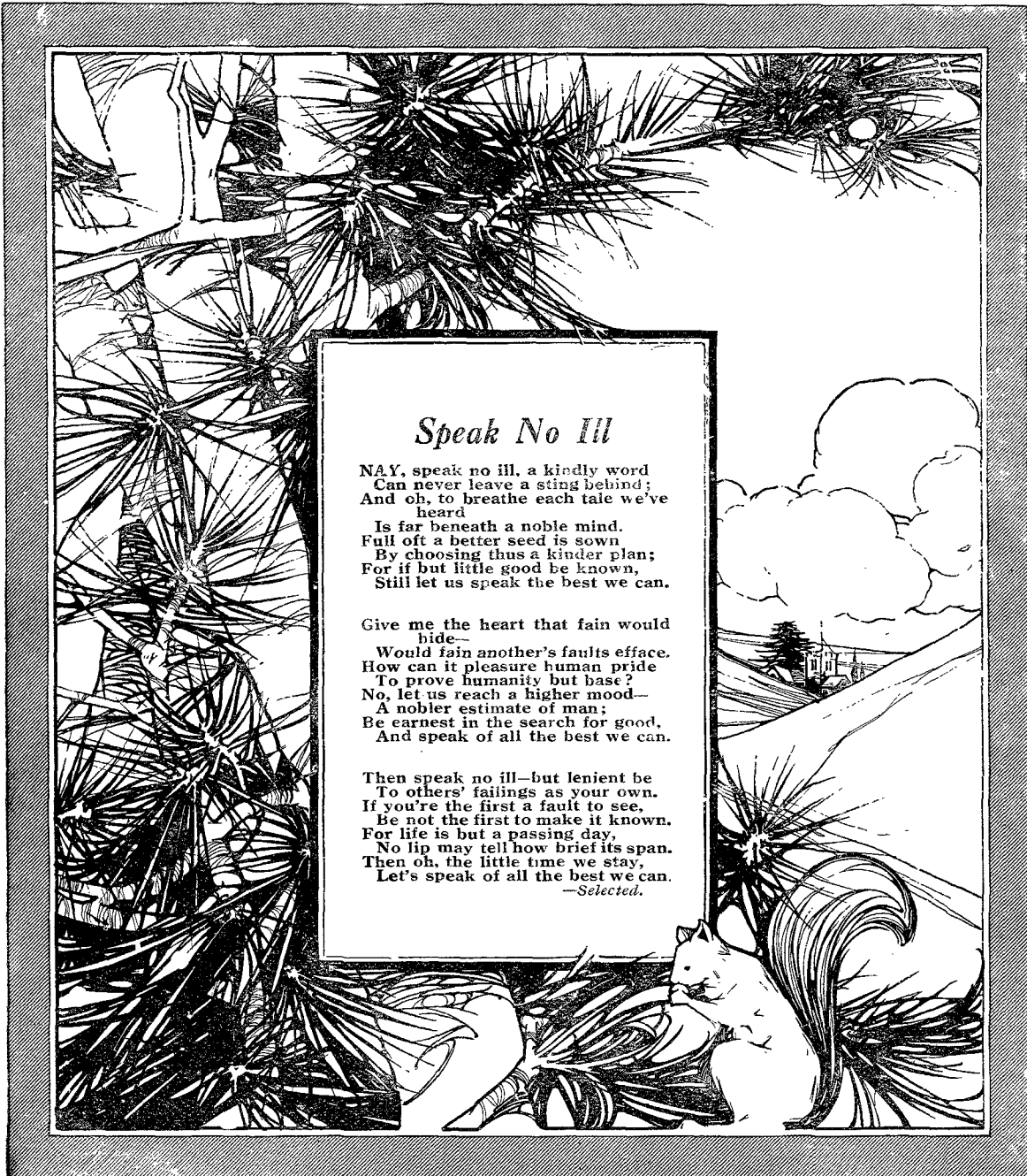


# SIGNS OF THE TIMES

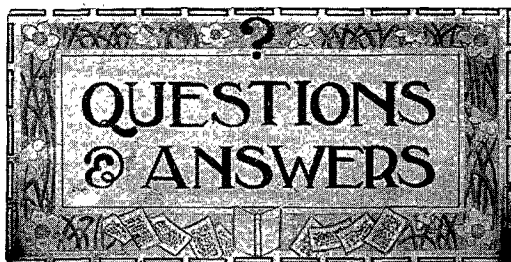


## *Speak No Ill*

NAY, speak no ill, a kindly word  
Can never leave a sting behind;  
And oh, to breathe each tale we've  
heard  
Is far beneath a noble mind.  
Full of a better seed is sown  
By choosing thus a kinder plan;  
For if but little good be known,  
Still let us speak the best we can.

Give me the heart that fain would  
hide—  
Would fain another's faults efface.  
How can it pleasure human pride  
To prove humanity but base?  
No, let us reach a higher mood—  
A nobler estimate of man;  
Be earnest in the search for good,  
And speak of all the best we can.

Then speak no ill—but lenient be  
To others' failings as your own.  
If you're the first a fault to see,  
Be not the first to make it known.  
For life is but a passing day,  
No lip may tell how brief its span.  
Then oh, the little time we stay,  
Let's speak of all the best we can.  
—Selected.



### 264—Tools or Masters

Are human beings masters of their own destiny, or are they merely tools in the hands of the Supreme Power to work out a purpose of creation in a blind ignorance of the ultimate result?  
H. G. J.

God has made us free moral agents, and has given us the power to choose what we shall be. He says: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19. Again He says: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. God urges man to choose that which He knows is for man's good; but He will not compel him to choose it. Therefore man is master of his own destiny. He can choose life and live forever, or he can choose death. To choose life means to choose a course of conduct in harmony with the principles governing the realm in which that life will be lived. Likewise in choosing in this life a course of conduct contrary to the principles of that righteous kingdom, we cause our own exclusion from that realm. God has very specifically shown us in His Word what His purpose is. It is to retrieve out of the hands of the usurper—Satan—the dominion lost through man's disobedience and rebellion against God's government. The life of Christ in this world, the law of God in this world, and the business of the gospel in this world, are all to teach us the way and help us to walk therein. We are told through Peter that we are to "look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. In the fires of the last day God tells us that He will burn sin and sinners and the root of sin—Satan—out of the earth. See Mal. 3:16 to 4:3. So His plans are not hidden from His people. They may know them if they will. God intends to have a clean universe and loyal subjects. To ensure that, sin must be eradicated, and His subjects must be His subjects because they choose to be. That work of choosing will one day be finished, and the great consummation will come. Happy they who have chosen wisely.

### 265—Why Not Found Out Before?

1. If it is true that Saturday is the Sabbath, why was not this found out before?
2. Why have the Lord's people been keeping Sunday all this time?  
H. S.

1. It was found out before, and people have been keeping it through the whole dispensation. The utmost possible effort was made by an apostate church to cover it up, and those who would persist in keeping it were persecuted even to the death. Nevertheless through the entire dispensation there were faithful observers of the Sabbath of Jehovah. The query of the true follower of Christ is not, "Why was it not found out before?" but instead, "Lord, what wilt Thou have me to do?"

