so expands the soul, and strengthens us for the supreme crisis, . . . as the setting apart of this day of worship."—J. B. Remensnyder, D. D., LL. D., ex-



THE ROYAL PALACE IN ATHENS, GREECE

Boston Photo News Co.

will it be found necessary to make another law to "recall the erring ones," and compel their attendance on "divine" worship?

BETTER TO HAVE PURITAN SABBATH

"The Christian sabbath cannot be divorced from Christianity. They stand or fall together. . . . California has a weak form of one-day-rest-in-seven law, which doubtless could be strengthened. One day's rest in seven does not and cannot take the place of Sunday laws. . . . Children must be taught the sanctity of the sabbath. . . . It would be better for us to have the Puritan sabbath to-day for the home, the church, the state, the country, and God, than the spineless, lame-backed Sunday we have in most of our states. We need to go on and defend it through our congress and cooperating bodies.

"Judge Parker raised the question in executive committee yesterday, and said, 'What shall we do after this congress is over?' I urge that we do this: ask and appeal to our Christian churches and every Christian citizen and every good citizen of the country to back, reënforce, and move with all our splendid Lord's day and sabbath organizations, to the end that one day we shall write upon the federal statutes a law similar to that of Idaho. When every state shall have her strong Sunday law, and one-day-rest-in-seven law to supplement it, then we shall not only be a Christian nation in name but in fact."—The Rev. H. L. Bowlby, secretary Lord's Day Alliance of the United States.

"Remember that thou keep holy the Lord's day. Is it not possible to refrain from work on Sunday, and still do nothing to make the day holy? Therefore it is evident that something positive must be done to fulfill this command. . . . A man must do something on that day which has a direct reference to God."—The Rev. Edward F. Brophy, chaplain United States army, Fort Baker, California.

THE GREAT QUESTION IS A RELIGIOUS DAY

"We are facing the great question in this congress only as we see it as a religious day. Primarily and essentially it is a religious day. All these social benefits are incidental."—Henry Collin Minton, D. D., LL. D., president of the National Reform Association.

"I do not fear the continental Sunday if it has that religious spirit through it all."—William H. Van Allen, S. T. D., Roman Catholic priest, Boston, Massachusetts.

WOULD MAKE THE GOVERNMENT RELIGIOUS

"What we need to-day is the exaltation of the Lord Jesus Christ in the civil sphere, and in that we find the foundation for everything in the way of reform that we seek to bring to the nation. . . . I would say the sabbath shall be sanctified by rest on that day from all labor or pleasure, such as is engaged in on other days of the week, a holy day, given to the worship of almighty God. So I would be in favor of putting into our literature and our platform addresses, whenever we speak of this day, the sabbath of God, and let the world have it for its day of worship. All opposition to the sabbath law that I have met, and I am sure that you have met, is based upon the secular theory of government, upon the idea that the state has nothing to do with religion, or religion with the state. . . . The only hope of meeting them is for the friends of the sabbath to stand by the Christian idea of government."—The Rev. Dr. James S. McGraw, Los Angeles, California.

When Dr. McGraw emphatically declared that the only hope for the success of Sunday laws was in making the government religious and not secular, his words were greeted with loud applause from the delegates.

OPPOSED TO THE SUNDAY PAPER

"Thousands of fathers who otherwise would go to church, get so under the influence of the Sunday newspaper that they do not attend. If they do go to church, they have filled their minds with the paper instead of filling their hearts with the thoughts of prayer, and the sermon does them very little good. The country needs to be delivered from the secular press on the Lord's day."—The Rev. J. B. Davison.

These words open up the true character and spirit of this movement, and point a few steps farther along the way to the Inquisition. They demand that the Sunday newspaper be suppressed, not because the workmen need rest—of course not. Any one knows that workmen do not need a law for rest on Sunday any more than they need one for rest on Monday, or any other day. But the Sunday paper keeps people away from church; and if they do attend after reading the paper, their hearts are not filled with "thoughts of prayer."

Religion is of the heart. Therefore, when the church and the state take the contract to legislate people into heaven, it devolves upon them to see that the heart is right. When it becomes evident, through listless attention to the sermon, or by other acts, that one's heart is not right, the cause must be removed, and something must be done to lead the "erring one" to repentance. In the days of the Inquisition, such persons were hanged up by the thumbs, their finger nails pulled out, and they were otherwise tortured, to compel confession of their sinful hearts. Will these modern censors of salvation, self appointed to control other men's thoughts, be able to improve upon those old inquisitorial methods?

THEY CALL FOR A STATE RELIGION

"Where there is a state religion, that day will be recognized by law on religious grounds. Where there is no state religion, the reason for Sunday laws must be based on economic grounds."—Judge Ralph E. Prime, Yonkers, New York, in a paper read by the Rev. Alexander Jackson.

This shows the deceptive character of the movement. It proposes to get the law on religious grounds when that can be done; and when that cannot be accomplished, then obtain it on "economic grounds," denying its religious significance.

A GO-TO-CHURCH SUNDAY

"Let us have a go-to-church Sunday, not once a year, but once a week. . . . The civil

sabbath would not have been instituted if there had not been a religious sabbath."—The Rev. George B. Werner, ex-president of the Lutheran Synod of New York and New Jersey.

This admits the fact that the Sabbath has no other basis than that of religion; and all human laws for its enforcement must be in support of a religious institution.

The Length of Creation Days

Were They Ordinary Days of Twenty-Four Hours Each? Or Were They Millions of Years in Duration?

By EUGENE LELAND

IT is quite popular, for various reasons, to consider the seven days of creation week as long, indefinite periods, perhaps millions of years in duration, instead of literal days of twenty-four hours each. This opinion is said to be the scientific one,—the one that is published in some of our public school text books for the school children to learn. It is the opinion held by many modern theologians also, and taught by them to the "children of larger growth." It would not do for a minister of the gospel to risk his reputation as a scholar and a scientist in these days of "evolution," "new thought," and a few other things, by teaching so "unscientific" a truth as that the word "day" of the first chapter of Genesis signifies a period of twenty-four hours.

THE MANIFEST MEANING

To be sure, that is so manifestly the meaning of the word in that chapter, that no one but a "scientist" would ever think of giving it any other meaning; and as scientists have accomplished some wonderful transformations, theologians have decided that they were able to transform the meaning of the word "day" from that of a period of twenty-four hours, as everybody hitherto has understood its meaning to be, to that of a period of a million years, more or less, according to the fancy of the scientist.

We have no desire nor disposition to ridicule this opinion, though the argument upon which the opinion is founded, does not appear to have much weight. There are several simple facts, besides some statements of Scripture, which stand in the way of our subscribing to this opinion. Let us notice a few.

The period of time which the first chapter of Genesis calls a "day" is said to be made up of two parts of about equal average length,



VIEW OF SALONIKI, GREECE'S PORT ON THE AEGEAN SEA

This port will doubtless be one of the great storm centers of the European war if the Balkan States continue to be drawn more and more into the conflict.

—a light part, also called "day," and a dark part, called "night." This division of time into day and night was made by the Creator Himself during the first three days of time. Verses 4, 5. But after the fourth day, this division of time was effected by the sun, which was created on that day. Verses 14-19.

WAS ADAM'S FIRST NIGHT A MILLION YEARS?

Now, as Adam was created on the sixth day, he must have lived all through the night following; and that being about equal in length to the day, which, we are told, was millions of years in duration, he must have longed—earnestly longed—for the morning of his first full day to dawn. Though he retired to rest on the evening of the sixth day in the full strength of youthful vigor, like Rip Van Winkle, he arose on the morning of the seventh day, a gray-haired, toothless old man, bent with the weight of a million years.

And that is science! But the Bible says that "all the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5:5. Or are we to understand that these "days" which Adam lived are also long, indefinite periods of duration, like the "days" of creation week? We can see no "scientific" reason why they should be considered differently.

We are told that the seven days of creation week were not literal twenty-four-hour days, because the sun was not created until the fourth day. "How," it is asked, "could the days have been divided before the sun was created?"

TIME DIVIDED WITHOUT THE SUN

Sure enough! That is a most serious objection to the mind of a "scientist." But we who are not "scientists," wonder if the Creator would have found any more difficulty in dividing the time, before the creation of the sun, into periods of twenty-four hours each, than He would have found in dividing it into periods of millions of years.

And then, again, we wonder how it was that the grass, the herbs, and the trees, which were created on the third day, could exist through all those millions of years without sunlight, any more than time could be divided into periods of twenty-four hours each without the sun. And how did vegetation survive all through the darkness of the millions of years of night that lay between the third and the fourth day of creation week?

The answer to the first question comes quickly: "Light was created before the sun; and by means of this light, vegetation was kept alive until the sun was created."

Very true; but is it not equally true that the division of time into day and night was made before the sun was created? Read the passage: "And God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day." Gen. 1:4, 5.

Now, in all candor, what sense or significance is there in speaking of dividing a million-year period into night and day, evening and morning? Was it one long night succeeded by one long day, that constituted the first and each succeeding day of creation week? If so, what is meant by the word "night"? Or was time measured, during all those million-year periods, by literally recurring periods of twenty-four hours each? If not, when did the twenty-four-hour division of time begin?

