WEEKLY, $1.75 A YEAR
VOLUME 41

DECEMBER 15, 1914

SINGLE COPY, 5 CENTS
NUMBER 49

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

SURPASSING LOVE

REVEALED IN HIS PLAN

When the Note of Discord Came In — An Eternal Plan Was Ready — Angels Had Seen No Escape — He So Loved that He Gave and Saved

By Mrs. E. G. White



THE law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate His character, and therefore with ability to love Him, and to choose His service. So long as created beings worshiped God, they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

"Kept in Silence from Times Eternal"

But known unto God are all His works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16:25, 26, A. R. V.

Redemption Not an Afterthought

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who rules in the heavens, the mysteries of the past and the future are alike outspread; and God sees, beyond the wo and darkness and ruin that sin has wrought, the outworking of His purpose of love and blessing. Though clouds and darkness are round about Him, yet righteousness and judgment are the foundation of His throne.

Made Known in His Love

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving "His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our heavenly Father is made known as the God of love.

Heaven in Sadness — the Angels Perplexed

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be.

To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of His law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God.

Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of His love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,— declared God's government unjust, the restrictions of His law unnecessary, and bade men, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage to sin, misery, and death. He represented God as claiming all, and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good.

He Alone Could Save

In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world to Himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay His hand upon us both."

None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,— sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and wo, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice.

He So Loved that He Gave

But the Father so loved the world that He gave His only-begotten Son, that through His smitten heart a channel might

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A PROTESTANT REPUBLIC AS SEEN BY THE PROPHET

The Ecclesiastical Beast Loses Its Power to Oppress — Freedom Given the World as the Result — A Great Liberty-Loving Protestant Republic Arises — It Finally Degenerates, Speaks with the Dragon Voice, and Becomes a Persecutor

By ROSS C. PORTER



This is the first of two articles in which Elder Porter will present some of the prophecies showing that religious tyranny and despotism are again to arise. In the article this week, he deals especially with the prophecy. Next week he will give more attention to events that are tending in the direction of the usurpation of political power by the churches.
EDITOR.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

This text follows the statement that the beast, the papacy, which had been leading into captivity and killing with the sword, must itself be led into captivity and killed with the sword. It was in 1798 A. D. that the papacy was led into captivity, as the result of the Reformation and of the pope's being carried from Rome a captive into France, where the next year he died in exile. He who had been killing with the sword, saw his power broken with the sword. The chronology of the rise of the power here mentioned is definite, as it is to be seen coming up at the time when the temporal supremacy of the papacy was broken by the sword.

The Way Prepared for Protestant Republics

Long before this time, the way had been prepared in the world for the rise of Protestant republics. The great Protestant Reformation in Europe had reached its zenith in the sixteenth century, during which the national churches of Britain, Denmark, Sweden, Norway, and Switzerland became separated from the Church of Rome. Also in Hungary and France large portions of the population were separated from the Catholic faith.

The causes leading to the Reformation were various. The most prominent were the corruption of the Church of Rome, and its apostasy from the word of God. Under these conditions, Wyclif in England, Huss and Jerome of Prague, arose early in the fifteenth century, with a decided protest against the misdoings of the papacy. In 1415, Huss, under promise of safe conduct, was betrayed and burned by the papacy. Thus Bohemia kindled afresh the fires of the Reformation. Soon after this, Reuchlin arose in Germany, and Erasmus in Holland, and gave a strong impetus to the spirit of reformation that was awaking in all parts of Europe.

In 1517, aroused by the sale of indulgences by Tetzel, a Dominican friar, Luther, who had but recently, by the Catholic Church, been created a doctor in the Holy Scriptures at the University of Wittenberg, seeing the evil influences of the system of indulgences upon his own flock, decided to raise his voice against it. "God willing," he said, "I will beat a hole in his drum."

He began the Reformation in Germany by posting his famous ninety-five theses on the door of the church at Wittenberg. Following this, the pope issued a bull against him, which Luther burned at one of the gates of Wittenberg, on December 18, 1520. Summoned to Worms, he was urged to retract. His reply was: "I neither can nor dare retract anything unless convinced by reason and Scripture. My conscience is captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise. So help me, God. Amen."

He was not to be intimidated. He had staked his life on the success of the Reformation movement; and under the hand of God, the mighty power of the great Catholic apostasy was shaken to its foundations. Melanchthon came to the support of Luther, with his mild but mighty arguments in support of Protestant principles. Frederick, elector of Saxony, foreseeing the danger that confronted Luther, captured him on his route homeward from the diet of Spires in 1526, and confined him in the Wartburg for safety until the fury of the raging storm had passed. Under the indefatigable labors of Zwingli and his associates the supremacy of the papacy was abolished in Switzerland by a civil council held at Bern in 1528. In Poland, Holland, and other countries, the same work was rapidly gaining solid footing.

William of Orange and the Dutch Republic

The work of the Reformation found no more stanch and fearless support in any land than that given by the dauntless William, prince of Orange, which resulted, in the sixteenth century, in the change of the seven provinces of the Netherlands into the Dutch republic.

Hamilton in Scotland began to carry forward the movement, but his death in 1528 cut short this work. John Knox then became the leading spirit of the Reformation in Scotland. Cranmer and Latimer in England kept up the fires of the Reformation in that great empire. In France, Poland, and the Scandinavian countries, the spirit of the Reformation spread with the same earnestness that was seen in other countries. Europe was ablaze with the desire for civil and religious freedom, that came with the Reformation movement. The rupture between the pope and Henry VIII of England over his obtaining a divorce from his queen, augmented the forces that were soon to fulfil the prophetic forecasts of the captivity of the gigantic persecuting power which for centuries had led others into captivity.

The Reformation Established in the New World

Another event was likewise taking place in the New World, that was to play a great part in the development of civil and religious liberty. In 1620 the Mayflower landed the Pilgrim Fathers at Plymouth Rock, Massachusetts. Different reformed churches were established. Unfortunately they fell to persecuting those who differed from them in creed. Baptists and Quakers were the special objects of persecution. They were whipped through the streets at the tails of carts, banished beyond the bounds of civilization, and otherwise ill treated.

In the midst of these scenes in the American colonies, the question of taxation without representation became a subject of dispute. The break finally came when, under these grievances, on July 4, 1776, the declaration of American independence was signed by the representatives of the thirteen colonies. The war of the Revolution followed, but that was regarded by the colonies as a war of defense of their rights. In 1787 the United States constitution was framed. In 1789 it was ratified. Hence in 1798, when the papacy went into captivity, the United States government was just nine years old as a nation. At this point it is introduced into the prophecy. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. *And I beheld another beast coming up out of the earth;* and he had two horns like a lamb, and he spake as a dragon." Rev. 13:10, 11. Just as the beast, the papacy, was led into captivity, and its supremacy broken by the sword of Europe, the pope was carried an exile from Rome into France. Then there was seen another beast "coming up."