2. We cannot take other men's acts as our example of how God would have us obey Him. His commands are to us personally. That someone else has disobeyed Him gives us no ground for supposing that it is not necessary for us to obey. Some of those who have kept Sunday have conscientiously believed they were obeying the fourth commandment. Others have found excuses which they have hoped would make their observance of Sunday acceptable to God in place of their obedience. Carlstadt, Luther's contemporary, was an observer of the seventh day and taught it. Luther confounded God's law of the ten commandments with the ceremonial law, and felt that if he observed the Sabbath, he would have to observe the ordinance of circumcision also, which accounts for his non-observance of the Sabbath and his long opposition to Carlstadt. God has never left His Sabbath truth without witnesses, and points to those witnesses in the last generation on earth. See Rev. 14:12.

### 266—Children in the New Earth

Does not Jer. 3:14-19 (also Isa. 26:15) teach that there will be marriage and that children will be born in the new-earth state?

O. I. M.

No; those texts do not refer to the new-earth state, but to what God desired to do and would have done for His special people anciently if they would return to Him. God meant that Israel should be an evangelising agency for the whole world. Then Jerusalem would have been called "the throne of the Lord, and "all the nations" would have "gathered to it," to learn of the Lord. The Saviour's declaration concerning marriage in heaven (Matt. 22:30) was not given to cover a limited time, such as while the judgment of the wicked dead was taking place, but must be understood as the enunciation of a perpetual principle.

### 267—Partial Resurrection

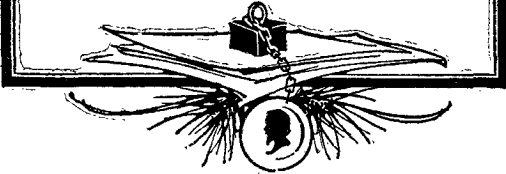
Is there to be a partial resurrection before Jesus comes; and if so, will it consist of both righteous and wicked?  
M. M.

We believe so, and for these reasons: The coming of Christ will be witnessed by those who pierced Him (see Rev. 1:7); but the general resurrection of the wicked is not to take place at the time of our Saviour's return. See Rev. 20:1-6. Daniel speaks of a resurrection of "some" of the wicked and "some" of the righteous. Dan. 12:1, 2. This is, without doubt, the partial resurrection which takes place before the general resurrection.

# SIGNS *OF THE* TIMES

JULY 24, 1916

## NOTES & COMMENT



### Simplifying the Commandments

MODERN "science" claims to have exploded the Bible, evolution would have shorn it of its divinity, and "higher criticism" would deplete it of certain books. But that is not all. Many years ago the Papacy tampered with the decalogue and relegated God's commands to second place, and the majority of Christian people justifies this action by obeying the law of man in preference to the law of God. But still the plague-spot spreads. From the *Literary Digest* of May 13, we learn that a commission of bishops of the Protestant Episcopal Church has been appointed to make some of the ten commandments easier of comprehension to the young.

In connection with this matter, the *Literary Digest* quotes the *United Presbyterian* (Pittsburg) as follows:—

It appears the revision commission have the notion that Moses was a little verbose. The sixth, seventh, and eighth commandments are all right according to this commission of bishops. But the second, third, fourth, and fifth commandments have too much argument and specification. They are too long for this busy age. It takes too much mental effort for the children to learn them. The recitation of them consumes too much time in connection with the communion service.

We read of Timothy that *from a child* he knew the Holy Scriptures (2 Tim. 3: 15), and we do not think nervous prostration will follow a modern normal child's

attempt to learn the ten commandments.

Although fully aware that these proposals only at present refer to the printing of the commandments in the "Catechism" and the "Order of the Service," the *United Presbyterian* feels "there should be some hesitancy in dealing with the Word of God in a fashion so like that of Jehoiakim, King of Judah." Continuing:

The Pittsburg bishop seems to intimate that the members of the commission are quite unanimous that the commandments ought to be revised as they go into the Episcopal prayer book.

For ourselves we are disposed to think that it is very vital, not only to the Church, but to our modern civilisation, to retain the ten commandments in their unrevised form. . . . The specifications of the fourth commandment cannot well be dispensed with.

We would state emphatically that there should be *great* hesitancy in thus dealing with the Word of God, and especially when it is remembered that the decalogue is essentially the *direct* word of God. It is God's law written with His own finger. See Ex. 32: 15, 16. As such its entirety is vital to the whole human race. We have always upheld this view, and hence we concur with the writer who says that "the specifications in the fourth commandment cannot well be dispensed with." And what are these specifications? "The seventh day is the Sabbath of the Lord thy God." This is the day set apart by the Creator to be kept holy, for "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Since it is admitted that these specifications cannot be dispensed with, the seventh day is unalterable as the Sabbath—it, and it only, should be observed as God's holy day.

In the last message of God to this world, the Lord says through the angel: "Here are they that *keep* the commandments of God." Rev. 14: 12. The word

"keep" in the original is τηρέω (tayrayo), which means "to hold, guard, keep, reserve, preserve, observe," so we might imply that at the end there will be some who not only *observe* and obey the law of God, but also some who *guard* it from attack, and *preserve* it from alteration.

Let us place our trust and our belief in the complete and unadulterated Word of God, so that we can be accounted worthy to participate in God's reward to the faithful.

H. G. F.

### Catholics and Six O'clock Closing

THE result of the referendum on six o'clock closing in New South Wales was received with joy by a large section of the Christian Church, and we are surprised to hear a dissentient voice from a powerful denomination. In commenting disparagingly on the idea of a referendum under the heading, "Six O'clock, What It Is, and Where It Fails," the *Catholic Press* reminds us "that it was a referendum that called for the release of Barabbas." The illustration is both far-fetched and dishonouring to our Lord. In the one case the Saviour of the world was being crucified by those whom He had come to save. In the other, the *destroyer* of the world loses a few hours each day of the time which he devotes to the ruin of homes and hopes and human souls. On recalling the actual facts of the example referred to, we remember that the people were acting under the immediate influence, and at the dictation, of the scribes and Pharisees. It cannot be said, however, that the populace of New South Wales was inveigled into its decision by its religious leaders. No, the people are beginning to recognise and realise the evils of the drink traffic, and are doing their part to remedy the situation.

Instead of a referendum, the writer of the article referred to advises "strict laws as to the purity of liquor, and rigorous provisions against supplying intoxicated persons with drink." Since all "liquor" contains alcohol, and alcohol is everywhere classed as a poison, we fail to see what law, however strict, could make "liquor" pure as an article for consumption. We quite agree that in-

toxicated persons should not be supplied with drink, but as temperance workers we would advocate the *entire abolition of that which causes intoxication.*

We regard the great majority for early closing in our sister State as a decided step forward in the accomplishment of that for which we aim.

H. G. F.

### The War and Literature

IT is indeed gratifying to note that there are extenuating features in this great war, for we hear so much of its terrors and troubles. We learn that during the past eighteen months there has been a decided decrease in the sale of literature classed under the heading, "Deadwood Dicks," which include cowboy stories and trashy sporting novels. This is especially pleasing when we consider that more of these had previously been published than any other class of book. In commenting upon this fact, a contemporary states on good authority that

the slump has been brought about through so many of our young men having gone to the front. The young fellows were the principal readers of that particular class of literature, and since their ranks have been so considerably thinned, it has become no longer profitable to continue its publication.

We sincerely trust that when these young men return, their trying experiences on the battle-field and a broadened outlook on life will be manifested in the building up of their minds with more wholesome and more profitable material than that which they have used in the past.

H. G. F.

A DIAMOND in the rough is far better than a counterfeit well polished. So is an uneducated gentleman of greater worth in the world than the most highly polished imitation.