It is better to take the simple, straightforward statement of the record, and believe it. In taking this position in the past, the writer has been publicly dubbed an ignoramus. But in reply to this argument(?), we may say that neither skill, courage, education, nor refinement is required to call one an ignoramus.

The Great Sealing Message

(Continued from page 2)

different from what it is now? As he would come to the seat where you are sitting, is there anything you would like to change? There would not be much time to change. He would dip his brush, and mark those who were ready.

THE SEALING ANGEL KNOWS

I have an idea there would be the greatest prayer meeting that has ever been held in this church. We would not be thinking about the brethren, how they do; but we would be thinking more about how we have dealt with the brethren. We would not be glad we had been to some questionable place, and slipped in without letting anybody see us. No; that one with the inkhorn would know where we had been. He would know all about us. He does know.

It would not be a question, then, of how great sinners we were, but a question of whether we were sinners at all or not.

WHO WOULD BE PASSED?

Take the church members, the half-hearted, half converted, the critic, faultfinding class. Oh, such would never be marked! The angel would pass them by, and he would never return to give them another chance. No; he would pass on forever. Oh, what a solemn time it would be, would it not? It would be an awful hour. It would not matter then whether I were dressed in the latest fashion or not. The neglect of prayer and Bible study is what would worry us. If we had been robbing God in tithe, how we would wish that we had not done so! If we had a chance then, we would give the money to the treasurer. Do you suppose the man with the inkhorn ever marks a tithe robber for heaven? Ah, no! He would know whether we were hanging onto sin or not. He would know whether we had a clean life or not, whether we were doing things to disgrace ourselves and the church of God, wouldn't he? He would know all about it.

THIS WORK IS IN PROGRESS

You know, and so do I, that this work is now going on. While we cannot see the angel, we know that this work is going forward in the heavenly sanctuary. I tell you, it is time to get right with God.

We can deceive one another, but we cannot deceive the angel. He will find the things in the heart; and if there is sin there, we should expel it before sunrise.

There are some things more important than going to bed and going to sleep. Some of us ought not to do any sleeping until we have things cleaned up. There are people coming into the church who are not really converted.

"DOTH NOT COMMIT SIN"

There is a text I have been impressed with of late—1 John 3:9: "Whosoever is born of God doth not commit sin." Does a man who is born of God commit sin? The text says No.

That is a good thing by which to test ourselves, to see whether we have the new birth or not. Perhaps we give up some sins, and yet cling to others—do not quite pay our grocery bill, or coal bill, or tell the exact truth. "Whosoever is born of God doth not commit sin." That is in the Bible. That is just as plain as that the seventh day is the Sabbath, is it not? And if a man is going on as a slave to sin, whether it is his temper or anything else, there is something the matter with his spiritual birth. Whether we are preaching, or what we are doing, makes no difference. That is not the question. The point is, "Whosoever is born of God doth not commit sin." And here are some similar statements:

"Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:6.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

"Whosoever is born of God sinneth not." Here is a man born of God. What does he do?—Why, he stops sinning. The thing that God reveals as wrong, he quits, and he never consents to that thing again, for he is born of God.

NEED TO BE BORN AGAIN

Many of us need to be born again. There is no use of disguising the fact. We have never had a new birth. We have never had the heavenly breath of the Holy Spirit. And when the angel comes to place his mark on us, he will know the truth. A converted person "cannot sin, because he is born of God." 1 John 3:9. That is what God says. "He cannot sin."

COULD NOT, YET HE DID

How is this? You remember the parable of a man who went late to a friend to get some bread. The friend said, "I cannot rise." Luke 11:7. But he did. He cannot, and yet he can. If I should go to a brother and say, "I have the combination here to a safe, and at twelve o'clock to-night you come with me and we will help ourselves," he would say, "I cannot go." "Why?"—"Because I am born of God."

That is the way it is with every other sin. Whether it is bad temper, or some unclean habit, or envy, or a grudge in the heart, we cannot cherish it, because we are born of God. May God help us all to be born again.

The searching Judgment work is going on, and for us to deceive ourselves is folly. We want to be ready and be sealed. Suppose I have given up my home. Suppose I have given large sums to the cause of God, yet down in my heart I have been carrying around some sin. That is the sin that is going to condemn me. Possibly I did not love everybody—went around with hatred in my heart; or I criticized my brethren. Then I will be lost as surely as the Bible is true.

NO SALVATION AFTER THAT

There is no salvation after the angel has passed us with that inkhorn. I will be missed if I am cherishing known sin.

There ought to be a great sighing and crying about sin. Some in our families are unsaved. What we are doing about it? There are parents whose children are unsaved. I know that many of them carry a burden, but many times we do not carry the burden we ought.

There is another text I like to put with this always. It is an experience of Paul. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:26, 27.

LEST I BE A CASTAWAY

Paul says, "I keep under my body," "bring it into subjection." Why?—"Lest . . . when I have preached to others, I myself should be a castaway." That would be a sad thing. I try to think about how it would be. Suppose that I should bring a hundred or ten thousand persons to Christ, and then I should be lost. These souls in the new earth would say, "Where is Thompson?"—He is lost. That would be a terrible thing.

I thought of Captain Smith, who went down on the Titanic. He was the captain on the Olympic when I last crossed. The old veteran had crossed many times, and safely landed thousands of passengers, and then he went down. It is the same with a

A WORD TO OUR READERS

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often cannot be furnished.

SCRIPTURE QUOTATIONS

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

Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post office, under Act of Congress of March 3, 1879.)

A. O. TAIT, EDITOR

L. A. REED, ASSOCIATE

EDITORIAL CONTRIBUTORS

A. G. DANIELLS
M. C. WILCOX
I. H. EVANS
J. E. FULTON

W. A. SPICER
G. B. THOMPSON
E. E. ANDROSS
H. R. SALISBURY

W. T. KNOX
R. C. PORTER
J. O. CORLISS
W. T. BARTLETT

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, California.

SUBSCRIPTION RATES

Three months\$0.50
Six months90
One year (50 numbers) 1.75
With "Questions and Answers" 2.00
With Bible Atlas (maps only) 2.25
With Bible Atlas (maps and text) 2.50
With Bible Dictionary 2.50

1. One new yearly subscription and one renewal, or two new, sent at one time, \$3.00.
2. Two new yearly subscriptions and one renewal, or three new, sent at one time, \$4.00.
3. Three new yearly subscriptions and one renewal, or four new, sent at one time, \$5.00.
Two or more copies to one person, six months, each \$0.60.
Two or more copies to separate addresses, six months, each \$0.65.
Weekly and Monthly SIGNS one year, \$2.25.

JAMES COCHRAN, Circulation Manager.

CHRISTIAN SCIENCE TESTED

The Mother and the Baby Both Knew There Was Pain—The Bible Speaks Clearly Enough on the Subject

LINCOLN once said, "You can fool all the people some of the time, and some of the people all the time; but you can't fool all the people all the time." One is forcibly reminded of this terse and truthful statement when confronted by the bald and groundless claims of the unscientific cult known as Christian Science.

THE ILLUSION OF PAIN

During a recent visit to Manila, a well informed hospital nurse related to me the following interesting statement of her experience while attending an obstetrical case in a Christian Science family. The case proved to be very serious, the use of instruments being required by the physician in charge.

The patient was also attended by a Christian Scientist, who sought to conduct her through her ordeal upon strictly Christian Science principles. She constantly reminded the patient that there was no pain, that what seemed to be pain was only a mental illusion. The dutiful patient made no response, except that she cried out now and then in the same way that others do under severe pain.

Some months later, the babe was suffering of a severe attack of colic; and while the nurse was busy with the case, the mother began to soothe the youthful patient by administering the usual Christian Science instruction. She said: "My little darling, there is no such thing as pain. It is only a mental illusion. But you can bet your life that your mother had pain all right at the time of your birth."

THE BABE TOO INNOCENT, THE MOTHER TOO HONEST FOR SUCH A SCIENCE

That babe with colic was too innocent, and that mother was too honest, to suppress the truth in support of a fraudulent theory. She could no longer be fooled upon the question of the Christian Science doctrine, "There is no such thing as pain."

And that doctrine is diametrically opposed to the plain teaching of the Bible, which says: "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O Lord." Isa. 26: 17. "We have been in pain." Verse 18.

WHEN PAIN WILL BE GONE FOREVER

Not until our feet are securely planted within the pearly gates of the gold-paved city, the New Jerusalem, does the Bible warrant the assertion that there is no pain. Its statement is:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven. . . . And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 1-4.

WHEN GOD WILL AGAIN WALK AND TALK WITH MEN

It is not until the former things have passed away, and the Paradise from which man was removed at the time of the entrance of sin is restored, and God again walks and talks

with man as in Eden of old, that there will be no more pain. From that time, no more heartaches will be felt, no tears will flow, and there shall be no more death.

Until then, how stupid in the eyes of God must appear the teacher of His holy word, who teaches that there is no such thing as pain!

Christianity has lived to see the dismantling of many frauds, which have been announced to the world in the name of Christ; and the antichristian and unscientific teaching of Christian Science should soon share their fate. R. C. P.

TORPIDITY

THE patent medicine vender has little difficulty in convincing many people that they have torpid livers, and that his liver medicine is a specific sure to cure. Many thousands do suffer of torpidity of the liver, and from this condition many ills result.