There was at that time no other nation rising but the American republic. The United States government was then in its infancy, and its history must determine whether it fulfils the specifications of the prophetic symbol of the two-horned beast, which was to be seen arising when the papal beast went into captivity.

Another Beast Seen Coming Up

The two-horned beast was to be "another beast." Rev. 13:11. The United States government was strictly a nation separate from the papacy. In 1798 it was to be seen "coming up." The United States was at that time just arising among the nations of earth as an independent government. Its wonderfully rapid growth fulfils all that is indicated in the expression "coming up." Beginning its national history in 1778, the United States quickly became the most progressive country of the world.

It began its national career with 3,000,000 people. It now has 100,000,000. The wealth of the country in 1850 in round numbers was $7,000,000,000, in 1890 it was $65,000,000,-

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Will the World End in 1914?

A Prediction Without Any Warrant from Scripture — Pastor Russell Will Be Found Mistaken — Begins to Fear It Himself, and Seeks to Explain

By JEAN VUILLEUMIER

A FOUR-PAGE periodical, which is volume 2, No. 1, of the *Bible Student's Monthly*, published by the "International Bible Association," Brooklyn, New York, is circulated everywhere. On its first page is a sermon preached recently by pastor C. T. Russell, the well-known religious writer and lecturer, who for the last thirty years or more has been very active and successful, with his colaborers, in circulating books, papers, and pamphlets about the "dawn of the millennium."

Claims Christ Returned in 1874

Russell's leading work is entitled "Studies in the Scriptures." It comprises six bound volumes, and was copyrighted in 1889. In it the claim is made that Christ returned to this earth in 1874, and that forty years from that date — that is, in 1914 — "the kingdom of God will obtain full, universal control . . . in the earth, . . . on the ruins of present institutions."

Let me quote his words more fully in reference to the first date: "The next chapter will present Bible evidence that 1874 A. D. was the exact date of the beginning of the 'times of restitution,' and hence of our Lord's return." (Volume 2, page 170.) "The antitypical thousand years of restitution of all things . . . commenced October, A. D. 1874." (Page 181.) See also pages 187, 39, 40.

And now on the second date: "In this chapter, we present the Bible evidence proving that the full end of the times of the Gentiles, that is, the full end of their lease of dominion, will be reached in A. D. 1914; and that that date will be the farthest limit of the rule of imperfect men. . . . At that date, the kingdom of God . . . will obtain full, universal control. . . . It will then be 'set up,' or firmly established, in the earth, on the ruins of present institutions. . . . He whose right it is to take the dominion will then be present as earth's new Ruler. . . . From that time forward, Jerusalem will no longer be trodden down of the Gentiles. . . . Before that date, God's kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (Dan. 2:34) — and fully consume the power of these kings. . . . The Bible evidence is clear and strong that the 'times of the Gentiles' is a period of 2,520 years, from the year B. C. 606 to and including A. D. 1914." (Pages 76-79.)

Said All Kingdoms Would Be Overthrown in 1914

If words mean anything, the above sentences plainly and emphatically state that by the end of 1914, at the latest by January 1, 1915, all the governments of this world will be abolished — that empires, kingdoms, republics, dominions, colonies, protectorates, duchies, principalities, clans, and tribes, in Europe or in America, in Asia or in Africa, would all come to an end, to a "full end"; would be "ruined, smitten, crushed, and consumed." At that time — that is, on January 1, 1915 — "earth's new Ruler," Jesus Christ, "will obtain full, universal control" of this world, and assume the duties now devolving on all emperors, kings, presidents of republics, sultans, viceroys, governors, senators, etc.

Such is Mr. Russell's unequivocal prediction.

Let not the point be misunderstood or evaded. The Bible teaches, and many Christians believe, that there is to be an "end of this world," or age; that this earth will be shaken by an awful earthquake, which will lay all its cities in ruins, and that our Lord will then appear in power and glory to call forth the dead from their graves.

Mr. Russell leaves out the geological and cosmic disturbances, and the "glorious appearing," and reduces them to political changes, including also a gradual betterment in physical conditions. But the end of the age, as he understands it, must appear right away. This overwhelming political revolution, he tells us, will take place within a few weeks from now. We are therefore well prepared to test the truthfulness of his prediction. A few more weeks will either vindicate or explode the bold assumption of the founder of Millennial-Dawnism. If this world-wide political transformation takes place within the next sixteen days, there will certainly be some reason for paying attention to Mr. Russell's teachings and interpretations, and for believing that our Lord Jesus Christ did come to this earth in 1874, and has been here ever since.

Haste Thee

By Worthie Harris Holden

LOITER not. The day is waning.
Press thy way with urgent tread,
Lest the shades of night o'ertake thee,
Leaving thee among the dead.

See upon the heights the city.
Angels guard the narrow way
Rising from destruction's moorland
To the home of life for aye.

Look not back, lest treasures lure thee
To forget immortal joy.
Lift thine eyes. A crown awaits thee —
Treasure that has no alloy.

Heaven grants thee strength for striving.
Barter not thy soul for sin.
Gates ajar will soon be closing.
Haste, O, haste to enter in!

Russell Himself in Doubt

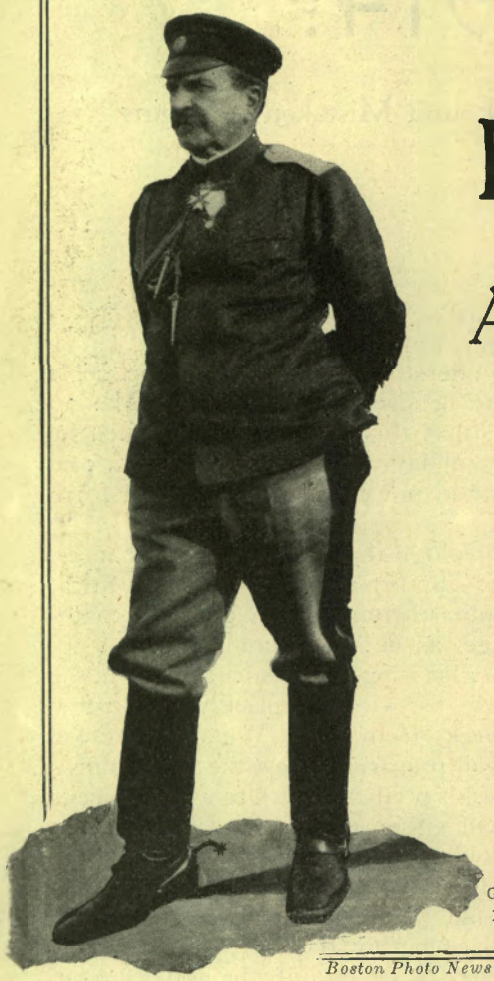
But lo, Mr. Russell has come to doubt the correctness of the wonderful prophecy he has been palming off on the world during the past thirty years. Likely enough this doubt has been growing to formidable proportions in his mind for the last few years or months. The only honorable thing for him would be to admit and confess his error. But he does not. He begins by disclaiming his own prediction, and fastening it on some one else. The sermon above mentioned is entitled: "End of the World in 1914 Not the View of Pastor Russell." This view, he says, has been "recently" uttered by a "Canadian minister." Then he jumps on some side issues, and finally, coming back to the crucial point, says composedly:

"We are looking very interestedly [well he may] to see what the present year *may* bring forth. . . . *If* this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. . . . If we have the correct date and chronology, Gentile times will end this year — 1914. What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin. . . . Our expectation [not that "Canadian minister's"], true or false, is that there will be . . . the breaking up of many institutions of the present time, if not all."

Cleverly Changes Front

Witness how cleverly Mr. Russell, after half admitting what he has flatly denied in his title, changes his positions and statements in order to bridge himself over the chasm of his error. What was to take place in 1914 as the "farthest limit," "may

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GEN. RADKO DIMITRIEFF
RUSSIAN ARMY

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WILL IT BE

PEACE OR ARMAGEDDON?

A Prophecy of Peace and Also a Prophecy of War — One Is What God Says — The Other What God Foretells the People Will Say — Both in Striking Fulfilment of the Divine Book

By W. H. ADDIS

IN view of the fact that the universal peace movement to which so much discussion is given at the present time is claimed to be a fulfilment of prophecy, it is interesting to compare the scriptures that speak of the movements for peace, with those that speak of the last great war, which terminates with the battle of Armageddon. What is before us? Whither are we drifting? Two distinct lines of prophecy foretell these two distinct movements. One records the sayings and actions of men and nations in their efforts to establish universal peace, and the other reveals the real outcome of the situation. We will consider the latter.

Comes Suddenly, as a Thief

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:2, 3.

"Prepare War"

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe." Joel 3:9-13. The harvest is the end of the world. See Matt. 13:39. The valley of Jehoshaphat is the valley that lies to the west of the Dead Sea, and south of Jerusalem.

This scripture foretells a gathering of all the armies of earth, near Jerusalem. Is this gathering of God? What is the prize that lures all nations to the fatal spot? What is the reason that they should gather to this particular place? These are questions that fill the mind of every student of prophecy.

Spirits of Devils

The battle of Armageddon takes place under the sixth of the seven last plagues. "And the sixth angel poured out his vial upon the great river Euphrates; and the *water* thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12.

Water is a symbol of peoples, nations, and tongues. See Rev. 17:15. The great river Euphrates drains the territory occupied by the Ottoman empire. This nation is to be dried up, that the kings of the east may march their armies through its territory. The kings of the east are the nations of Japan, China, and India.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For 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 of that great day of God Almighty. . . . And He gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

Before the end, the world is to witness a mighty display of satanic power. Christ, speaking of this, said: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And Paul, in 2 Cor. 11:14, adds, "And no marvel; for Satan himself is transformed into an angel of light."

Why Armageddon?

Why should the devils gather the nations to this particular location? And what will be the almost overmastering deception that will be employed? Paul tells us that at the time they cry Peace, sudden destruction comes. 1 Thess. 5:3. A careful consideration of the world peace plan reveals the germ of Armageddon, the great war, in embryo.

The Peace Prophecies

The favorite scriptures of the peace advocates are Isaiah 2 and Micah 4. The latter reads: "But in the last days it shall come to pass, that the *mountain* of the house of the Lord shall be established in the top of the *mountains,* and it shall be exalted above the *hills;* and people shall flow unto it. And *many nations shall come, and say,* Come, and let us go up to the *mountain* of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their *swords* into *plowshares,* and their *spears* into *pruning hooks:* nation shall not lift up a sword against nation, neither shall they learn war *any more.*" Micah 4:1-3.

This is the much talked of prophecy of universal peace. It simply tells us that in the last days *many nations* will receive a lesson in the horrors of war, that will make them cry, "We will not learn war *any more.*"

Mountains are a symbol of governments, in the Scripture. See Jer. 51:1, 2, 11, 25. This is a prophecy that in order to establish peace, the nations will exalt the government of the Lord's house, or the church, above the governments that have proved failures, and thus establish a reign of righteousness by religio-civil decree.

The Germ of Armageddon

Incidental to this movement will be the cry: "The law shall go forth from Zion. We must take Jerusalem for Christ."

The Turk must come to his end. This present conflict will leave the Eastern question still unsettled. The Turk may be driven from Europe, but will take up his seat of government "between the seas in the glorious holy mountain" (Dan. 11:44, 45), which is Jerusalem. See Dan. 9:16. The cry of Christendom will be, "Jerusalem for Christ, and then we will have peace." In olden time, the Lord promised Israel that if the people of Jerusalem would keep the Sabbath, their city should remain forever. Jer. 17:20-27. Religious zealots will reason that if they capture Jerusalem from the Turk, and set up an international court, and enforce an international Sunday law, they will be able to maintain righteousness by civil decree.

The Gathering to Armageddon

Marvelous will be the display of satanic zeal. The spirits of devils will go forth to the kings of the earth and of the whole world, to fasten them in deception, and urge them to unite with Satan in his last struggle against the government of heaven. Satan will appear in person to the rulers of the nations, and personate Christ, assuring them that theirs will be the favored government that will rule the world. Then the gathering will commence.

The great pagan hordes of the kings of the east, represented by the dragon, will start their long march to destruction.

The second division of earth's armies, those that bow the knee to the papal beast, gather from the great Catholic nations.

The false prophet is the power that will deceive the world with the message of peace. This is graphically portrayed in Ezekiel 13. Fallen and apostate Protestantism, making an image to the beast, will lead the world to Armageddon. Concerning the message of the false prophet, the Lord says: "Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And Mine hand shall be upon the prophets that see vanity, and that divine lies. . . . Because, even because they have seduced My people, saying, Peace; and there was no peace." Eze. 13:8-10. "There is no peace, saith my God, to the wicked." Isa. 57:21.