YOU cannot have friends without paying the price, and that price is—your own friendship. So God's Word tells us: "A man that hath friends must show himself friendly." Prov. 18:24. So if you would have friends, be a friend.

# SIGNS OF THE TIMES

WARRBURTON, VICTORIA, AUSTRALIA JULY 24, 1916

All manuscript should be addressed to the Editor. For further particulars see last page.

CHARLES M. SNOW, EDITOR.

## His People Shall Be Willing

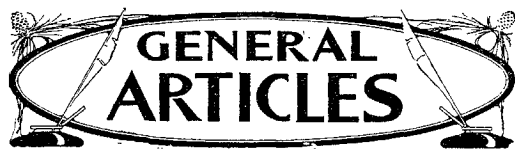
WE have the promise of God that His people shall be willing in the day of His power. We believe that we are in the day of His power because of the willingness of His people, their increased liberality, and the vigorous and effective extension of their missionary endeavour. But the bestowal of His power is not done arbitrarily; it is not thrust upon a people who are not willing to receive it. The willingness to receive it and the willingness to bestow it go together; and thus God and His people work hand-in-hand.

The time is now ripe for the consummation of God's work. It is therefore ripe also for the manifestation of His mighty workings in the earth. To a small people a great work has been given; but back of that small people stands the Almighty with all the power at His command that is necessary to bring the work to a glorious close.

History has never before recorded such a time as that in which we are now living. It is the most solemn time in the history of this world. On every hand we see indications of the culmination of the gospel work. The signs that our Lord has given to show when His coming would be near have already appeared or are in present evidence all about us. The great struggle of the nations and the increasing entanglements of the nations point but one way; the mighty unrest of the labouring class looks in the same direction; the increase of covetousness, the piling up of wealth, the extravagance of the wealthy, the wretchedness of the many, the increase of murders, the increase of crime, of insanity and disease—these all like great index fingers point toward one event, the coming of our Lord and Saviour, Jesus Christ.

We are told to ask of the Lord for rain in the time of the latter rain. Let our petitions go up to His throne for an abundant outpouring upon His people at this time. Let us not forget that it is the time of His power, the time when He intends to clothe His people with His power that their work may be mightily effective for Him. Pray for power, pray for the outpouring of the latter rain, and then be willing in this day of His power to use that power for Him and to be used by Him in any way that He may choose.

THE Lord's Prayer was not given as a talisman, a scapular, or a fetish, but as a help to the earnest Christian in making his petitions to the Father in heaven. There is no virtue in "vain repetitions" even of the prayer which Jesus Himself taught His disciples to pray. It is the spirit of prayer and of loving service in the heart of the child of God that is acceptable to God. Some feel that by saying so many "Hail Marys," so many "Pater Nosters" (Our Fathers), they earn certain divine favours. There is no warrant of Scripture for such a belief, and the way these prayers are rushed through is often more sacrilegious than religious. But the most peculiar and unscriptural use to which we have ever seen the Lord's Prayer put is that which is recommended in the July issue of the *Revealer*. In that issue the prayer is arbitrarily separated into twelve divisions, one for each division or "sign" of the zodiac, and then this remarkable statement is made: "To be repeated three times, morning, noon, and night, first in the name of the Father, second in the name of the Son, third in the name of the Holy Spirit. Those who will reverently say this prayer daily as directed will be protected from all danger, disease, sorrow, and death." A wonderful talisman is that indeed! It is very evident, then, that the prayer has never been said in that way; for even our Saviour tasted the dregs of sorrow and the bitter pains of death, and no one has escaped since His day. He who uses it as a talisman misuses it. Prayer is necessary for the Christian; but there is no reward offered for the mechanical repetition of a form of words.



## How the Papacy Developed, and When

N. J. Waldorf

IN the second chapter of 2 Thessalonians a falling away in the Church is predicted in the following words: "Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:1-4.

These few verses point out that before the coming of Christ, a falling away or an apostasy would be developed in the Christian Church; yet the inspired Word in verse 7 calls it "the mystery of iniquity." From whence did the apostasy come? What noble principles were violated by this power? and when did it begin? This brings us face to face with the fundamental principles upon which the Christian Church is founded, and in order to better understand the "falling away" a few prominent pillars of faith will be mentioned here:—

The Church on earth has a sanctuary service in heaven, and in this sanctuary service Christ is our High Priest, Mediator, and Confessor. See Heb. 8:1-3; 1 Tim. 2:5; Luke 12:8. He is also our Judge. Acts 10:42. The Holy Spirit is the intercessor on man's behalf. See John 16:7-15; Rom. 8:26, 27.

The Holy Spirit is the visible representative of Christ in the Church, for He reveals Himself in fire and through prophets. See Acts 2:1-4; 21:10, 11. He dwells in all the true believers. 1 Cor. 3:16, 17. All Christians have direct

access to the throne of grace. Heb. 4:16. The Church on earth has a serving ministry consisting of elders for the spiritual good of the Church (Titus 1:9, 10), and deacons for the temporal affairs. Acts 6:1-5. The Church on earth was an organisation in which all had a vote. Matt. 18:15-18.

Such, in brief, was the system which Satan determined to overthrow. First, he stirred up the Roman Empire, which was heathen, against the Church, and bloody persecutions followed; but the more they persecuted the Church, the more the Church prospered. The first eight bishops of the city of Rome suffered martyrdom. Having failed to accomplish his object by bruté force, Satan continued his efforts to corrupt the Church in its service on earth. We will now devote our attention to the development of the Papacy.

### The First Era, A.D. 60—538

Had the early Christian Church maintained a constant study of the Holy Scriptures, the history of the apostasy would not have been written. The falling away began in the Church. In the beginning of the Christian era the laity and the ministry were one brotherhood in Christ; they met in councils on equal terms. The Church was a thorough democracy, but how things soon changed. Already in the fourth century the laity was excluded from the councils and synods in many provinces.

The aim of Satan has always been to centralise power, and so as the apostasy developed, a priestly caste was developed, a hierarchy created, in which was invested the legislative and executive power in spiritual things in the Church. At the Council of Nice (A.D. 325) the Bishop of Rome had an equal jurisdiction with the metropolitans of Alexandria, Constantinople, and others. At the second general council of Constantinople, held in the year A.D. 381, seven canons were adopted, the third of which reads as follows: "The Bishop of Constantinople shall hold the first rank after the Bishop of Rome, because Constantinople is new Rome."—*Hefele's "History of Church Councils,"* vol. 2, page 357.

The Church at this time had no temporal power; it was subject to the State,

and in order to enforce the authority of the council, the emperor's approbation was needed. Accordingly the bishops addressed a letter to the emperor asking for the imperial sanction. This the Emperor Theodosius gave on July 30, 381. *Ibid.*, page 369. Thus by an imperial decree the pre-eminence of Rome was established.

From the year 486 to 538 the Arian priesthood held sway in the city of Rome; that is to say, no bishop of the Catholic faith could be elected without the sanction of the Gothic king, who was an Arian; but in the year A.D. 538, Justinian's general, Belisarius, entered Rome and defeated the Ostrogoths, and from that date we date the spiritual supremacy of the Papacy. The Catholics were never again subject to the Arian rule. But as yet the bishops of Rome did not exercise any temporal power.

In the year 538 we behold the Catholic Church free from outward foes, whom she had conquered by the aid of imperial decrees and the force of the sword of the State.