The Bible speaks of torpid senses — dull eyes and ears. We are living in an age of torpidity. Wrong methods of eating and drinking and living have brought on our physical torpidity. And the body has its relation to the soul. Wrong spiritual habits have resulted in torpidity of the senses — dull, lethargic hearts. Many have "eyes, but they see not; ears, and they hear not."

We see and appreciate too much the glittering tinsel of this world, but fail to esteem "the things of the kingdom," which "come not by observation." Our ears are open to the din and music of this world, and its thunder of applause, but are often untrained to hear "the still small voice."

J. E. F.

A TYRANNICAL DECEIVER

SIN is a tyrant, an awful deceiver. It haunts us on every side. We are born in sin, and "shapen in iniquity." It is like a siren that clings to us, and then plunges with us into the lake of destruction. Unless delivered from its awful power, we will be destroyed by it at last.

Judas is an example. He was once an innocent babe in his mother's arms. He played in the streets like other boys. Life had as bright a rainbow of promise for him as for others. But sin ruined him. He hugged it to his bosom, and refused to break with it. Though under the instruction of the great Teacher Himself, he kept the wicked thing in his heart. He wore a mask, and became the traitor, the betrayer of the Son of God.

But there has been a Deliverer raised up. There is a fountain opened in the house of David in which we may wash and be clean. There is One who can bind the enemy, and deliver us from his deceptions. By faith we are victors, and become righteous in Him.

G. B. T.

THE majority may have the power to oppress and override the minority, but it has no right to exercise such despotism. Strong governments that are also just are careful to protect the minority. When the lone individual is not protected in his rights, the government is on the road to the tyranny that begets decay.

life-saving crew, going out to save others, and then themselves finally perishing. We see firemen scale ladders, rescue souls from a fire, and then themselves perish. But the saddest thing will be for a minister to preach to others, and then be lost, to be himself a castaway.

The word from which "castaway" is here derived is the Greek word *adokimos*. That is the word the ancient Greeks used in speaking of the testing of things. That which stood the test was *dokimos*. If it did not stand the test, it was *adokimos*.

APOSTASY NOT THE GREATEST DANGER

The danger is not that we will apostatize. No; the great danger is that we will not be genuine, that we will only *look* like a true coin. Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

IT IS "ADOKIMOS"

In the bank of England, there is a machine for testing coins. They pass over this machine. If a coin is good, it passes all right. But if it is a little light — there is not enough gold in it — or there is a flaw in it, it is *adokimos*. It appears to be good, but it does not weigh enough, or something is wrong in the making, and it is cast away.

Imagine a man passing through the quiet testing machine. He has hatred and revenge in his heart. *Adokimos*. Here comes another. He comes over the machine with lust, depravity, in his soul. He covered it up, but it was there. *Adokimos*. Here comes still another. He has been preaching, or is elder of the church, but he has been robbing the Lord. *Adokimos*. Here comes yet another man. He has a bad temper. He has been crabbed and crusty and snappy around home. He comes over the machine. *Adokimos*. If something that God has shown to be wrong in a person's life is not given up, he is *adokimos*.

POSITION WILL NOT SAVE US

It does not make any difference whether he is elder of the church, president of the conference, or secretary of the division, or anybody else. The question will be whether or not he was genuine. No hypocrisy will stand the test.

This is the great question. Are we what we profess? We look better than we are, I fear. Some counterfeits are so nearly perfect you cannot tell them from the genuine. But the tester in the bank of England can pick out every one of them. So the great tester that God has, will discern the very thoughts and intents of the heart. God knows "every secret thing, whether it be good, or whether it be evil," down to the unclean thoughts, the impure habits, the selfishness, the pride, the hatred, and idle words.

Imagine the joker, the man who has been a first-class story-teller. He remembers all the latest stories, and light, chaffy talk. He is tested, too. What will become of him? I made up my mind, some time ago, that all this would have to go out of Thompson's life, or I would have to quit preaching. The same is true of you if you are saved.

JESTING AND JOKING

Going around jesting and joking in the presence of the Judgment! This is awful. I was reading, the other day, about a man who went to a meeting with his son, and heard a solemn sermon on the Judgment. Going home, he said, "My boy, remember that sermon." The boy went upstairs, and he did remember it. He was lying there, thinking, when he heard his father laughing downstairs. He said, "Father does not believe it," and he threw it off his mind, and grew up an infidel. Think of this. Some of our laughs and jokes will lead us and others to ruin.

We must have the heart right to be saved. A form of godliness will never accomplish it. A man has no real hope while he clings to known sin. If God reveals a sin, we cannot have a hope until we give it up. But we can give it up now. I am glad we can.

GRATEFUL FOR THE CLEANSING POWER

I am glad for the blood of Jesus Christ that cleanses us from all sin. I am glad for a Redeemer who is still in the sanctuary, and who declares He ever lives to intercede for us. More than once, when He was on earth, He prayed all night; and He prays for us still. I am glad we have a Redeemer like that, interceding for those who are lost — interceding for you and me.

We are near the close of the world's history. Only a little while longer, and it will end; and I personally feel that I shall be glad of it. There is not much here for a man to tie to. Things look wonderfully uncertain. I am glad there is something a man can anchor to; that there is something he can lay hold of by faith; that there is a real substance. Christ will stay with us.

Christ died for us. He will give us salvation. But we will have to give Him our sins. We will have to quit the things that are wrong. I am glad there is power enough in Jesus Christ to give a man victory over sin. If there is not, then there is no hope. He "spoiled principalities and powers," making "a show of them openly, triumphing over them." We have a Captain who conquered.

Going Beyond Pardon

*Steps by Which the Unpardonable Sin Is Committed
Special Cases as Illustrations*

By A. S. BOOTH

"KEEP back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19: 13.

The foregoing text is remarkable from the standpoint that it has to do with the perfect life, the presumptuous sins, and the great transgression, or unpardonable sin.

God has set before the human family the perfect life. The law of God is a perfect standard, and Jesus is a perfect example of commandment keeping. We are admonished to keep the commandments of the Lord, and follow in the footsteps of the Master. In order that we may live the perfect life, all power in heaven and earth is pledged to us. It is as easy for the Lord to give power to gain victory over all sins, as over one. The same faith that brings the assurance that our sins are forgiven, should grasp the power of God to overcome sin.

PROVISIONS OF MERCY

The Lord has also made provision that, if we fail to live the perfect life, mercy will be extended to us. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. The great mistake is made when we take this provision, which the Lord has so graciously offered to us, as a license to sin. Known sin is the sin that prevents our prayers from being heard. When we willfully disobey the commandments of the Lord, and refuse to walk in His ways, we are doing very presumptuously. The presumptuous sin is a step toward the unpardonable act.

The Christian should be so educated that just as soon as he sees he is doing wrong, committing sin, he will confess at once, and turn from the evil thing. We should not permit the sun to go down on our sins. In other words, the going down of the sun closes the day, and we should not let a day pass into eternity without being right with the Lord.

MAY GO NEVER TO RETURN

The Holy Spirit will not always plead with the hearts of men. There is such a thing as resisting the Spirit to such a degree that it will be driven away, and not return. Those who do so, have committed the great transgression, or the unpardonable sin. If we are careful relative to the presumptuous sins, we need not worry about the unpardonable sin; for the presumptuous sins are those that grieve the good Spirit of God, and cause us eventually to go too far. Then the Lord will withdraw His Spirit entirely from us.

As David prayed, "Keep back Thy servant also from presumptuous sins: . . . then shall I be upright, and I shall be innocent from the great transgression," so ought we to pray. Make thorough work of the confession of sin. To do otherwise is presumptuous.

SAUL TOOK THE FATAL STEP

Saul committed the unpardonable sin. His mistake especially was in being partial in the keeping of the commandments of the Lord. God told him to destroy his enemies, the Amalekites, utterly. Saul performed some of the commandment, but spared the best of the sheep and cattle, and also Agag, the king.

That which he refused to do, robbed him of all the blessing. He was willing to do some of the commandments of God, but not all. We are told in the Bible, that if we break one of the commandments, we are guilty of all. James 2: 10. It is much easier to keep all of God's law, by His help and the blessing of heaven, than to attempt to keep part in our own strength. And what incentive is there to go part of the way, and stop short enough to lose the blessing, as did poor Saul?

CAIN'S SIN WAS UNPARDONABLE

Cain, too, committed the unpardonable sin. He brought a substitute offering. There was no blood in his offering. He brought a perverted ordinance, of the fruit of the ground. Without the shedding of blood, there is no remission of sin. Cain went so far in his rebellion and presumptuousness, that the Lord pronounced the curse upon him, and there was no remedy for him. We should be careful to observe the ordinances of the Lord. The ordinance of humility, the Lord's Supper, and baptism should be faithfully carried out by the church of God, lest we be found to pervert that which is holy in God's sight.

JUDAS YIELDED TO MONEY

Judas also committed the great transgression of going beyond the forbearance of God. The love of money caused him to make the great mistake of selling his Lord. The Master knew the weakness of Judas, and labored many times for him. The critical time came at the last supper. Said the Lord, "That thou doest, do quickly," or, in other words: "Judas, if you are going to yield your heart to the Lord, do so quickly. The Holy Spirit is pleading with you for the last time. It is your last chance. Repent before it is too late." Judas passed the opportunity, by, and lost all.