The Battle of Armageddon

Obeying the command of Satan, the proudest of earth's armies will gather to battle for the supremacy of the world. As they besiege Jerusalem, it is then that the waters of the great river Euphrates will be dried up. The armies of the dragon (paganism), the beast (Catholicism), and the false prophet (apostate Protestantism) will unite to wipe out the common enemy that holds Jerusalem. The Ottoman empire will become the spoil of her enemies. Concerning this, we read in the prophecy of Zechariah: "Behold, the day of the Lord cometh, and thy *spoil* shall be *divided* in the midst of thee. For I will gather *all nations* against Jerusalem to battle; and the city shall be taken." Zech. 14:1, 2.

It is then that Jerusalem will become a burdensome stone to all people, with the combined armies of Christendom facing one another. Then the question arises, Who shall take the spoil?

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8:9.

It is at noon that a strange, unnatural darkness will cover the earth, and the armies will tremble as a man that must quaff a poisonous cup.

"Behold, I will make Jerusalem a cup of trembling [margin, *"a cup of slumber, or poison"*] unto all the people round about. . . . And in that day will I make Jerusalem a burdensome stone for *all* people: *all* that burden themselves with it shall be cut in pieces, though *all* the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness." Zech. 12:2-4.

"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. . . . 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." Zeph. 1:14-17.

God's Message to the Nations

Isa. 34:1-4: "Come near, ye nations, to hear; and harken, ye people: let the *earth hear*, and *all* that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon *all nations*, and His fury upon *all their armies: He hath utterly destroyed them*, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses. . . . And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll."

"For the great day of His wrath is come; and who shall be able to stand." Rev. 6:17.

The Great Climax

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

"And the *beast* was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Rev. 19:11-21.



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Our Refuge

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. . . . Seek ye the Lord, all ye meek of the earth, which have *wrought His judgment* [kept His commandments]; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.



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CANADIAN ARMORED CARS SENT TO THE BATTLE FRONT IN EUROPE

Impressions

IMPRESSIONS come through different agencies, some from God and some from the devil. The only sure way is to test them. Our feelings are no test, neither is the imagination. The "toss-penny" arrangement is no test, for that is nothing but "religious gambling."

When one is impressed very strongly to do a certain thing or to take a certain course, the only safe thing to do is to wait and pray over it, and thus give God's Spirit time to direct the mind to some Scriptural thought which may open the way and solve the difficulty.

The Bible rule is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Any impression which is not in harmony with the teaching of the Bible, we may know is from beneath.

ELIZA H. MORTON.

"Out of the Mouth of Babes"

AT Nancy a man told Colporteur Riner that he did not believe in God, because he could not see Him. Thereupon a little girl who was listening said in a modest way, "When you put a piece of sugar in a glass of water, you can see it; but when it is melted, you see it no longer." "No," said the other, "but I taste it." "Just so with God," said the girl. "We don't see Him, but we taste Him. He acts in the world as the piece of sugar in the water. You ought not to believe in the piece of sugar when you can not see it." The unbeliever grew so confused that he walked away. — *Bible Society Gleanings.*

The Supreme Climax of Christ's Work on Earth

To Be Crowned King Before His Father's Throne—The Event Marks the End of All Gospel Work—Christ's Coming Will Follow Shortly After—Are there Events on Earth to Indicate When the Crisis Is Reached?

By T. E. BOWEN

MANY are impressed that some great and important event is about to take place. This is true. That event is the end of this world's career of sin. A burning question is, May we know when that period is about to begin which is spoken of in the Bible as the time when Christ receives His kingdom? With what event does it begin? While the Bible points out the *event* at its beginning, the exact *time* is nowhere given.

In Heaven, Not on Earth

The great event that begins the reign of Christ as King takes place in heaven. It is the event that was uppermost in the minds of His followers during the ministry of Jesus; namely, His entering upon His reign as King. On several occasions, the disciples were ready to crown Jesus king; but He would not permit them to do so. He knew it was not the purpose of His Father that He should enter His kingdom at His first advent. To Pilate's question, "Art Thou the King of the Jews?" Jesus said, "To this end was I born, and for this cause came I into the world." But He puzzled Pilate, as well as His followers, by adding, "My kingdom is not of this world," in the sense of His ruling as king over any nation in their present sinful state.

This Time a Secret of the Father

While Jesus *was* born to be King, He abides His Father's time. He told His disciples, before leaving them, that the *time* when He should *take the kingdom,* the Father kept in His own power. Acts 1:4-7. They did not know then that the entering upon *His* reign *as King* meant the *end* of *all* earthly kingdoms as such. But this is the truth. The time when the reign of Christ begins is when He goes to His Father in heaven to receive of Him the earthly kingdom — the rule of the whole earth. Shortly following this coronation ceremony is the visible coming of the Son of God to this earth as King in power and great glory to get His subjects.

When Christ goes to the Father to receive His kingdom, He will have ceased His ministry as Priest. This brings the end of the gospel on earth. This is identical with the closing of the ark's door in Noah's day. The door of mercy for sinners, the opportunity for sinners to find life, will then cease forever. That time comes at last to all on earth *suddenly,* as a thief in the night. Of that day and hour knows no man. Not even Jesus Himself, nor the angels in heaven, nor God's people on earth, know *the time* until it is announced by the Father, and the events to take place in connection with it begin to come to pass. This occurs, however, some time prior to Christ's personal advent to this earth to get His people — the subjects of His kingdom.

Jesus Receiving the Kingdom

"I beheld till the thrones were cast down, and the Ancient of days did sit. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds [angels] of heaven, and came to the Ancient of days, and they [the angels] brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9-14.

As Jesus leaves His mediatorial work as Priest, nothing stays the pouring out of the vials containing the wrath of God, placed in the hands of the seven angels commissioned to pour them out "into the earth." Neither is there anything to hold the winds of war and strife, that they should not blow upon the earth.

Events on Earth

The questions arise at once: May we know, by events on earth, when this important one in heaven is about to take place? Is there any clue by which we may know the time is about reached for Jesus to be summoned by His Father to come before Him to receive His kingdom?

For more than fifty years, Seventh-day Adventists have proclaimed to the world that there was one event to take place *among nations* that would be the last to occur, as recorded in the word of God, before Christ should take His kingdom. They have held that from the information given the prophet Daniel twenty-five hundred years ago by the angel Gabriel, that one event yet unfulfilled was bound up in the government now known as the Ottoman empire, or more familiarly spoken of as Turkey. Not that this nation was or is the most important of nations — not that! The solution seems to be found rather in that this nation, at the time of the end, should occupy territory counted as strategic, and that because of this, God foretells us what some of its last movements would be. When these should take place, then we might know that the next great and important event would be Christ's standing up in heaven to receive the kingdom given Him by His Father.



Boston Photo News Co.