#### The Doctrinal Development of the Papacy

During the first eight centuries great divisions occurred in the Church, and much latitude was allowed to those who contested certain doctrines. A few like Arius and Chrysostom and Dioscorus were called into councils, and others were excommunicated. Fathers opposed fathers, and general confusion reigned in many provinces; bishops were against bishops; metropolitans contended with one another for the supremacy. But in proportion to the rise of the bishop of Rome in power the innovative dogmas of Rome were gradually formulated.

#### The Invocation of Mary

As early as the third century Mary, the mother of Christ, was held in veneration, and this veneration arose gradually until the tenth century, when she was held as the mediatrix between Christ and

man. In "Doctrinal Catechism," page 291, we read: "O mistress, lady, intercede for us. Queen, and Mother of God, pray for us!" Many more instances could be given to show that Mary is considered to be the hope of heaven. One more quotation will suffice: "Holy Mary,



A PAPAL PROCESSION

Queen of Heaven; Holy Mary, Stair of Heaven; Holy Mary, Gate of Paradise; Holy Mary, our Advocate," etc.—*The Catholic Encyclopædia*, vol. 9, page 288. Thus we see that Mary has taken the place of the Holy Spirit who is God's appointed representative on earth. We will now call attention to

#### The Pope

For centuries a great controversy was raging in the Roman Church between the

authority of the general councils and the pontiff. Some writers claimed infallibility for the pope; others denied it. It was not until in the year 1870 that the Vatican council voted almost unanimously that when the Pope speaks *ex cathedra* he is infallible. Innocent III and Boniface VIII had enjoyed great power, but no Pope before 1870 has had such power invested in him as the popes now have. The general councils have been abolished, and the whole civilised world beholds what has never before been seen; namely, a man exalted higher than the heavens, claiming to sit "in the temple of God, showing himself that he is God"; for we read in "Prompta Bibliotheca," article "Papa," published in Rome, 1890, and quoted in the *Protestant Magazine*, page 97, these words: "The Pope is of so great dignity and so exalted that he is not a mere man but as it were God, and the vicar of God." "The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws."

This clearly proves that he has assumed higher prerogatives than any of the angels, cherubim, or seraphim; that he has exalted himself above Christ and above God.

#### The Roman Tribunal

The whole strength and stability of the Church of Rome rests upon the sacrament of penance, as they call it. Through auricular confession they bind and loose human souls at their pleasure. Every conscientious soul surrenders the will and all he possesses to the caprice of a priest at the confession box. Innocent III at

the Council of Lateran, A.D. 1215, enacted a law that all should go to confession at least once a year. This was further emphasised at the Council of Trent. Canon six on the sacrament of penance, reads: "If anyone shall deny, either that sacramental confession was instituted, or is necessary unto salvation, of divine right; or shall say that the manner of confessing secretly to a priest alone, which the Catholic Church hath ever observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be anathema."—*Canons of the Council of Trent*, page 101.

#### Summary

Thus we see that the Papacy is an earthly sanctuary service instead of the heavenly. Mary the mother of Jesus has been substituted for the divine Mediator. The Priest-Pope has assumed the place of Christ in this earthly service where a sacrificial priesthood has been substituted for a serving ministry. It is indeed a "mystery of iniquity." But in these last days God is calling out a people who will worship God in all the apostolic purity of the gospel. Every soul who truly surrenders to God will become a temple of the Holy Spirit, and that indwelling Spirit will dictate the prayers of that penitent soul. The remnant church will again uphold the primitive faith. Our High Priest, Jesus Christ, stands as the Mediator and the only Mediator between God and man. May you, dear reader, be found ready to meet Him at His coming.

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## The Attitude of the Papacy Toward the Law of God

J. H. WOODS

And he shall speak words against the Most High, . . . and he shall think to change the times and the law [of the Most High] Dan. 7:25, R.V.

THE Scriptures of both the Old and New Testaments contain the full revelation of God's will to man. They are His infallible rule, alone sufficient to perfect the man of God "unto all good works." Nothing, therefore, should be

added to or taken from that divinely inspired Book. Tradition, or any other human accessory, is absolutely unnecessary.

The Papacy, however, has not only spoken against the Most High, and



thought to change His law, but that power has also tampered with and tried to change the fundamental principles of the Book and the gospel it contains. We will notice some of these attempted changes: The pope is declared to be Christ's vicar instead of the Holy Spirit; earthly priests take the place of our Great High Priest; Mary takes Christ's place as Mediator; tradition is exalted above the Word; sprinkling takes the place of immersion; Sunday usurps the place of God's Sabbath; purgatory takes the place of the sleep of death; they put eternal torments instead of everlasting destruction; Rome is made the "eternal city," whereas only the city of the Great King is entitled to that designation. Undoubtedly it was to that system that Paul referred in speaking of that "man of sin," the "son of perdition; he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:3, 4, R.V.

Dr. Killen, in the preface to his "History of the Ancient Church," says, "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all the other churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use and then claimed the rank of divine institutions." In "Romanism Analysed," page 16, we read, "The Papacy has completely changed and subverted every doctrine and law of the religion of Christ." From Judaism the Papacy borrowed her priesthood; from paganism she borrowed her saint, angel, and image worship. In fact the Church of Rome sprung from the systems of Jewish, pagan, and oriental religions.

#### The Ordinances

We also see the attitude of the Papacy toward the gospel in the doctrine of transubstantiation, in which he exalts himself above God. In the book, "A Profession of the Catholic Faith," it is asserted "that in the most holy sacrament of the eucha-

rist there is truly, really, and substantially the body and blood, together with the *soul* and *divinity*, of our Lord Jesus Christ." That is to say, as soon as the priest says, *Hoc est corpus meum*, or, "This is My body," it is changed into the body of our Lord—His real flesh and blood! "Do this in remembrance of Me," says Christ; but how can He be present in remembrance of Himself? Surely such power exerted by the Papacy might go still further and change pebbles into gold, and thus relieve all poverty!

In the Dark Ages, through the Papacy, we find a great change from the time when Christ met with His disciples in the upper room, and instituted the memorials of His suffering and death. Let us notice them:—

Figurative body, the bread and wine—the real body and blood.

The ordinary table—the jewelled altar. Unleavened cake—the host.

The cup—the golden chalice.

The plate—the elaborate monstrance.

Plain garments—rich robes.

A supper—the mass.

Scenes of calvary—eclipsed by eucharist procession.

#### Tradition

"Though these two distinct streams (Holy Scriptures and the tradition of the church) are in themselves, on account of their divine origin, of equal sacredness, and are full of revealed truth; still of the two, tradition is to us more clear and safe."—*Catholic Belief*, page 45. "We have an example of tradition in the changing of the day of rest from Saturday to Sunday; Christians have always observed this point of the church's discipline, yet it is nowhere to be found in the Scripture; it comes to us by tradition."—*Catholic "Answers,"* page 53.

#### Attitude Towards God's Law

Over five hundred years before Christ the prophet said, speaking of the Papacy, he shall "*think* to change times and the law" (Dan. 7:25, R.V.), or, as the Douay Version renders it, "he shall think himself able to change time and laws." By the side of this we place the words of Christ, the Head of the Church: "*Think not* that I am come to destroy the law, or the prophets; I am not come to destroy,

but to fulfil." Matt. 5:17. In their catechisms and books, but not in their Bible, which their people seldom read, the Papacy has removed the second precept of God's law, altered the fourth, and divided the last into two. As each government or power of earth is known by its laws, the Papacy by changing God's law virtually says that she has placed herself *above* the government of God. "The canon law, which the officials of the Pope are authorised to administer, declares, among other things, the following: That the Pope is the Lord of all kings and all peoples."—*Romanism Analysed*, page 70.