The name of Judas comes to us branded with infamy. When he sold his Lord for a few pieces of silver, he sold his soul, and all hope of eternal life. The sin of selling the Lord for the pleasures and riches of the world is the mistake of all mistakes.

The special sins that led Saul, Cain, and Judas to commit the unpardonable sin were, being partial in the keeping of the commandments of God, bringing a substitute offering, and the love of money. May God keep us from these mistakes.

QUESTION CORNER

CONDUCTED BY MILTON C. WILCOX, MOUNTAIN VIEW, 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 cannot 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 inclose stamp, not stamped envelope, unless answer is desired by letter alone.

191—THE SEVENTH-DAY SABBATH

Can you explain why Seventh-day Adventists take Saturday for the Sabbath, instead of Sunday? What proof have you that the day Seventh-day Adventists take for their Sabbath is the same specified day designed by the Lord in Exodus 20? H. M.

First, Seventh-day Adventists do not take Saturday for the Sabbath, because Saturday and Sabbath are not identical. Saturday begins at midnight, and closes at midnight. The Sabbath begins at sunset of Friday, and closes with sunset of Saturday. Seventh-day Adventists do not take any day for their Sabbath, but for the Lord's Sabbath; and they take the seventh day because the Lord specifically commanded it. They know that to be the seventh day, for these reasons:

(a) It is not reasonable to believe that the Lord would set apart a Sabbath, and then hide from His people the knowledge of the day. In other words, He is not so unjust as to ask them to observe a day, and then leave them without the means of knowing whether they are observing the right day or not. Consequently, He set apart the day in Eden. From that to Exodus, according to the original Bible chronology, is about twenty-five hundred years.

The Sabbath may have been lost to God's people during this time, although we do not believe that it was. But we will admit that it may have been. God's people may have become confused concerning the day. But when the Lord called them out of Egypt, He did not leave that day to their own guesswork or conjecture. He revealed to them that day by the threefold weekly miracle of the fall of the manna for forty years. See the sixteenth chapter of Exodus. The manna fell six days in the week. A double portion fell on the sixth day, and none fell on the seventh day. That which fell on the sixth day would keep over the Sabbath. That which fell on another day would not keep over until the next day, but bred worms, and became corrupt. Thus God wrought this threefold miracle every week. If any went out to gather manna on the Sabbath, they found none. If they tried to keep it over from one day to another, it spoiled. If they kept it over, according to God's commandment, from the sixth day to the seventh day, it was fresh. For forty years, God marked the seventh day. Man could not at that time make any mistake concerning it.

(b) From that time to our Lord's first advent is a period of about fifteen hundred years. When Jesus came, He kept the Sabbath. He found the people keeping the Sabbath; and it is said of His own disciples that when Jesus died, they kept "the Sabbath day according to the commandment." See Luke 23: 56.

The commandment teaches the seventh day. It declares the seventh day to be "the Sabbath of the Lord thy God." If the disciples in the time of Jesus kept the Sabbath "according to the commandment," they kept the day according to the threefold miracle of the manna for forty years. So whether man knew the correct day or not, Jesus, the Lord of the Sabbath, did know. He observed the day, and He left His disciples observing it.

(c) From that time on to this, there has been no question among scholars of various nations regarding the day of the week. The Jews, who have been scattered in all parts of the world, are agreed as touching the seventh day.

Apostasy came into the church very early, and some began to keep the heathen day of the sun, the first day of the week. That day came just after the seventh day. There has been no question in reference to this day. We have records of eclipses as far back as five hundred years B. C. Those records, compared with present astronomical records, agree there has been no loss of time, no upsetting of the days of the week. The months have been changed, the days of the month have been changed, but the week has not been changed. For instance, Russia reckons by old style, and there is about fifteen

days' difference in Russia's months and our months in the date, but there is no difference so far as the day of the week is concerned. Everything indicates that we have the same reckoning.

If you wish to see this amplified, send for the tract No. 114, Bible Students' Library, "The Identical Seventh Day," three cents; or the fuller representation of the Sabbath question, No. 134, "The Lord's Day the Test of the Ages," ten cents.

192—THE DAY OF PENTECOST

Is it not a fact that the day of Pentecost came on Sunday? Acts 2: 1; Lev. 23: 15, 16, 21. If so, Paul, it seems, observed the day of Pentecost. Acts 20: 16; 1 Cor. 16: 8. Why do not Christians observe the day at the present time? C. E. G.

In the first place, the Pentecost of Acts 2: 1 is a disputed point. Some scholars contend that it fell on Sunday, others that it fell on Sabbath, while others seem to think it may have fallen on Monday. It depends on the time from which one begins to count the fifty days, and there is disagreement over this. The day of the week was not the point emphasized by Inspiration. If it had been, the day of the week would have been given. Pentecost was named simply because it was the fulfillment of the type in our Lord Jesus Christ. The fact that Paul met with the disciples on the first day of the week, does not indicate that he observed the day. 1 Cor. 16: 8 has no reference to the observation of the day of Pentecost.

Paul seems to have expected to go to Jerusalem and be there at Pentecost, because at that time great companies of the Jewish people would be gathered together. He did not observe Pentecost as a holy day; and the Pentecost to which he refers, in all probability fell on some other day than Sunday. The chances are about one to seven of its falling on Sunday. It fell sometimes on one day of the week, and sometimes on another day. There is absolutely nothing in the New Testament which would indicate that either the Pentecost or the first day of the week should be observed.

The words of Jesus are, "Why call ye Me, Lord, Lord, and do not the things which I say?" On the other hand, when Israel multiplied fasts and feasts themselves, and neglected the commandments of God, His word to them was, "Who hath required this at your hand?"

193—DIAL OF AHAZ

Please explain, through the Question Corner, the dial of Ahaz in Isa. 38: 8. What is the dial of Ahaz, and how much is ten degrees? C. F. C.

The dial is the first time-measuring instrument we have in the Scriptures. It may have marked off the hours. At least the day was divided into different periods, and the dial itself marked them. It seems to have come from Assyria or Babylon. We cannot tell just what shape the dial was in the days of Ahaz; but dials have been found in other places, as for instance in Hindustan, or India, the construction of which would meet the circumstances of the dial of Ahaz, so the "Popular and Critical Bible Encyclopedia" tells us.

It was a building erected in triangular form, of some elevation at its greatest height, and with a gradual slope to the ground. At the top of this was a gnomon, or pillar, the shadow of which was cast on a circular coping, which was graduated to mark, by the shadow of the pillar above, the sun's progress both before and after noon. This was also indicated seemingly on certain steps, translated "degrees" in our Common Version—literally "steps"—in the account of the dial of Ahaz. The shadow falling one way would go down the steps of the coping; and the other way, would seemingly ascend them. The exact construction of that we do not know. The one thing we do know,—it was an instrument for measuring time.

The phenomenon which then took place was doubtless miraculous, as the work above referred to says: "The phenomenon on the dial of Ahaz, however, was doubtless of a miraculous nature, even should such a medium of the miracle be admitted. Nothing less than a divine communication could have enabled Isaiah to predict its occurrence at that time and place. Besides, he gave the king his own choice whether the shadow should advance or retire ten degrees. There seems, however, to be no necessity for seeking any medium for this miracle, and certainly no necessity for supposing any actual interference with the revolution of the earth or the position of the sun." In 2 Kings 20: 11 we read that the Lord, at the prayer of Isaiah, brought the shadow ten degrees backward.

To quote again: "The miracle, from all the accounts of it, might consist only of the retrogression of the shadow ten degrees by a simple act of almighty power, without any medium, or, at most, by that of refracting those rays only which fell upon the dial. It is not said that any time was lost to the inhabitants of the world at large. It was not even observed by the astronomers of Babylon, for the deputation came to inquire concerning the wonder that was done in the land, [That is, the land of Judea.] It was temporary, local, and confined to the observation of Hezekiah and his court, being designed chiefly for the satisfaction of that monarch."

Just how much ten degrees are we do not know. As before remarked, it is ten degrees on that dial.

194—BAPTISM

Is there any statement in the Bible denying baptism to any confessing their sins, and repenting, and acknowledging Jesus the Son of God, who died and rose again for our salvation, and who is coming at His second advent to take His waiting people home? W. J. B.

We know of no statement that demands more than this. "Repentance toward God, and faith toward our Lord Jesus Christ," are the conditions laid down in God's word again and again. Acts 20: 21; Mark 1: 15. If we meet those conditions, we meet all God asks of us. Repentance means sorrow for sin, and turning from sin, as set forth in 2 Cor. 7: 10, 11; and the acceptance of Jesus Christ means the acceptance of all that He stands for—Christ the way, the truth, and the life. John 14: 6. His word is our guide, our companion. His Spirit is our power. His life is our life. More than this cannot be asked of any one. See the little tract on "Bible Baptism."

195—AMBASSADORS TO THE VATICAN

Has Germany an envoy to the Vatican? If so, what is his name?

Germany did have an ambassador to the Vatican before the war broke out. We believe, however, that he left after that, not that diplomatic relations are broken with the Vatican, but on account of safety. His name we do not recall. Germany doubtless has some one there yet who looks after her affairs. We believe that at the present time, all European countries have ambassadors or representatives at the Vatican, unless it is France. While she has no regular ambassador there, she has some one there who is looking after her interests.