A Veteran Turkish Cavalryman of the Balkan Campaigns on His Way to Join His Troop

An Important Event Foretold

We shall not go into the technical points leading up to the text giving us this light, but will simply state that the eleventh chapter of Daniel records the principal events *among nations* from the opening of the Persian kingdom, followed by Babylon, where Daniel was then standing, on down to the close of human history, or the end of all nations as such.

And further, we understand that this entire chapter has been transferred to the pages of history, except the last verse, which reads: "And he [Turkey, occupying territory north of Palestine, and hence designated as the king of the north] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The next clause, verse 1, chapter 12, adds, "And at that time shall Michael [Christ] stand up."

The palace of Turkey is now at Constantinople. The expression "between the seas in the glorious holy mountain" is understood to mean Jerusalem — so long held by the Jews as God's sacred and glorious dwelling-place. Therefore we understand this scripture to mean that when the seat of the Turkish government is forced from Europe, either immediately or at some later time, Jerusalem will be chosen as the seat of this government; and that the next event — although it should be emphasized that no one knows, even then, *how long afterward* — the next event will be this very important one of which we have been speaking — Jesus' receiving in heaven His kingdom, as presented to Him by His Father.

The World's Outlook

Do events point in this direction? Are there indications that the Turk's power is waning in Europe, and that he will be forced to remove his seat of government elsewhere? Every one who has given it any thought, knows that this is so. Russia for years has sought an outlet from the Black Sea through the Dardanelles. England has opposed this until this late war. Now England and Russia are allied in opposing Germany. Turkey has entered into the war arena, backed by the foe of Russia and of England. What the outcome may be, no one knows; but here

is a significant statement, taken from the Washington *Star,* under date of November 4, 1914: "Emperor Nicholas, of Russia, has left for the front, after issuing a manifesto, in which he says that Turkey's action [of bombarding Russia's Black Sea ports] opens the way for Russia to accomplish her historic mission on the Black Sea."

This refers to instruction of Peter the Great many years ago, that Russia must secure this warm water outlet.

Why has Turkey remained so long in Europe, especially when even two years ago, during the Balkan war, the war slogan was that the Turk must go? Evidently God has had a hand in it. Apparently now the entire situation is changed; and with England bombarding Turkish forts, the prospects are that this waning power will not be able long to hold its strategic position in Constantinople, unless Germany should in some manner enable Turkey to do so a while longer. At all events, this is the last recorded change given us in the Book of God, to occur among nations before Christ takes His kingdom. Coincident with Jesus' receiving the kingdom on high, many events press in for fulfilment on earth; but in this *one event* God gives His believing people a token by which they may know that the end is at hand.

Kingdom Transfers

The prophet foretold when Babylon should pass away and the kingdom be transferred to the Medes and Persians. Many years before this happened, the Lord named Cyrus, and pointed out that the river gates to that proud city would be left open in the siege that would seal Babylon's doom. Literally that was fulfilled.

Again, Jesus very definitely indicated by a token to His disciples the time when Jerusalem, their beloved city, should be destroyed. Forty years later, that literally came to pass.

Among many other very striking conditions that would prevail at the time of the end, when all earthly kingdoms were about to be transferred to Jesus, one event is singled out by the angel Gabriel to Daniel as a token by which we may know that this most important event is *very near* — so near that the Word puts it, "at that time."

Jesus' Exhortation to His People Down at the End

Looking down to this very hour in which we now live, Jesus said: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. . . . Watch therefore: for ye know not what hour your Lord doth come [from His ministry as Priest to receive of the Father His kingdom]. But know this, that if the good man of the house had *known* in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as *ye* think not the Son of man cometh." Matt. 24: 36, 42-44.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

"He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

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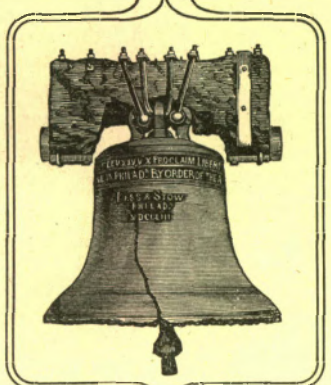
This Soul-Encouraging Proclamation Is from Above — The Decree Will Finally Be Universally Enjoyed

By C. S. LONGACRE
Editor of "Liberty Magazine"

GOD is the Author of liberty. His enemies introduced bondage and oppression into the universe. Christ came into this world to set all men free, and to proclaim liberty to the captives.

It was His original plan that all His creatures should remain free from the taint of sin and the pangs of bondage. He created every being a free agent, and perfect in form and attributes; but having the power to choose good or evil, some, in the course of time, frustrated God's purpose concerning their welfare.

After sin and bondage were introduced into this world, a voice from heaven was the first to speak hope and a promise of deliverance. When the inhabitants of this earth were oppressing one another everywhere, the Lord stood up for them, and sent the following message to Moses in Mount Sinai: "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25: 10.



Waited Long to Realize It

The world waited in chains of cruel oppression to earthly sovereigns for 3,268 years after this wonderful proclamation was made from heaven, before there was a legislative body that had the moral courage and Christian charity to affirm this same truth of universal freedom, and make it a possibility in civil government.

Individual liberty in civil government is of divine origin. God was the sole Ruler of all His creatures in the beginning. By virtue of being the Creator of all, He was entitled to sovereignty over all. There was a time when God had no rival rulers. He was the supreme and only Ruler of the universe. His only-begotten Son, by virtue of His position as Son, as well as agent of the redemption of the portion of His Father's creation that sinned, is to become a joint Ruler of the universe.

"The Prince of This World"

God made this world a principality, and gave Adam dominion over all of it in the beginning. But Adam, by sinning, delivered it over to Satan, and thus Satan became "the prince of this world." John 14: 30. All the inhabitants of this world became the captives of Satan at his will. 2 Tim. 2: 26. "Shall the prey be taken from the mighty, or the lawful captive delivered?" asked the prophet. The Lord answered His servant: "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 24, 25.

From this we may learn, upon the authority of God's word, that God rules in the affairs of this world, and "worketh all things after the counsel of His own will." Eph. 1: 11. Some day we shall all know "that the heavens do rule," and that the will of God will "be done in earth, as it is in heaven." God's original purpose will be fulfilled, and all who have been subjected in hope "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 21.

God Is at the Helm

While this world is drifting, like a vessel among dangerous rocks, through "the rapids," yet God is at the helm. No human agencies or devices can save this world of sin from utter wreck and ruin ultimately, but God can and will turn repentant man's hopeless condition and failure into a glorious triumph. We are not left in darkness as to the outcome of the conflict between truth and error, between right and wrong, between liberty and bondage, between Christ and Satan; for God will triumph over every foe. All who accept Christ will triumph with God and His truth. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

Eternal Torment

JOHN 3: 16: "Whosoever believeth in Him should not perish, but have everlasting life." Does "perish" mean, to live in torment?