In answer to a letter asking concerning the change of the Sabbath by the Papacy, the secretary for Cardinal Gibbons (America), replied, "Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in

matters spiritual and religious without her, and the act is a *mark* of her ecclesiastical power and authority in religious matters." The Sabbath commandment from "Bellarmine's Short Christian Doctrine," pages 23, 24, reads: "Remember to keep holy the festivals." In a Catholic work called "Abridgment of Christian Doctrine," page 58, the Papacy asserts its power in the following language:—

"*Ques.*—How prove you that the Church hath power to command feasts and holy days?"

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church."

Only a God of great love and tender mercy could be patient while a human power was thus tampering with His holy law,

## The Supremacy of the Papacy

### Its Attitude Toward Conscientious Christians During the Middle Ages

N. J. WALDORF

THE Papal supremacy as a spiritual power commenced in A.D. 538, when Justinian as the champion of the Papacy, through his general Belisarius, liberated the Catholics from the Arian yoke. Both Catholic and Protestant historians agree that the Pope had no temporal power until Pepin donated to the Pope the exarchate of Ravenna and other cities in Italy. The Catholic historians give the date for this as A.D. 755. This gift was augmented by Charlemagne in the years 799-800. Hitherto the popes had been vassals under the emperors, for the emperors made and unmade popes according to their fancy; they convened councils and convoked synods. Pope Vigilius, who received the Tiara in the year 538 under the Emperor Justinian, was summoned to Constantinople by the Emperor, where he remained for years, finally yielding to the Emperor's demand,

when he was allowed to return home in the year 555, but he died on the way.

No sooner had the popes been made kings than they arrogated to themselves power in various ways, but as yet no persecution was inaugurated against those who differed from the Catholics in doctrine. But the more the emperors yielded, and the greater the ignorance of the laity became, the more the power of the popes increased. The Papacy reached the height of its power in the thirteenth century. We shall now quote from the French historian, J. C. L. Sismonde de Sismonde, in his "History of the Crusades against the Albigenses," Edition 1826:—

"The Albigenses, who inhabited the south-eastern portion of France, were dissenters from the Roman faith; they adhered to the primitive faith of the Apostolic Church in many respects, simple in

dress, circumspect in their daily living, zealous in good works, and diligent in Bible studies. They could almost quote whole chapters from memory."

Against this sect Pope Innocent III vented his wrath in the year 1207, when the first crusade started against them. This lasted until the year 1209, and was continued from 1210 to the Battle of Muret, 1213. Says the historian: "The crusaders took possession of the Castle of Minerva the 22nd of July, 1210. They entered singing the Te Deum and preceded by the cross and the standards of Montfort. The heretics were in the meantime assembled, the men in one house and the women in another; there they prepared themselves by prayer for the punishment which waited for them."

The Abbot Guy de Vaux-Cernay preached to them the Catholic faith, but his auditors interrupted him by a unanimous cry, "We will have none of your faith. We have renounced the Church of Rome; your labour is in vain, for neither death nor life will make us renounce the opinions that we have embraced." The Count of Montfort said: "Be converted to the Catholic faith or ascend this pile." None were shaken. "They set fire to the pile, which covered the whole square with a tremendous conflagration, and the heretics were conducted to the place. But violence was not necessary to compel them to enter the flames. They voluntarily precipitated themselves into them to the number of more than 140, after having commended their souls to that God in whose cause they suffered martyrdom."

This is but one instance of the cruel persecution that raged against the Albigenses. "Blood never ceased to flow, nor the flames to devour their victims in these provinces now abandoned to the dark fanaticism of the inquisitors. But that terror which had dispersed the heretics had also scattered sparks through all Europe, by which the torch of reason might be again rekindled. In vain did the Inquisition believe that it had compelled human reason to submission and established an invariable rule of faith. In the midst of the darkness which it had created it saw all at once some luminous points appear where it would least have expected them." Heresy was never

stamped out. The Albigenses moved to other places and so scattered the light. Finally peace was secured in January, 1243.

We will now turn our attention to the Waldenses in the Piedmont Valleys. The historian Allix has traced the early Church during the centuries very carefully, and has presented proofs that from the very beginning of the Christian religion there has been a dissenting body of Christians who have never conformed to the dogmas of Rome. In his history, "Remarks upon the Ancient Churches of Piedmont," Ed. 1821, page 281, he quotes the decree of Pope Lucius III (1181-1184) as follows: "More particularly we declare all Cathari Paterines, and those who call themselves the Humbled or Poor of Lyons, Passagines, Josephines, Arnoldists, to lie under perpetual anathema."

This decree which was issued against heretics covers four pages, and bears internal evidence that for centuries before these sects had existed under different names, and with this view concur the inquisitors. A complete history of the Vaudois of Piedmont entitled, "The Israel of the Alps," contained in two large volumes, has been written by Alexis Muston, D. D., Pastor of the Protestant Church at Bourdeaux Drome, France. From this history, Ed. 1858, we will give the following sketch:—

#### The Waldenses

The first persecution against this sect started about the year 1308, when the inquisitors entered the Valley of Angrogna. The Vaudois repelled them by force of arms. Another attack against the Vaudois of the Val Louise commenced shortly after, until the whole population was massacred in the year 1488. For fifteen whole years this work of depopulation, misery, and bloodshed was carried on in these mountains in the name of the Catholic religion. Some fled to Calabria in southern Italy, but they were finally extinguished in that province, the number amounting to about 1,600. Some were sawn through the middle of their bodies; others burned at the stake. For two years the rage of the monster, whom the Vaudois called Antichrist, devoured that country. For

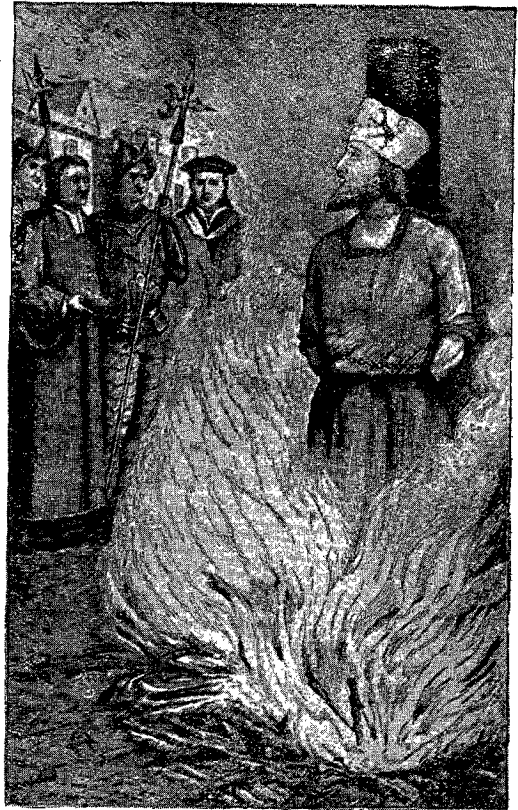
two whole years the piles were always kindled, the prisons choked, the executioners bathed in blood. A few of the Vaudois returned to the Valleys of Piedmont. But through what a series of difficulties and perils!