196—MARK OF THE BEAST

How is the mark of the beast to be received in the hand, as mentioned in Rev. 14: 9? L. A. V. N.

To be received in the forehead would evidently indicate the assent of the mind. One who would yield to the mark of the beast would be agreed in mind to it. He would accept it because he was in harmony with it. Receiving it in the hand, however, might indicate that the assent of the mind was not given, but the service was.



Urgent Call for Harvesters

By ELLA MAE ABBOTT

HARK ye! Listen! From the distance
Comes the sound of busy reapers,
Gathering in the golden harvest,
That the plowman and the sower
May rejoice with them together.
They have worked both late and early,
Bringing in the sheaves that have ripened,
Gathering in the precious clusters;
But there still remains the gleanings,
And the ending of the harvest.

Listen to the voice that's calling:
"Come and work ye in My vineyard.
Just one hour is all that's needed,
If I find some faithful workers
Who will toil till all are gathered.
I have waited, Oh, so patient,
Waited for the precious clusters,
Till the latter rain had fallen,
And the golden grain had ripened
White and ready for the harvest."

Go ye forth and labor for Him.
You will come back with rejoicing,
Laden with the sheaves you've gathered,
And with joyful heart will lay them
At the feet of Him, thy Master,
Saying: "Lord, I used the talents
That Thou trustedst in my keeping.
Lo, Thou hast Thine own with usage,
For they ever kept increasing.
Take now what is Thine, and welcome."

He will say: "Well done, My servant.
You have worked by faith most earnest.
You have given bread and clothing
To the humblest of My children.
Come, and we will reign together.
Come ye to the feast I'm spreading,
To the supper of the Bridegroom.
I will surely rise and serve you.
Come, thou blessed of My Father,
Enter to thy home most welcome."

They Stand Under Trial

Coming to Christ from Heathen Darkness—Suffer Persecution Rather than Yield

By O. A. HALL

"A MAN'S foes shall be they of his own household." The truthfulness of this text is demonstrated many times in the experiences of the young people of China. This gospel has set many a youth "at variance against his father." But when the truth takes root in the heart, and the individual knows that God has said, "He that loveth father or mother more than Me is not worthy of Me," he is willing to forsake all in order to become His disciple.

CHOSE CHRIST ABOVE POSITION

Three cases of this kind have just come to our notice. One, a young man nineteen years of age, a few months ago accepted Christ, and began the observance of the Sabbath. This resulted in his separation from the denominational school he was attending. His brothers were connected with government service; and his father, not being a Christian, insisted on his taking up the same work. The son replied that he could not and be a Christian. The firm stand he has taken is worthy of commendation, and will, if maintained, change the entire course of his life.

LEFT HOME RATHER THAN YIELD

The second, a young man twenty-three years of age, has for a number of years been

a student in the government schools. About four months ago, he began the study of the Bible truth. His acceptance of the Sabbath demanded his separation from the school, as their sessions were held on the Sabbath, and he could not attend. For three months, he did not inform his parents of his decision. His father holds a responsible position on the Pukow-Tientsin Railway, and three times has urged him to accept a position with good salary, as his younger brother has already done.

A short time ago, he told his father of the decision he had made to observe the Sabbath, and that for this reason he could not accept any position that would interfere with his observance of all the commandments of God.

This immediately set him at variance with his father. Three days were given the young man in which to accept his father's demands or withdraw from his home. His testimony was, "I love my father and mother, but my heavenly Father more," and he consequently has withdrawn from his home for the sake of the gospel.

EXPELLED FROM SCHOOL FOR CHRIST

The third is also a young man, a student in the government school for a number of years, at one of our inland stations. During the New Year's season, while school was not in session, he attended the services at the chapel, accepted Christ, and began the observance of the Sabbath.

When the school again opened, he asked to

be excused on the Sabbath to attend the Sabbath services. When the privilege was refused, he told the faculty that he could not continue his regular school work upon the Sabbath. They insisted that he must continue as usual or be expelled from the school, fined fifty dollars, and have his case fully set forth, in Chinese fashion, on a placard posted on the school door.

He decided that whatever the penalty, he could not continue as usual upon the Sabbath. He was advised to have a private interview with a member of the faculty who was acquainted with the message of Christ's coming, and friendly to our people. This he did, and the friend made an appeal for him before the faculty. He was expelled from the school, but no further penalty was inflicted.

Such cases deserve our earnest prayers.

The God of Elijah Among the Heathen

Rain in Answer to Devout Prayer in a Pagan Village Thank Offerings to Express Their Gratitude

By MYRTIE B. COTTRELL

IN charge of one of our outstations at Chang Djang Fu, Hupe, is a Chinese brother seventy-one years of age, who is known by all our brethren and sisters, as well as by the townspeople, as "old Mr. Djang,"—the term being one of great respect, as age is everywhere venerated and honored in China.

According to the old Chinese schools, this man has a very good education, having received a classical literary degree for his attainments. This, together with his age, commands attention when he speaks, and we believe he is exerting a good influence for the truth in the town where he is located.

A THREATENED DROUGHT

Last spring, after the Chinese farmers had planted their rice, unfortunately there was no rain for about two months. The farmers were greatly perplexed. They depend largely on the rice crop for their food, and rice does not mature unless the fields are submerged with water until the grain is nearly ripe; so this to them was a real calamity.

"What shall we do?" they asked, as they talked the matter over in the village where our outstation is located. They resorted to an old heathen idea, which is usually employed on such occasions. A dog was sported through the streets in front of the idol, the idea being that, according to a Chinese proverb, "A laughing dog brings response from heaven."

MEETING TO PRAY TO ELIJAH'S GOD

They used every heathen method they had of pleading for rain, for weeks; but the sky remained cloudless. Finally, old Brother Djang called a meeting in our chapel, and extended an invitation to all the townspeople to attend. He first read from the Bible Elijah's experience in praying for rain, and expounded it to them; then he invited all who had faith in God, to manifest it by praying for rain. After the meeting had closed, the people returned as usual to their homes, but watched the sky closely for any sign of rain.

A COPIOUS RAIN

As evening drew on, the believers discovered a small cloud arising, and at once they recognized this as a sign that God had heard and would answer their prayers. They closed all the doors and windows of their houses, and waited for rain. God did not disappoint them. During the night, the rain fell in torrents, and the crisis was averted.

A THANKSGIVING SERVICE

The following day was the thirteenth Sabbath, and the time for the special Sabbath school offering. When the people saw how

the Lord had answered prayer, you can readily imagine Brother Djang had a large attendance at Sabbath school; and he took advantage of the opportunity to tell them that that day had been set apart by our denomination for a special missionary offering, and asked all who appreciated the special blessing of rain in answer to their prayers, to give liberally to God.

The people quickly responded, several of the heathen saying that they too wanted to have a part in donating to a God who answers prayer in that manner. The offering from this one outstation on that day was 30,000 cash, or about \$10 gold.

DISCARD IDOLS AND COME TO GOD

Nor was this all. Many of the heathen were convinced that we pray to a prayer-hearing God; and a number of them, from that time forth, became earnest inquirers. It was our privilege to meet one of these at our late Hupe general meeting. We found that she has put away her idols, given up the use of pork, is keeping the Sabbath, and is walking in the light as far as she knows. This woman will probably be baptized soon.

Thus again we are reminded that "the God who lived in Elijah's time, is just the same to-day," and the faith of those who have so lately forsaken their idols, moves the God of heaven.

Malay People Call for the Gospel

Gratifying Activities in Parts of the East Indies,

By F. A. DETAMORE

OUR work here is going forward nicely. Ten were baptized recently, and seven or eight others will go forward in this rite soon. The interest is growing, and many others are keeping the Sabbath besides these already baptized. Every worker is loaded with all that he can do, and still we are unable to fill the calls. I am receiving letters from all parts of the field, some places where we do not have workers, asking for help to understand our message.

A native over in the Celebes, who has never seen a Seventh-day Adventist, has been selling our literature for over a year, and sending the money as he received it. He has also sent some books and tracts to friends in New Guinea and other places, for them to sell. He has learned about the Sabbath, and now he is trying to keep it, and is holding Bible studies in his house every Sabbath.

We also have Sabbath keepers at Pontianak, Dutch Borneo, where our literature has gone. In Sarawak, a British protectorate of Borneo, some natives have begun to keep the Sabbath, and want us to come and teach them the whole truth. Up the east coast of the peninsula are some people who want to unite with us. A Eurasian lady has begun to keep the Sabbath, and her son wants to become a worker. He may attend our training school. At this place are others who have read our literature, and are writing for something about the war and Turkey. These people are Christians and Hindus.

Two years ago, when I first came to the field, we had a membership of some 114. It was felt that our field was not producing the results that it should, so we have gone about to see what could be done; and our membership has increased to 206—a gain of almost one hundred—and we will add others before the end of the year. This shows that people can be brought into the truth here.

Every worker is loyal and true, working shoulder to shoulder, and of good courage in God for the finishing of His work in the East Indies.

"BANISH envy from my thought and hatred from my lips."

The Inside Climate

A WELL-KNOWN physician has said, "The climate that we create for ourselves on the inside has far more to do with our health and happiness than the climate that surrounds us."