According to what God says in this verse, we can not receive any other wage for sin than death. Rom. 6: 23. And "death" does not mean life, temporal or eternal.

If "death" means life, then "life" means death. What, then, is the difference between the rewards of the just and those of the unjust, when God promises life to one and death to the other?

Surely God means what He says, and will give life eternal to the righteous, and death eternal to the wicked. Jude 6, 7.

M. A. H.

A Protestant Republic as Seen by the Prophet

(*Continued from page 2*)

000, and a report in 1909 shows that the national wealth has grown to the enormous sum of $107,500,000,000. The same report shows the annual wealth production of farms to be $7,412,000,000. That was more than the entire wealth of the country half a century before.

Surely the United States government fulfils the specifications of the new government that was seen in 1798 "coming up." It was not only described as "coming up," but as "coming up out of the earth." The beast representing the papacy was seen coming up out of the sea. Rev. 13:1.

Comes from Unoccupied Territory

In Rev. 17:15 the symbol of water is explained to represent "peoples, and multitudes, and nations, and tongues." In contrast to this, the nation symbolized by the two-horned beast is to come up out of the earth. That would suggest a previously unoccupied territory. The United States arose in territory not previously occupied by civilized nations. J. P. Thompson, LL. D., in a speech at the "Continental Dinner," Westminster Palace Hotel, London, on July 4, 1876, said: "I am sick of that type of history that teaches our youth that the Alexanders and Cæsars, the Fredericks and Napoleons, are the great men who have made the world. It is with a sense of relief and refreshment that I turn to a nation whose birthday commemorates a great moral idea, a principle of ethics applied to political society — that government represents the whole people, for the equal good of all. No tide of battle marks this day; but itself marks the high-water line of heaving, surging humanity."—"United States as a Nation," pages 13, 14.

G. A. Townsend speaks of the United States as follows: "The mystery of her coming forth from vacancy." "Like a silent seed we grew into empire."—"The New World Compared with the Old," pages 462, 635.

An Empire Emerging in Silence

A writer in the Dublin *Nation* spoke of the United States as a wonderful empire which was "emerging," and "amid the silence of the earth daily adding to its power and pride."

Thus the world has recognized the struggle which the United States government had at its birth, as being a struggle for the maintenance of the great moral principles involved in the Reformation of the sixteenth century, and not as the result of wars for conquest.

Had Two Horns Like a Lamb

Speaking further of the manner of the rise of this power, John says in the Revelation, "He had *two horns like a lamb*." The goat and the ram of Daniel 8 had horns. In Daniel 7 some of the beasts had horns. The same is true in the symbol representing the papacy in the beginning of Revelation 13. In some of the foregoing symbols, a horn represents civil power; but in the case of the papacy, a horn represents ecclesiastical power. In this symbol, horns evidently represent the two leading principles for which the United States government has always stood — republicanism and Protestantism.

The Hon. J. A. Bingham, speaking of the object of the coming of those who sought the shores of this New World, said it was to found "what the world had not seen for ages, viz., a church without a pope, and a state without a king." Both the Declaration of Independence and the United States constitution declare openly and unqualifiedly for civil equality and religious freedom. "Life, liberty, and the pursuit of happiness" are specially mentioned among the inalienable rights of man. Of religious freedom, article 1 of amendments of the United States constitution guarantees that Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; while article 6 of the constitution guards against any religious test as a qualification for office in the United States.

Accountable Alone to God for His Religion

George Washington, the first president of the United States, thus stated his views of



"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

these principles: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

In 1830 the United States Senate adopted a report refusing to legislate in favor of Sunday observance, on the ground that it would be legislating on a religious subject, and would therefore be unconstitutional.

From that report the following extract is taken: "The framers of the constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable," that is, untransferable. A man could transfer certain rights to delegates to act in his stead, as government officials; but his rights of conscience were personal rights, which could not be delegated to another.

It Stood for Two Great Lamblike Principles

It is plain, from these references to the Declaration of Independence, the United States constitution, and the utterances of the leading American statesmen of that time, that it was understood that the United States government stood for two great principles, civil and religious liberty, or republicanism and Protestantism. In further evidence of this view, there stands the fact that on the reverse side of the great seal of the United States government is stamped in Latin these words: "A new order of things." Equality of rights to all people in civil and religious matters was a new order of things. The world had seen but little of this order of government. In contrast with the beast before it — the papacy — and imperial forms of government in the Old World, it stood as a new order of things. These two fundamental principles, republicanism and Protestantism, were certainly fittingly represented by the mild, lamblike horns of the symbol of Rev. 13:11.

Neither Affirm nor Deny Religious Doctrine

The American principle of civil government is defined by Samuel T. Spear, D. D., in the following manner: "Those who drew the plan of our national government built the system upon the principle that religion and civil government were to be kept entirely distinct; and, for the most part, all the state governments are constructed upon the same theory. The general character of both is that they neither affirm nor deny any doctrine in respect to God, and that they command no duty as a religious duty. They deal with the temporal rights and obligations of citizenship, without any reference to the question whether the citizen is a religionist or not. His religious faith is no part of his citizenship, and no criterion of his rights. It confers upon him no immunities, and imposes no disabilities. It is a matter between himself and his God, and with it the civil authority does not concern itself. He is not forbidden to be an atheist, and commanded to be a Christian. He forfeits no rights by being the one, and gains none by being the other; and as between these two extremes of opinion, the state does not undertake to decide which is the true and which is the false opinion. Such is the great American principle in respect to the sphere of civil government."

Great Statement of a Clergyman

In harmony with this view is the clause in the treaty with Tripoli, written by a Congregational clergyman, and adopted by men who lived contemporaneously with those who founded the United States government, which states: "The government of the United States is not in any sense founded on the Christian religion."

Dared to Set the Example

George Bancroft, in his "History of the Formation of the Constitution," says: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

Judge Welch, of the Supreme Court of the state of Ohio (23 Ohio Reports, Granger, pages 249, 250), says: "When Christianity

asks the aid of government beyond mere impartial protection, it disowns itself. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both."

Thus far the United States government fulfils every specification of the prophecy. It arose at the right time. It came in the right manner. It developed the right principles, and established a new order of things in contrast to the beast — the papacy — before it.

He Spake as a Dragon

There is one more characteristic that must still meet its application in the government represented by the two-horned beast. "And he spake as a dragon." The dragon made war with the woman — the church — because she kept the commandments of God, and had the testimony of Jesus Christ. Rev. 12:17.