So stood things when the Reformation broke out in Germany; and let it be said here that Luther did not start the Reformation in the year 1517. The start was made by the thousands of fugitive Albigenses and Waldenses who, through persecution, were scattered everywhere. They sowed the seed over 100 years before it germinated. It required a man with indomitable courage and implicit faith in God to lead the hesitating people, and Luther was the man whom God chose for the task. During this century the Reformation and the Turks gave the Papacy an anxious time, but the Vaudois had a little rest. In the latter part of this century the persecution started again with renewed vigour. The Inquisition did its deadly work. We must let the curtain drop, for the history of the Waldenses, the Israel of the Alps, is written with their blood upon the pages of self-sacrifice. Their valleys were again devastated and depopulated. Right up to the year 1776 they were more or less molested, what was left of them. Many apostatised, others left the valleys forever, some compromised a little and accepted some of Rome's dogmas.

In the year 1798 the Papacy received its deadly wound. That year marks the termination of the 1260 years of Papal supremacy, and the French General Berthier came to Rome and took Pope Pius VI prisoner, and carried him into France, where he died a year later. A new Pope, Pius VII, was chosen, but in the year 1809 he was carried into exile, and remained in exile for about five years until the failure of Napoleon's campaign against Russia in 1814, which year civil and church historians set down as the year of restoration of the Papacy. No sooner was the Pope in power than he urged severe measures against all dissenters. Accordingly a manifesto was published on January 4, 1815, restoring to force all the ancient laws. The Vaudois renewed their representations, but in vain.

Everyone was enjoined religiously to observe the Catholic festivals. All work

capable of attracting the attention of others was forbidden on those days. In 1833 it was prohibited, under pain of five or six years' imprisonment, to introduce into Piedmont books, engravings, or any thing whatever contrary to the principles of the Catholic religion, to morality, or monarchy. The canons of Popery were again in the ascendant, but prophecy



RELIGIOUS INTOLERANCE EXEMPLIFIED

comes to our aid in Daniel 7:26, which reads: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The judgment commenced in the year 1844. Just about four years later, early in the year 1848, revolution broke out in Rome. Rossi, the Papal champion, was assassinated. The Pope had to flee from the city an exile, which he remained for some months. A Liberal government was established, and on Feb. 17, 1848, in the city of Turin, the Vaudois received

their civil and religious liberty in the following decrees: First, "The Vaudois are admitted to the enjoyment of all the civil and political rights of our other subjects, and freely to attend our schools, both within and without the university, and to obtain academic degrees."

Second, "No change, however, is made as to the exercise of their worship and their own schools."

Third, "We repeal by these presents every law to the contrary, and command the senate and the chamber of accounts to register this decree enjoining all and sundry to observe it, and cause it to be observed, and willing that it be inserted in the collection of acts of the government."

Thus, while the Pope was in exile, the Protestants of the valleys were liberated, and so ended their long persecution of almost 600 years. But the Papacy has not changed; wherever she has the power she will use it against the dissenters. The history of the Waldenses is soul-inspiring. The church to-day has fallen in a deadly stupor. Luxury, beautiful houses, and fullness of bread have enthralled the professed Christians in all lands. The martyr spirit is seldom seen. What is needed to-day is persecution, for this alone will cause the superficial to leave the church or be soundly converted. Dear reader, surrender now, for the hour of probation is fast closing, and Christ is soon coming.

## The Doom of the Papacy

MORRIS LUKENS

ONE hundred years after the prophecy was given which foretold the destruction of ancient Babylon, that proud city reached the zenith of its power under Nebuchadnezzar. Not yet was the doom of this city in sight. The prophecy states in Isa. 13:19-22: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation." That prophecy has been literally fulfilled.

Although the King Nebuchadnezzar made the walls of the city of Babylon impregnable, just two years after his death there began the war between the Babylonians and the Medes, which resulted a few years later in the subversion of the Babylonian kingdom. We are told that at the end of the twelfth century "the few remaining ruins of Nebuchadnezzar's palace in Babylon were so full of serpents and venomous reptiles that they could not, without great danger, be closely inspected."—*Daniel and Revelation*, page 52.

Now we turn our attention to modern Babylon, as brought to view in Revelation 18, which nearly all Protestant commentators agree refers to the Church of Rome. Indeed, the Roman Catholic

Church acknowledges that Babylon mentioned here has reference to the city of Rome. "Catholic Belief," by Father Joseph Faa Di Bruno, D.D., a standard Roman Catholic work, says: "I must premise that amongst the first Christians pagan Rome was often designated under the name of Babylon, and naturally so, especially among the converted Jews, who saw the great similarity between the two capitals on account of their vastness, pagan immorality, superstition, and common antagonism to the people of God.

"For this reason no one mistook what St. John in the Apocalypse designated under the figure of Babylon.

"In the end of the first general epistle of St. Peter we have these words: 'The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark.' In which passage the word Babylon must be taken to mean Rome; in fact, it is not recorded either in Holy Scripture or elsewhere that St. Peter or St. Mark had ever been to ancient Babylon in Asia."—*Page 276 under chapter "St. Peter in Rome."*

Like Babylon of old, modern Babylon is doomed to destruction; for we read, "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come, . . . for in one hour so great

riches is come to naught." Rev. 18:10, 17. But also like ancient Babylon before her final destruction, she will once again "sit a queen, . . . and see no sorrow." Rev. 18:7. The kings of the earth will form an unholy alliance with her, and for a little time something of her temporal glory will be restored.

After reigning for 1260 years (538-1798) the papal power received its deadly wound. Berthier, at the head of the French troops, marched into Rome, February 10, 1798. Messengers were sent to the Pope to demand the abdication of his sovereignty. This being refused, he was taken prisoner, and died in Valence in France. For two years after the taking of Rome by Berthier there was no pope; then Pius VII was elected at Venice, March 14, 1800.

The next important event in history to which our attention is called in connection with the Pope is the Holy Alliance. The treaty of the Holy Alliance was signed after the Napoleonic Wars, September 26, 1815. This treaty restored the temporal power of the Papacy. However, it was only for a short time, for during the life of Pope Pius IX, who reigned from 1846-1878, the people of the papal States of Italy kept petitioning him for a Constitution and a Republican form of Government. The Pope refusing to grant their request, the army of Italy entered Rome on September 20, 1870, and the work which Berthier had begun was completed by Victor Emmanuel, since which time the Pope has been the self-styled "prisoner of the Vatican."

In olden times the Pope was the centre of a system of political jurisprudence, and around him the rulers of kingdoms great and small revolved with more or less regularity of motion. Sooner or later in almost every international dispute he was appealed to by one side, usually the weaker; and taking advantage of this, he was often able to increase his prestige, and generally bind both parties to himself with a greater sense of their dependence upon him, so that whoever was conqueror, the Pope was still above him.

Rome, taking advantage of European conditions, is now working for a revival of this old-time power. She is trying to climb into the chair of judge among the

nations. The Pope is posing as the world's great peace-maker. He is seeking to make the Vatican a centre of world influence. He is now employing all his diplomatic skill to induce the nations which have refused to recognise him as a temporal sovereign to give him his former place again. Circumstances seem to favour him. The current is setting his way. The coveted prize is almost within his grasp.

Rome has indeed given her explanation of the meaning of this present war. The Pope claims to be God's personal representative on earth. Rebellion against the Pope is therefore, to that system, the same as rebellion against God. God by His providence, say they, endowed the Pope with temporal power, but he was robbed of this power in 1870, and the nations of Europe condoned this spoliation. God is now visiting these nations with visible tokens of His wrath because they have refused to be submissive to the Papacy. This is the Roman Catholic view of this terrible war.