This is very true. Wherever one goes, he finds people complaining, and thinking that they might enjoy better health if they were only in a more congenial climate. Many are moving here and there, hoping to find a climate particularly adapted to health and longevity. But we usually take our old habits along with us when we go; and if they are the cause of our ill health, as is usually the case, we cannot be materially benefited by any climate. Perhaps if we remain right where we are, and correct our habits of eating and drinking, living in accordance with the light that has been given us on these points, we may soon find ourselves greatly improved in health and spirits.

MRS. IVA F. CADY.

A Text from a Motor Cycle

How the commonest incidents, and those connected with modern prosaic things, as well as the kind Christ drew from the familiar life of His time, will furnish illustrations to the alert messenger of the gospel, is shown again by the following story from a worker who was traveling in Africa on a motor cycle:

"On my return journey, I was able to speak to a company of Kafirs who gathered around me at a wayside hotel to observe how I was filling my gasoline tank—"feeding my horse," as they put it.

"An intelligent looking native remarked that the white man is very wonderful to make a horse of iron which can run without legs; and I answered, 'Yes; but if man is wonderful, how much more wonderful is God, who made man, and all things.'

"For nearly half an hour, I spoke to them of the creative power of God, of His love for

fallen humanity, and of the coming Saviour. The Spirit of the Lord was with us, and these souls seemed to drink in what I told them.

"They were loath to let me go, and made me promise that the next time I passed that way, I would tell them more. I assured them that if they would pray to the great God, He would, to use their own expression, 'open to them the way.'"

The Christian Grows

THE Christian life is one of growth and development. We are first "babes," then "little children," and last of all "perfect men."

We may not remain babes, neither may we suddenly become men. Babes may really try to wear their father's boots, but the effort only provokes the smiles of those older in years.

Let us adhere to the divine plan. As young converts, let us to-day take "the sincere milk of the Word," that we may grow, contenting ourselves with the blessed truth that ere-long we shall reach maturity, stability, and responsibility in the cause of God,— we shall be men and be known as men.

C. L. TAYLOR.

WANTED for MISSIONARY PURPOSES

Vincent D. O'Connor, 56 S. Royal Street, Mobile, Alabama: a continuous supply of SIGNS OF THE TIMES, also Jewish papers, to be used in missionary work.

Mrs. H. T. Moor, Formosa, Florida: a continuous supply of tracts and all denominational literature for free distribution.

For Sale. 160 acres of good farm land in North Dakota. Land in the vicinity sells for \$20 to \$30 an acre. On account of sickness and inability to work it, will take \$18 an acre. For full information, address Paul Iverson, 427 7th Avenue W., Kalispell, Montana.

40c From Every Dollar Is Yours

It is the commission earned when you sell the justly popular HOME WORKERS' BOOKS, for children and young people. And it amounts to something, too, when you sell two or three in a single home, or eight or ten a day, as some do.

☞ One agent's average sales for an entire month were \$1.20 an hour. A feeble woman, advanced in years, sold \$12.50 worth in just a few hours.

☞ Good demand for these clean, attractive books, especially in November and December, when people expect to spend money for gifts. Thousands of these books sold every year.

☞ Enlist in the ranks of workers without delay. Former preparation not necessary. You will be supplied with all needed help.

☞ A letter to our representative in your district (see list on page 15) is all that is necessary. He will help you get started.



One of the 16

Pacific Press Publishing Association

Mountain View, California

Kansas City, Mo.

Portland, Ore.

College View, Neb.

Calgary, Alberta, Canada

ALWAYS IN A HURRY

True Greatness Is Free from Strenuous Rush—Great Characters Who Have Done Great Things Calmly

By MARY ALICE HARE LOPER, M. S.

MANY persons on the path of life are conspicuous because they never use a muffler when trying to speed up. One who has studied the selfish human "speeder," doubtless has noticed his excitability, irritability, and lack of consideration for his own or others' best good, while painfully conscious that he has at his disposal only twenty-four hours in a day—just the same as the laziest man on earth.

The poet used to sing of the "noiseless tenor" of one's way, indicating an agreeable quietude, and a continuity of action which perpetuated peace and contentment. Those were blessed days before the spirit of selfish competition in both social and business relations had robbed life of its sweetest harmonies—before people had become too frantically busy to plant roses and forget-me-nots in the garden of life, and to enjoy the fruitage of their labors.

SILKEN THREAD OF MODERATION

"Moderation is the silken thread that runs through the pearl chain of all virtues." The man or the woman who does a half day's work before breakfast in the morning, just for the sake of doing something extraordinary, is using up physical force that ought to be spent in a better cause. Some persons always work under pressure, as the uncultured expression of the small boy suggests: "Bridget's peelin' 'taters like you'd think she went by steam."

The individual who is habitually in a hurry, not only uses up his nerve force, but puts forth misguided efforts, and often experiences the truthfulness of the old adage, "The more haste, the less speed."

No one can make real progress along profitable lines, no one can make a success of life, without taking time to read the Bible and to pray. But it is so easy to allow the "care of this world, and the deceitfulness of riches," to crowd both out of the daily routine of affairs.

Some become too much rushed at times to practice even the common courtesies of life, much less to pay to the world what they owe it in the way of personal touch and kindly ministrations. A man uses his time just as he uses his money. If he uses his money selfishly, he uses his time in the same way. Both are devoted either to the cause of humanity or to the cause of self. With the former practice comes the cheerful contentment that is a "continual feast"; with the latter, a restless experience that is "like the troubled sea."

RATIONALLY BUSY OR FRANTICALLY RUSHED?

There is a great difference between being rationally busy and being frantically rushed. The man who makes the most out of life is deliberate. He spends his God-given time to the best advantage. He accomplishes more

for the world, because he conserves his nerve energy, and labors faithfully toward a definite and laudable end. It is a great mistake to form the detrimental habit of being a sort of "rush order" through life. Jesus says, "Come ye yourselves apart, . . . and rest a while." Let the storm of life subside; for "in quietness and in confidence shall be your strength." Everything is accomplished by being rationally busy, but everything is lost by being selfishly so.

Truly great minds do not assume the air of always being in a hurry. One of the greatest men of the recent past, whose life work was marvelous in its achievements as a minister of the gospel, an editor, an author, an inventive genius, a language critic, had time to treat every one with due courtesy. His work was intricate and vast; yet he so faithfully practiced the habit of always being agreeable upon interruption, that his callers received a pleasing impression, no matter how great the inconvenience to himself. One of the most blessed memories of his life is found in that remarkable legacy which he left to the world—even members of his own household cannot recall ever having heard him utter one cross word! He was truly a great man. For "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He exemplified the character of the greatest Man this world has ever known.

NOT A NOISY BUSTLE

The life of Christ was not one of noise and bustle and loud pretensions. We never read

time, He never neglected an opportunity to do good to humanity. He always found time to encourage a Zacchæus, to caution a Peter, to comfort a sorrowing Mary or Martha. Amid the noisy scenes of roaring waves and heaving billows, there was His quiet "Peace, be still." In His arduous efforts to bring the good news of salvation to a lost world, He had time to restore to a blind Bartimæus his eyesight, and to rehearse the sweet story of the gospel to an inquiring Nicodemus or a lone woman of Samaria. Even the little children learned to love Him, because He had time to be loved. Little children to-day love that person who takes time to devote to their happiness.

TOOK TIME FOR SOCIABILITY

The Saviour of the world had time to practice true sociability. He was the personification of good form, and of all that combines to constitute Christian ethics. When invited to dine in some humble home, He did not search for an excuse for nonacceptance because the people were not of His "social set." On the contrary, it was His pleasure to be present, and to add to the happiness of all about Him. All men were His brethren. He came to die for Judas the same as for the beloved disciple. He knew no exclusiveness in His associations with men, for His love reached the lowest depths of degradation and poverty. He sought to raise the fallen, to encourage the despondent, to lighten the weary burdens of oppressed humanity.

GREAT THINGS WITH LITTLE NOISE

It is a great thing to acquire the art of using one's time as the Redeemer of the world used His—just as a soul here and there conscientiously tries to use his. There is no companionship like that of busy people who accomplish very great things with very little noise. Such lives are an inspiration to others to attempt great things. They are

an encouragement to those who really wish to render to the world the best service of which humanity is capable—Christian service. Such persons exemplify the divine admonition, "Whosoever thy hand findeth to do, do it with thy might"—not with thy mouth. Such lives reveal the workings of that blessed principle, "Let your moderation [not desperation] be known unto all men."

The person who has no time to devote to making others happy, is robbing himself of the greatest happiness this world affords. One who impresses a caller that he is an intruder, is not strengthening the bonds of brotherly love that should bind humanity together; is not making for himself an enviable reputation. If the Redeemer of the world had time for sociability, so have we. But how many there are

who keep up such a selfish perpetual motion that they never even take time to encourage a disheartened fellow traveler on the pathway of life! Such individuals are little else than revolving fossils—dead relics so far as benefiting the world is concerned. If one wishes to imitate the Master in going about doing good, he will find that it will take him entirely away from a selfish sphere of action.