This is a returning to the old order of things seen in the beast before him. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:12, 16, 17.

Here is plainly depicted a terrible apostasy from the lamblike principles of republicanism and Protestantism, an apostasy that develops a likeness to papal tyranny and oppression against those who are loyal to the commandments of God and the testimony of Jesus Christ. Will the United States ever fall away from her original principles sufficiently to fulfil this prediction? The prophecy forecasts a complete reversal of the order for which the nation originally stood. Is the United States taking steps in the direction of the fulfilment of this part of the prophecy? To speak as a dragon is to become a persecuting power.

Must Formulate a State Creed

What is it to "make an image to the beast"?—First, it is to formulate a creed; secondly, it is to punish by the civil power, as heretics, all who do not conform to that creed. It is to unite church and state. Under the reign of the beast, the papacy, Gibbon says: "And as the emperor ascended from the holy fount still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith and prescribed the religion of his subjects. . . . We *authorize* the followers of this doctrine to assume the title of Catholic Christians: and as *we judge* that all others are extravagant madmen, *we brand them with the infamous name of heretics,* and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."— Gibbon's Rome, chapter 27.

In the fifth council of Toledo, can. 3, the "holy fathers" say: "We, the holy council, promulgate this sentence pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he hath sworn among others *to permit no man to live in his kingdom who is not a Catholic.*"

Foundation for Religious Despotism

As early as 1863 there started what was called a national reform movement in America, which, according to article 2 of its constitution, had for its avowed object this reversal of the principles for which the United States government stands. Article 1 reads, "This society shall be called '*The National Reform Association.*'" Article 2: "The object of this society shall be to maintain existing Christian features in the American government, and to secure such an amendment to the constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

Supreme Court Lends Its Influence

The Supreme Court records of the United States, entry No. 143, entered October term, 1891, give Justice Brewer's opinion rendered on February 29, 1892. In that opinion, he declared that the original meaning attached to amendment 1 of the United States constitution, "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof," meant that this is a "Christian nation," and that the religion of the majority must be secured by the state against profanation, while other religions, termed the religions of "impostors," should not be so protected, "for this plain reason, that the case assumes that we are a Christian people."

His words follow: "The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound by any expression in the constitution, as some have strangely supposed, either not to punish at all or to punish indiscriminately the like attacks upon the religion of Mahomet or of the grand lama; and for this plain reason, that the case assumes that we are a Christian people, and the morality of this country is deeply ingrafted upon Christianity, and not upon the doctrines and worship of these impostors."

This interpretation by the Supreme Court reverses the whole intent and purpose of the constitution, and opens the way for legislation upon religious questions, and for union of church and state, as in the papacy.

Surpassing Love Revealed in His Plan

(*Continued from page 1*)

be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive to God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

Will the World End in 1914?

(*Continued from page 3*)

begin" this year. What was given out on "clear and strong evidence," "may" happen, but it is "not sure" at all. What was to be the "full, universal control" of the power of the "kings" of to-day, is simmered down to the possible "breaking up of many institutions of the present time." In a word, Mr. Russell himself reduces his preposterous predictions to *nil*, without the least admission on his part of having been mistaken.

Error is human. Therefore a frank acknowledgment of one's mistake should restore to any man the confidence of the public. Mr. Russell has not chosen this way. What will his deluded disciples think of him? Will they accept his glosses, or will they return to these two admonitions of our Lord (Matt. 24:36, 23-27)?

1. "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

2. "Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, . . . Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

The Thief in Paradise

THE thief was not with Christ in Paradise on the day of the crucifixion. The day ended at sundown, and the thief was not then dead. When the soldiers took him down from the cross at the beginning of the Sabbath, they had to break his legs to prevent his escape.

Besides this, on the third day after His crucifixion, Jesus had not yet been to heaven, for He said to Mary, "Touch Me not; for I am not yet ascended to My Father." John 20:17. Therefore the thief could not have been with Jesus in Paradise on the day when this promise was given.

Jesus could, however, give the thief the assurance, even on that day when He hung upon the cross, and to all human appearances had no power to give salvation to any one — even under such circumstances He could assure the repentant thief that he should yet be with Him in Paradise. "I say unto thee to-day, Shalt thou be with Me in Paradise." Luke 23:43.

Allen Moon.

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

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

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A. G. DANIELLS, M. C. WILCOX, I. H. EVANS, W. A. SPICER, G. B. THOMPSON, E. E. ANDROSS, H. R. SALISBURY, W. T. KNOX, R. C. PORTER, J. O. CORLISS

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FATAL ADMISSIONS CONCERNING SUNDAY SACREDNESS

IT is noted in the Scriptures of truth that "the *seventh day* is the Sabbath of the Lord thy God." Ex. 20:10. This is the unanimous testimony of the Bible. This is what God says on this question. The One who made the Sabbath at creation, who spoke the Decalogue from the smoking summit of Sinai, declares this. In tones which shook the globe, He declared to quailing humanity that the "seventh day" is *His* day. It is not the Jews' Sabbath, but the *Sabbath of the Lord.*

OPPOSING JEHOVAH'S STATEMENT

It seems strange that against the statement of Jehovah, men would seek to oppose their dicta on this question. Some do, nevertheless; and in their efforts to bolster up a counterfeit Sabbath, they are led to make some very strange statements. "Binney's Theological Compend" (improved) contains a most astonishing example of this. We call attention to this particularly, as it is a standard work, endorsed and published by one of the large evangelical denominations. That the author is a scholar of note we may conclude from the preface, in which we are told that "the author's increased knowledge of theology during his long Christian ministry, and especially his studies in the New Testament during the fifteen years in which his sole employment has been the preparation of a popular commentary, have qualified him to recast and enrich his 'Compend,' and fortify its statements by more abundant references to the word of God."

We will note some of the statements concerning the Sabbath question from this enriched and recast "Compend." On page 169 the author says, "The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, *because that in it God Himself had rested from His work.* Gen. 2:1-3." In this statement, the learned doctor is evidently quite correct.

Again on page 170 he says, "The original law of the Sabbath was renewed and made a prominent part of the moral law, or Ten Commandments, given through Moses at Sinai. Ex. 20:8-11."

In this also he is in harmony with the word of God. And let it be noted that this "original law of the Sabbath" clearly states, "The seventh day is the Sabbath of the Lord."

Continuing on the same page, the author says, "This seventh-day Sabbath was strictly observed by Christ and His apostles previous to His crucifixion."

We are led to wonder how one who makes such a clear and convincing argument for the perpetuity of the Bible Sabbath, the seventh day, even admitting that the example of Jesus and all the apostles is in favor of the seventh day, could himself keep another day, or produce any argument in favor of so doing.