The temporal as well as the spiritual power of the nations is regarded as an essential privilege of the Papacy divinely conferred, as is clearly affirmed in the following statement:—

"Both the spiritual and the temporal, though given in different ways, and at different times, are yet both gifts of the same divine Lord, and both inhere at this time, by the divine will, in the person of His vicar."—*The Temporal Power of the Vicar of Jesus Christ*, Henry Edward Manning, D.D. (afterward Cardinal Manning), London, Burns and Lambert, 1862, page 15.

"The dissolution of this temporal power of the Pope would lead to the dissolution of Christendom, that is, of Christian Europe." *Id.*, page 56.

This was written in 1862, or eight years before the Pope lost his control over the rulers of nations. In 1874, or four years after the loss of his temporal power, the same writer referred to the movement for its restoration, and suggested as a solution of the difficulty just such a fearful conflict as is now being waged in Europe:—

"There is only one solution of the difficulty,—a solution, I fear, impending,—and that is the terrible scourge of a

Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction."—See the *Tablet*, London, January 24, 1874.

It is evident that the position maintained by Dr. Manning in 1874 is still defended by the Papacy; for among the four causes of the present war Pope Benedict XV, in his first encyclical published November 1, 1914, mentioned "contempt for authority," meaning thereby the authority of the Roman Catholic Church. Therefore according to papal teaching the nations of Europe went contrary to the will of God when they permitted the temporal power to be taken from the Pope, and now it is hinted that the restoration of the temporal power of the Pope will be one of the results of this war. The Catholic *Monitor*, America, of August 29, 1914, published the following statement: "Might not one of the unexpected results of the present European conflict be the restoration, in some form, of the Pope's temporal power?"

Just one month after war had been declared, the Catholic *Times* of London stated: "It is possible, we like to think it is possible, that a new Europe, emerging from the struggles of the old, will look around for a centre of universal acceptance for the Prince of Peace, and find that centre in the See of Peter."

A few days later the *Western Watchman* (Catholic) of America made the following statement: "When the warring nations pause for breath and hesitate to renew the strife out of sheer exhaustion, all eyes will be turned to the Vatican and its humble prisoner, and he will be called on to say the last word that will send the bloody sword back into its scabbard, not to be unsheathed perhaps forever."

While on March 6, 1915, it is recorded in the *Tablet*, a Roman Catholic paper, that: "To-day the Pope is the only one in all of Europe who can bring about peace, and if men's minds be not blinded, he will in time be the real peace-maker. The Hague peace meetings of the future

without the Pope, will be like Hamlet minus Hamlet himself."

In addition to these statements, no one can have failed to notice the resumption of the diplomatic relations with some countries previously estranged from the Vatican, notably in the appointment of diplomatic representatives by countries which have heretofore refused recognition of the Papacy as a temporal power. Perhaps the greatest stir was created when, in November, 1914, England appointed Sir Henry Howard as ambassador to Rome. In December of the same year diplomatic relations were resumed between the Vatican and Russia. About the same time it was reported that a Turkish ambassador to the Holy See had been announced, and soon after this Servia sent Michael Gavrilovich as minister to the Vatican, and so the Papacy, like Nebuchadnezzar of old, will soon be able to say: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Dan. 4:30.

This revival of the power of Rome is the last chapter in its history before the final overthrow. It is when she says, "I sit a queen, and am no widow, and shall see no sorrow," THEN the judgments fall upon her, and as stated in Rev. 18:2-8, "He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she

saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The kings of the earth will finally turn against the Papacy and devour her with fire, and it will be said, according as she has lived deliciously, so much torment and suffering give her. She has trafficked in the "souls of men," she must pay the penalty. God's message to the honest in heart to-day is, "Come out of her, My people, that ye receive not of her plagues."

What do these things mean to the people living to-day? In Dan. 4:30 we read that when Nebuchadnezzar, the great king of ancient Babylon, boasted of having built up that mighty kingdom, "While the word was in the king's mouth, there fell a voice from heaven, saying, . . . The kingdom is departed from thee." Verse 31. Just as sure as God's Word never fails, when modern Babylon boasts of sitting as "a queen" and seeing no sorrow, THEN sudden destruction will come upon her, and she will be destroyed. Rev. 19:20. "And there shall be a time of trouble, such as never was . . . even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Is your name written there? In view of the times in which we are living, is it not time that everyone who may read these words should have his name recorded in the Lamb's book of life?

"JESUS CHRIST is a living Saviour, ever inviting all weary and heavy-laden souls to come to Him to find rest for their souls. He is continuously forgiving the sins of those who truly repent and turn away from them. The Virgin Mary died and never rose again. She is not "alive for evermore," as Jesus is. When on earth she never forgave a single sin or saved a single soul. Jesus did both, and He is doing both now. God hears the prayers of repenting sinners who approach Him in the name of Jesus. Mary is powerless to hear or answer a single prayer. She was a creature—not a god."



IT is reported that there is great naval activity among the German fleet in the Baltic Sea. The damage done to warships in the Jutland battle is feverishly being repaired.

IT is believed that the much discussed treaty between Russia and Japan has been signed. It is understood that this alliance contemplates the division of Russian and Japanese spheres of influence in China.

THE dispute between Mexico and America has been satisfactorily settled, and it is believed that if guarantees are given for the security of American and foreign interests in Mexico, the United States will give financial aid to the Mexican Government.

AS was expected, Mr. Lloyd George has succeeded the late Lord Kitchener as Secretary of State for War. Sir Edward Grey, Secretary of State for Foreign Affairs, has had an earldom conferred upon him, and now has a seat in the House of Lords.

THE official despatch from Admiral Sir John Jellicoe giving full details of the Jutland battle has been received, and states that twenty-one German ships were put out of action. Remarkable gallantry is recorded, and the report gives an insight into the strategy required in a modern sea fight.

A MESSAGE from Norfolk, Virginia, states that a German submarine has arrived at Baltimore, carrying a cargo of 1,000 tons and a quantity of mail matter. The commander of the vessel, which left Germany on June 23 with a crew of twenty-nine, bears a message from the Kaiser to President Wilson.

THE evidence of grave unrest and social disquietude in Berlin and other large German towns is accumulating. Fierce fighting is taking place in the streets during the "peace riots," and scarcity of food is responsible for further disturbances resulting in bloodshed. Vast crowds are participating in these demonstrations, which are looked upon by the authorities as exceedingly grave.

THE great allied offensive on the western front is slowly progressing. Both the French and the English troops are proving victorious, for 16,000 prisoners with hundreds of guns have been captured. The Russian army has commenced a great offensive in the Russian centre against the Germans. The main line from Lemberg to Budapest has been cut on the Carpathian front. Thus it appears that the Allies are co-operating on all the battle fronts.





## Why a Boy Should be a Christian

YOU need the help of Christ. You are in the world and you must pass through it. You will have questions to settle which you won't quite know how to decide if you are left to yourself. You will be tempted to do wrong. You will have more or less trouble, and no one will help you in all these things so well as Jesus Christ. Besides this, you have a character to form. Life is not all for fun, even for boys. Jesus is the only One who ever lived a perfect life. He is, therefore, the best teacher you can have.