The sun, not the comet, can be depended

THE UNDERTONE OF PAIN

By CLARA EDNA ROSENCRANS

*Ah, the undertone of pain—how it throbs through earth's sweet music!
How its pathos and its sorrow fill each measure rich and deep!
Love and pain and prayer commingled, give the heart its richest treasure,
And the heart is not like Jesus that has never learned to weep.
Love is godlike that has suffered patiently, with strong endurance,
And has felt, in all self-giving, cleansing of the soul from sin.
Holy meekness comes with waiting God's own time, in calm assurance,
As His voice in angel whispers speaks unto the soul within.
Thus, as sorrow, pain, and anguish purify and cleanse and sweeten,
We can look in holy trust to Him to make the work complete,
Smiling when the pain is sorest, singing cheerily through the heartbreak,
Till we lay it all in rapture at the loving Saviour's feet.
Just a little more of sorrow, just a little while for weeping,
And the deep, rich chords of heaven fill our hearts with deepest peace.
Robes of purity and whiteness, starry, golden crowns, are given,
And, most precious of all giving, love and home and pain's release.
Then the Saviour's loving smile, and the dear ones reunited,
And the blessedness and rapture earth's low dwellers never knew.
Then to golden harps' soft music, all our hearts will join in singing
That the sorrow all is over and God's promises are true.*

of His being in a breathless hurry about anything, but He was very busy—usefully employed. He went about quietly from place to place, "doing good," His influence being such that the people in great multitudes flocked to hear Him. If a person's work is of importance, people will find it out without his sounding a trumpet to call attention to himself. Christ's work was the most tremendous ever undertaken in this world. But no matter how much He was pressed for

upon for constant illumination. A comet may attract a great deal of attention for the time being, but it soon disappears, while the sun remains constant, a life preserver to all upon this darkened orb. "Ye are the light of the world." Followers of the Master have the enlightenment of His Spirit, are luminous — suns in the terrestrial heavens, whose light penetrates the darkened corners of the earth. Constant illumination is what humanity needs just now. There are many human comets, but very few suns, whose quiet rays are serving as life preservers to sinking humanity on the sea of time.

"Take time to be holy.
The world rushes on.
Spend much time in secret
With Jesus alone.
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

SANITARIUM COOKING OIL

"The Oil of Quality"

Pure Cotton Seed Oil direct from refinery. Sweet, wholesome, and delicious.
4 1-gallon cans, \$4.00; 5-gallon can, \$4.50;
2.5-gallon cans, \$8.90; 30-gallon barrel, \$23.40;
50-gallon barrel, \$38.25. Cash with order.

SANITARIUM COOKING OIL Co.,
Louisville, Kentucky

OLIVES, DRIED FRUIT, and NUTS

Large olives, excellent quality, five eighths of an inch to three fourths of an inch, 50-gal. bbl., 55c per gal.; 25 gal. @ 65c; 5 gal. @ 70c; 1 gal. 80c. Canned for keeping through summer in 1-gal. and 5-gal. cans, 10c extra per gal. In one quart cans, \$3.00 per doz. One half to five eighths of an inch, 10c less per gal. The fruit is choice grade. Peaches 5½c; figs 5½c; raisins 7c; prunes 7½c; apricots 11c; apples 9c; peanuts 9c, roasted 11c, skinned and salted 20c; almonds 15c and 18c; walnuts 18c; extra fine pure honey, light, gal. \$1.00, five gals. \$4.00. Satisfaction guaranteed.

A. E. Crist, Chico, California.

The Three Best Ways to and
from California

The Overland Route via
Ogden

The Overland Limited
Extra Fare Train

The Pacific Limited

The San Francisco Express

All Making Less than Three Days to
CHICAGO

"The Sunset Route"

Via the Elegant Sunset Limited
Three Days to New Orleans

Connecting with Palatial Southern
Pacific Steamers, or Trains
for the East

"The Shasta Route"

Through the beautiful Shasta Region,
through Portland and the North
All protected throughout with auto-
matic block signals. Inquire of
any agent, or

C. S. Fee, Passenger Traffic Manager
Flood Building, San Francisco

SOUTHERN PACIFIC

Our Representatives

UNITED STATES AND CANADA

- Alabama Tract Society, Room 316, Lyric Building, Birmingham, Ala.
- Alberta Tract Society, 502 17th Ave. West, Calgary, Alberta, Canada.
- Arizona Tract Society, 417 W. 5th St., Los Angeles, Cal.
- Arkansas Tract Society, Box 14, Little Rock, Ark.
- British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
- California Bible House, 537 25th St., Oakland, Cal.
- California-Nevada Missionary Society, 341 E. Lodi Ave., Lodi, Cal.
- California Tract Society, Northwestern, 537 25th St., Oakland, Cal.
- California Tract Society, Southeastern, 417 W. 5th St., Los Angeles, Cal.
- California Tract Society, Southern, 417 W. 5th St., Los Angeles, Cal.
- Central California Bible House, Box 1304, Fresno, Cal.
- Chesapeake Tract Society, 1611 10th St., Baltimore, Md.
- Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.
- Colorado Tract Society, Western, 122 S. 8th St., Grand Junction, Colo.
- Connecticut (See New England, Southern).
- Cumberland Tract Society (Eastern Tennessee), 404 Tremont St., N. Chattanooga, Tenn.
- District of Columbia Tract Society, 708 McLachlen Bldg., Washington, D. C.
- Florida Tract Society, Room 11, Yowell-Duckworth Block, Orlando, Fla.
- Georgia Tract Society, 169 Bryan St., Atlanta, Ga.
- Greater New York Tract Society (See New York).
- Hawaiian Tract Society, 767 Kinau St., Honolulu, H. T.
- Idaho, Northern (See Upper Columbia Tract Society).
- Idaho Tract Society, Southern, Room 327, Sonna Bldg., Boise, Idaho.
- Illinois Tract Society, Northern, 3645 Ogden Ave., Hawthorne Sta., 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, Room 615, Butts Bldg., cor. First St. and Lawrence Ave., Wichita, Kan.
- Kentucky Tract Society, Box 398, Nicholasville, Ky.
- Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
- Maine Tract Society, 75 Grant St., Portland, Me.
- Manitoba Tract Society, 418 Lansdowne Ave., Winnipeg, Manitoba, Canada.
- Maritime Tract Society, Can. Pub. Assn., Oshawa, Ont., Canada.
- Maryland (See Chesapeake Tract Society).
- Massachusetts Tract Society, 607 Tremont Temple, Boston, 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 E. Lake St., Minneapolis, Minn.
- Mississippi Tract Society, 932 Union St., Jackson, Miss.
- Missouri Tract Society, 203 Franklin St., Clinton, 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.
- Newfoundland Tract Society, Box 217, St. Johns, Newfoundland.
- New Hampshire (See Northern New England).
- New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.
- New Mexico Tract Society, Box 727, Clovis, New Mexico.
- New York Tract Society (Greater), Room 902, 32 Union Square, New York, N. Y.
- New York Tract Society, Eastern, 317 W. Bloomfield St., Rome, N. Y.
- New York Tract Society, Western, 527 Garson Ave., Rochester, N. Y.
- North Carolina Tract Society, 234 Summit Ave., Greensboro, N. C.
- North Dakota Tract Society, Drawer N, Jamestown, N. Dak.
- Ohio Tract Society, Box 8, Mount Vernon, Ohio.
- Oklahoma Tract Society, Box 644, Oklahoma City, Okla.
- Ontario Tract Society, Bpx 308, Oshawa, Ont., Canada.
- Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.
- Oregon Missionary 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.
- Rhode Island (See New England, Southern).
- Saskatchewan Tract Society, Room 103, Willoughby-Summer Block, Saskatoon, Sask., Canada.
- South Carolina Tract Society, 1208 Calhoun St., Columbia, S. C.
- South Dakota Tract Society, Drawer 586, Watertown, S. Dak.
- Tennessee, Eastern (See Cumberland Tract Society).
- Tennessee River Tract Society (Western Tennessee), 509 Cole Bldg., Nashville, Tenn.
- Texas Tract Society, North, Box 15, Keene, Texas.
- Texas Tract Society, South, Box 755, San Antonio, Texas.
- Texas Tract Society, West, Amarillo, Texas.
- Upper Columbia Tract Society, College Place, Wash.
- Utah Tract and Bible Society, 776 E. 6th South, Salt Lake City, Utah.
- Vermont (See Northern New England).
- Virginia Tract Society, 2705 W. Main St., Richmond, Va.
- Washington Missionary Society, Western, 228 S. Brannan St., Auburn, Wash.
- West Virginia Tract Society, 124 Marion St., Fairmont, W. Va.
- Wisconsin Tract Society, 305 Ruh Bldg., Fond du Lac, 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.

OUR foreign tracts are put up in envelopes, price 25c each. They are obtainable in Arabic, Armenian, Bohemian, Bulgarian, Chinese, Danish, French, German, Italian, Portuguese, Spanish, and many other languages. Address your Tract Society.

Dr. Lyman Abbott

AND CARDINAL GIBBONS have said that no divine authority for changing the Sabbath from Saturday to Sunday has ever been given. The exact words may be found in the fine "Sabbath" article in the December Signs of the Times Magazine.



Three of the leading secular periodicals of our country — *Literary Digest*, the *Independent*, and *Current Opinion* — recently recognized Seventh-day Adventists and their principles. The latter said:

"Whenever history is being made on a large scale, especially in the clash of mighty armies, it has been the custom of ardent students of prophecy to see in these events the fulfillment of prophecy and predictions of the Biblical seers. Naturally, the specialists in this method of Biblical interpretation are the Seventh-day Adventists."

Did you know that the automobile and the locomotive were foretold in prophecy? The article "Prophecy and Progress" goes quite fully into this and other prophecies referring to our time. Some of the other leading articles are: "Perilous Times Predicted Instead of Peace;" "Strange Gods in Christendom;" "War, Peace, and Prophecy;" "Sunday Observance;" "New Testament Sabbath;" "The Star in the East;" "Repudiation of Christianity, and Cause Thereof."

Single copy, 10c; \$1.00 a year; 5 or more to separate addresses, each 60c a year. Agents wanted in every community. Try 25 to 40 copies at 5c a copy, or 50 or more at 4c a copy.

See list on this page for address of our representative in your state, to whom all orders should be sent.

Signs of the Times Magazine

Mountain View, Cal.

Signs of the Times

MOUNTAIN VIEW, CAL., NOVEMBER 9, 1915

Would Prepare Tremendously

THOMAS A. EDISON, while visiting the Pacific coast, said to a newspaper reporter that the military preparedness of the United States is "zero." Furthermore, he stated:

"To be properly prepared for war, the United States should have powder and guns sufficient to equip a trench reaching from Florida to Maine. The bay of San Francisco should be made impregnable, and heavy fortifications should be set up along the entire length of both the Atlantic and the Pacific coast."

Mr. Edison further said: "We want to fight with machinery, not men. We hope to save the men. In order to be properly prepared, we must have machinery capable of equipping us, within forty-eight hours' notice, with twice as much powder and ammunition as the warring nations of Europe possess."

Mr. Edison is chairman of the board of experts employed by the Navy Department to make suggestions for the defense of the United States against foreign invasion. The foregoing statements from the great inventor are but a part of what he said upon the subject, but they show that his active mind is busy with the great problems of war. And while Mr. Edison is making these statements, the dispatches are telling us of the great activity of the war and navy men of our nation. They tell of the program that it is proposed to submit to Congress for the building of a navy and the erecting of fortifications and the equipping of an army—and all with the great purpose in view of striking terror to the other portions of the world that would ever have any thought of invading this nation.

But as we ought to expect, these feverish activities on the part of the United States are already stirring the powers of Europe, so the dispatches say, to the determination to build still larger navies, and equip themselves still more powerfully, so as to cope with this enormous equipment proposed for the United States.

There is an awful spirit of war in this world. Powerful interests are cultivating it. There is big money in it for the money power. But the student of prophecy knows that the divine Father has not only foretold the angry condition of the nations when the Judgment is pending, but He has also foretold that the last days would be made perilous through the love of self and the love of money. Self-love and money love in this time have not only blinded men, but have driven them insanely mad, and they do not seem to have any realizing sense of the destructive vortex around which they are whirling. The same prophecies that have foretold these things, have also presented the door of hope that opens into the eternal domains of the Prince of Peace.

The Pope and the War

EVERY day or two, the dispatches are telling us of something that the pope is doing to influence the leading participants in the European war. One day, we are told of his activities in protesting against the Armenian atrocities. Then again he will be interceding with some one of the crowned heads of Europe to get him to stay the execution of some one under sentence. And one of the most striking of his recent achievements was to get the warring nations to grant that their prisoners engaged in labor shall not be required to work on Sunday, that Sunday shall be given to them as a day of absolute repose and rest.

Some will ask, Are not such activities all right, and are they not wholly beneficial? A superficial view doubtless would call forth an affirmative reply.

We ask our readers not merely to consider the activities of the pope in the present struggle, but furthermore to consider the successes that are coming to him in those activities. The nations are more and more yielding to his influence; and while recognizing that this is true, we should also keep in mind the prophecy of

the Bible which tells us that the deadly wound received in 1798 by the papal power is to be healed. The same prophecy also tells us that all the world will wonder after the beast.

The careful student of Bible prophecy will recognize in these successful activities of the papal power the rapid fulfillment of those remarkable prophecies. The Catholic and the Protestant, as well as those who have no particular creed whatever, should carefully study these things and meditate upon them. The world is not only making history very rapidly in these times, but it is also making history that is most strikingly fulfilling prophecy.

Whence the Supply of Gas, Oil, and Coal?

THE natural gas produced in the United States during the year 1914, according to the United States Geological Survey, amounted to 591,866,733,000 cubic feet, and was valued at \$94,115,524. These figures represent an excess of 10,000,000 cubic feet over the record of 1913.

Scientific men have many theories in regard to the origin of this gas, as well as for that of the oil and coal that are found so abundantly in various parts of the earth. But we submit for the reflection of the candid thinker, that the Bible story of the Flood presents a clear foundation on which to build a scientific demonstration of the sources from which these supplies of oil, coal, and gas come. The immense quantities of animal and vegetable matter that were destroyed at the time of the Flood, and that were covered up near the surface by the water and the storm that God caused to sweep over the earth at that time, have, in the course of the centuries, been transformed into these materials; because all are agreed that these minerals result from animal and vegetable matter.

There are some great scientists who, like the profound head of the department of geology in Oberlin College, consider that the only ground upon which we can account for the conditions over the surface of the earth at the present time, is the theory of a universal flood, as taught by the Bible.

The Turk and His Book of Prophecy

A DISPATCH from Mytilene says that "one of the contributory causes in the confidence of victory that has unquestionably animated the Turks has been the circulation of a book of prophecies, purporting to have been uttered by some Arabic seer about three years ago, and distributed broadcast throughout the empire by the zeal of the Young Turk committee.

"In this publication, the disastrous issue of the first Balkan war was foretold, but the resuscitation of Turkey and the restoration of her ancient glories were to follow closely on the heels of this preliminary catastrophe."

Then the prophecy goes on to tell of another war in which Turkey would become involved, and says:

"The Turks would, in the early part of this second war, be sorely pressed by their foes; but the result of the war thus undertaken would be the annihilation of the latter, the reconquest by Turkey of all her lost dominions, and the creation of a Mussulman world empire under the suzerainty of the Ottoman caliph."

Since the great Mohammedan world figures largely in the closing drama of history, all such things are interesting to the careful student of prophecy.

Commendable Correspondence Course

THERE are many individuals who are not able to avail themselves of a regular course of training in a school or college; and while our system of schools and colleges reaches clear around the world, there are yet many who would like to be educated who cannot attend these places of learning. For the benefit of this class, our General Conference has established the "Fireside Correspondence School"; and Prof. C. C. Lewis, one of our most experienced and efficient educators, is in charge of it.

There are some thirty subjects within the scope of this worthy correspondence school. There are very many who testify of their great appreciation of the benefits derived from the courses. The school is not only helpful to those

who are so situated that they cannot take a regular course of training in a school, but it is also a great help to those who desire to take further studies. There are many who have had the regular college training, who nevertheless would like to give special attention to some subject that they had to neglect when in school, or that the school they attended may not have had the best facilities for presenting.

The correspondence school will help this class, as well as those who are denied the privileges of attending school.

We are glad to have it reported to us by the principal of the school, Professor Lewis, that Bible doctrines is the subject that draws the largest number of correspondence students. We trust that many of our readers will become interested in this worthy enterprise, and will desire to join in receiving the training that the school affords.

Any such interested ones should correspond with C. C. Lewis, Principal of Fireside Correspondence School, Takoma Park, Washington, D. C.

World's Temperance Sunday

THE National Temperance Union" is the name assumed by the temperance organization that has been formed by the Federal Council of Protestant Churches in America. They have furnished a program for the observance of November 14 as the World's Temperance Sunday. The plan announced by the Federal Council is to make its work an educative one. It will not enter into the political side of the question at all. We wish to do everything in our power to forward every kind of true temperance movement. We believe that the Lord is putting forth superhuman efforts to keep the world sober enough to weigh the evidence He is presenting which shows the speedy return to earth of His Son, our Saviour.

WORD has reached us that Elder J. T. Boettcher has been expelled from Russia because he is a German. Brother Boettcher, as those who are acquainted with him know, is an American of German parentage. He made himself proficient, however, in the German language, and for many years he has carried heavy responsibilities in connection with our work in Russia. We are sorry that the government there has seen fit to send him away from that field. His American citizenship, however, gave him the choice of returning to America rather than being deported to Siberia; and in this our brother as well as our work is to be congratulated.

ACCORDING to a dispatch from New York, a leading banker who recently returned from the Old World, says that the cost of the war in progress will be three hundred billion dollars if we include the property destruction as well as the expense of the war itself.

Forty Thousand More than Last Year

WE have never before seen such an interest and such a strong determination displayed on the part of the friends of missions as is manifest in the present Harvest Ingathering campaign. The workers in our publishing houses, schools, sanitariums, and other denominational institutions, as well as general workers and ministers, are setting the pace this year. This has had an electrifying influence throughout the field.

The entire ministerial force of Chicago placed \$50 as a minimum to be raised by each. Thousands throughout the country have placed a high mark to attain, some as much as \$100. Reports indicate that many are not only reaching the goal, but have already gone far beyond.

Forty conferences and six union conferences have now called for more Ingathering Papers than they used all told last season. 724,342 copies have been ordered to date. This is 41,279 more than were used in the campaign last season.

We have received another carload of paper, and are in a position to supply Ingathering SIGNS to the amount of 1,000,000 copies or more if called for.

JAMES COCHRAN,
Circulation Manager.