But, more than that. He will come into your heart and live with you if you will let Him, for He says: "Behold I stand at the door and knock; if any man [or boy] hear My voice, and open the door, I will come in to him." You know how it is when you are with a very good man. You come to think as he thinks and do as he does, and it is easy to be good in his presence. Much more will you find it easy to be good if you will let Christ come into your heart and direct your life.

Then, too, Jesus is the only One who can forgive sin; and, my dear boy, you are a sinner, for the Bible says so, and you know it. Do you not, therefore, need a Saviour?

Jesus needs your help. He has a place for you in His kingdom and a work for you to do. He needs you in your school and on the playground to show how brave and manly and true a Christian boy can be. He needs you in your home to brighten it by a happy life, as He brightened His home when a boy. He needs you everywhere to live for Him and talk for Him and to win other boys to Himself, for God wants the boys.

And what a grand thing it is that Jesus does need you! You would be sorry to think that He had no use for you, and that the world would go along just as well without you. You need not think so, for there is plenty of work that will not be done unless you do it. Respond

to His call. Come up to His help as a good soldier of Jesus Christ.

His requirements are reasonable. All that He asks of you is to do right. He does not expect you to be a Christian man, but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and jump and shout as loud as ever, but never forget that you are one of Christ's boys. Christianity consists not of sermons and prayer-meetings only but of "righteousness, peace and joy of the Holy Ghost." It is doing right because it pleases Jesus, being happy because you are doing right, and living at peace with all around you.

Boys sometimes think that they can "sow wild oats," as they call it, for a few years and repent later on; but they forget that a life once stained with sin can never be just the same again. The sin may be forgiven, but the scar will remain forever. Whosoever sows wild oats must reap his own harvest, for God has said: "Whatsoever a man soweth, that shall he also reap."

You ought to be a Christian, and you know it. Christ died for you. He loves you, and He longs for your love, and it is a burning shame for you not to love Him and try to please Him. Won't you begin to-day, my boy, by asking Him to forgive your sins and enroll you as one of His followers? The manliest thing a boy can do is to stand up for Jesus.

When President Garfield was a boy at Williams College, he climbed Mt. Greylock one day with a lot of his companions. Their plan was to spend the night on the mountain. Seated around the camp fire, they sang college songs and told stories all the evening. At length young Garfield took a Testament out of his pocket and said: "Boys, it is my custom to read a chapter in the Bible and have a prayer before going to bed. Shall we have it all together?" And they did. That is the kind of boy that you and I admire—one who serves the Lord and isn't afraid to say so. That is the kind of boy I hope that you will be, a boy who can say from his heart:—

"I will go where you want me to go, dear Lord,  
Over mountain or valley or sea;  
I will say what you want me to say, dear Lord,  
I will be what you want me to be."

—*Bombay Guardian.*



## CHILDRENS CORNER

### A Starter

DOROTHY was trying to learn the golden text. Somehow it had a trick of slipping past her and running away every time she tried to shut it up in her memory.

"Bear—ye—one—another's burdens," she kept repeating as she counted the words off, one to each finger of her hand.

Still it refused to be caught. She said it fast, she said it slow, she whispered it, she sang it; but the real words of the tune mocked her, and would not be changed.

It was Monday afternoon, and Dorothy was going to a tea-party; so she took a last peep into her Bible just before she started, intending to say the verse over and over on the way.

"Bear ye one another's burdens," she began bravely. Before she had gone far, Roger overtook her, wagging his tail and barking joyously. Of course, she petted him a little, and, of course, he had to be sent home, which was not easy to do.

"Bear—bear—'bear and forbear,'" she said, thinking hard. "No, that is not it at all." She put her hands over her eyes. "'Bear false witness'—that is part of a commandment. 'Bear the infirmities of the weak'—dear me! that is an old golden text. O, I do wish I had a starter! Bear—bear—let me see!"

Dorothy was walking on again very slowly. The day was close and warm. She took off her sunbonnet to fan herself with it, and sat down in a shady place by the roadside to rest. A pretty opossum, running along the top rail of the fence, paused to wink at her.

"You dear little thing!" she exclaimed, "I hope you are thankful you don't have to say golden texts."

Away whisked the little animal, zig-zagging with the fence up the hill. Dorothy's blue eyes followed him till they met, coming down, a girl about her own age, with a big basket.

"Hello, Biddy!" called Dorothy.

"Hello!" returned Biddy, her wide mouth growing wider still as she quickened her pace.

The next moment she stepped on a rolling stone and fell headlong. Biddy, basket, and all lay in a jumble together in the road.

"Are you hurt, you poor thing?" Dorothy asked anxiously, running to her. "O dear! I'm after breakin' me leg," wailed Biddy.

Sorry and scared, Dorothy tenderly tried to lift her. At first poor Biddy could scarcely stir, but by degrees she allowed herself to be helped to her feet



"BIDDY, BASKET, AND ALL LAY IN A JUMBLE TOGETHER IN THE ROAD"

"I don't believe your leg is really broken, for you see you can stand on it already," comforted Dorothy.

"Och! but it's sore an' wake, be the same token," Biddy complained, taking a few steps.

Biddy was carrying home somebody's washing when the accident happened, and all the clean clothes lay scattered about in the dust. As soon as Biddy was able, the children picked up the tumbled garments, brushing and folding them as well as they could.

"Now, Biddy, just put your hand on my shoulder—so—and walk as well as you can," coaxed Dorothy, lifting the heavy basket, "and I'll—'Bear ye one another's burdens!' That was a starter! I've got it, I've got it! Thank you, Biddy, ever so much. It's a great deal easier for two to learn a golden text than for one. 'Bear ye one another's burdens!' I'll not forget that again, for I know what it means."—*Presbyterian*.

# Signs of the Times

We send out no papers that have not been ordered; if persons receive THE SIGNS OF THE TIMES without ordering, it is sent to them by some friend and they will not be called upon to pay.

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 Queensland Tract Society, cor. Peel and Gray Sts., S. Brisbane  
 South Australian Tract Society, 116 Grote St., Adelaide  
 West Australian Tract Society, "Warwick House," St Georges Terrace, Perth  
 North N. Z. Tract Society, 108 Ponsonby Road, Ponsonby, Auckland, New Zealand  
 South N. Z. Tract Society, 7 Battersea Street, Sydenham, Christchurch, New Zealand

THE *Tamworth Times* of June 24, in an article of nearly a column, gives a favourable write-up of the work of Seventh-day Adventists in Australasia.

THE response of the people of Melbourne to the invitation to attend the meetings being held by our people in certain large halls of that city has been truly encouraging. These audiences have varied from one thousand to two thousand interested listeners. Our readers will be interested to know that similar meetings are being held in the large cities in the States, where great halls are often filled to their seating capacity by persons eager to know "what these things mean." A great responsibility rests upon this people, who know what these things do mean, to help others to know also. The blessing of this knowledge carries with it an obligation which we are sure our people have no desire to shirk. So let us help with our means and otherwise to make these missions a success.

## OUR GROWING SUBSCRIPTION LIST

WE are able again to report an encouraging increase in our subscription list, and we urge all our subscribers who are interested in the work the SIGNS is doing to watch the list, so that you may understand the necessity of your co-operation. When the increase is large, that will encourage you. When it is small, we trust that may fill you with a determination to do more, or, if you have been

doing nothing to help, that it may cause you to spring into the gap and do your part. Let all help. The figures for this week are as follows:—

Subscription List No. 5	...	13,567
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