On pages 180, 181, he makes the following astonishing yet truthful statement: "It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. *Nor is there any for keeping holy the first day of the week* (italics mine), or for family devotion, or for women to receive the Lord's Supper. The reasons are obvious; there was no controversy in either case that called for it."

NO COMMAND FOR IT

Note he says that there is no command "for keeping holy the first day of the week." Then why should a Protestant who takes the Bible as his sole guide, observe a day that the Bible nowhere tells him to observe? How does he arrive at the conclusion that he should keep it? There is no command for Sunday any more than for Wednesday or any other day of the week, the author says. One must be as holy as the other, then; for surely no day can be holy without a fiat of the Almighty.

On page 171, however, he puts forth the claim that Jesus changed the Sabbath, and gives what he considers the evidence. I quote his exact words: "Jesus, after His resurrection, changed the Sabbath from the seventh to the first day of the week; thus showing His authority as Lord even of the Sabbath (Matt. 12:8), not to *abrogate* or *break it*, but to *preside over* and *modify*, or give new form to it, so as to have it commemorate His resurrection when He ceased from His redeeming work as God did from His creation work. Heb. 4:10.

"When Jesus gave instructions for this change we are not told, but very likely during the time when He spake to His apostles of the things pertaining to His kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25."

ASTOUNDING CONFESSION

This is a most astounding confession. Think of a lawyer coming into court with such evidence to vindicate his client. "When Jesus gave instructions for this change *we are not told.*" Seeing we "are not told," how are we to ascertain, in this century, that Jesus ever said anything about it? We surely "are not told" anything about it in the Bible, for the canon of inspiration is as silent as the tomb concerning any change.

"This is *probably* one of the many *unrecorded things* which Jesus did." Think of the trembling penitent facing the Judge of all the earth, standing on a *probability.* What a foundation! The command for Sunday one of the "unrecorded things"! The learned doctor is forced by candor to admit there is no record in all the book of God about any change in the Sabbatic institution. Surely those who revere the Bible, and desire to stand on the eternal rock of Scripture, will be glad to abandon an unscriptural institution, and take their stand for one for which there is a *recorded command* handed down by the God who made the world. See Ex. 20:8-11.

"What says the Bible, the blessed Bible?
This should my only question be.
Teachings of men so often mislead us!
What says the book of God to me?"

G. B. T.

WHAT IS CHRISTIANITY?

Is Christ Divine in No Higher Sense than that Some Men Are Divine? Is there No Divine Power Outside of Man to Lift Him Up?

IS Christianity a definite personal quality, or is this a generic term by which to distinguish between civilization and the lower grades of humanity? From much that is written, one would almost conclude that the latter view obtains in the estimation of many who claim to stand in behalf of Christian service.

In a recent volume by Prof. Rudolph Eucken, entitled, "Can We Still Be Christians?" he proceeds to answer his question in the affirmative on a basis of his own arranging, rather than by the criterion of divine sentiment. This is his statement: "We can and must be Christians on the one condition that Christianity is recognized as a progressive historic movement still in the making, that it be shaken free from the numbing influence of ecclesiasticism, and placed upon a broader foundation."

If the conditions here named mean anything, they must have their apparent import, which is the elimination of such vital

teaching as the divine indwelling and an entire dependence upon heavenly support for success in one's religious leanings. This would be to have a Christianity without Christ in the life, while recognizing Him as a personality of historical "preeminent significance." But if that is all Christ is to be in one's Christianity, what influence can He have in regulating the life, any more than George Washington or Thomas Jefferson, both of whom were personalities of historical preeminent significance?

That the comparison here used is not irrelevant, may be seen from a statement by this Jena professor. He says that "the fact which is more than all else responsible for the shattering of ecclesiastical religion is that the truth which it once championed as fundamental — that, namely, of the incarnation and the mediatorial office of Christ — is no longer tenable in the present phase of our intellectual developments." With Christ thus eliminated from Christianity, what part of it is left for faith to grasp?

Only a Human Divinity

To preserve a semblance of the old way-marks, the author attempts to maintain the divinity of Christ, but only in the sense in which an exceptional man has divinity. This is to place man on an equality with Christ, and so raise him above the need of Christ's power to save him from the consequences of the fall. This is but another addition to the rapidly extending force of believers in the "religion of humanity," under the name of Christianity.

As the theory of democracy grows in importance in civil matters, the strong tendency is to apply its principles to religious topics, and thus bring the church and the state near to each other. So "humanism," or trust in human power, is making great progress toward establishment as a great religious system, in fulfilment of prophetic declaration. One has only to study the thirteenth chapter of the book of Revelation to get an inspired comment upon the present situation. It is there foretold that a two-horned beast would appear to advocate certain tenets of religious belief, and attempt to oblige every one to accept the same, under penalty of death. Summing up the whole history of this beast, the prophet declares that the number or sum of this beast is that of a man.

The Religious Crisis

As early as 1908, Dr. Rodolphe Broda published, in the *International* for March, a review of the world's progress. In that article was this statement: "One of the most significant features of our own times is the *religious crisis* through which all the civilized races are now simultaneously passing." The principal cause of this world-wide crisis, Dr. Broda asserts, is the discoveries of modern science, which, he says, "in demolishing the legends of the creation of the world and man, have also uprooted in the educated mind the faith in the divine inspiration of the books and traditions which taught these legends, and which were the basis of all the accepted religious beliefs."

He sees in the present movement a unification of all the old "positivist religions," of every kind, and concludes that "at last the time must come when a single world federation of religion, the *church of man*, will rise out of the ruins of the ancient faiths, when the great religious crises of the world will be at an end, and the strife between the logical necessity of the modern scientific world concept and the psychic necessity of religion will be solved in the ultimate harmonization of both."

Would Do Away with Faith

No one can fail to see that this propagation of the "solidarity of man" leads directly to the rejection of such Scripture teaching as the necessity of faith in Christ's indwelling power, to save one from final destruction. It also does away the thought of individual salvation, by creating the impression that salvation is a collective or social affair. This doctrine aims to set aside the *consequences* of sin in men, without getting rid of the sin itself. While it gives Christ recognition as a great historical character, in some mysterious sense divine, yet it allows Him no place in the human heart, to put away sin. In other words, He is not recognized as having assumed human form, in order to taste death for every human soul.

Further extravagances of this modern religious view might be cited, but enough is contained in the foregoing to show the dangerous tendencies it metes out to all who adopt it. For if, as Mr. R. J. Campbell, pastor of the London City Temple, says, every human being has within himself the only and infallible source and judge of truth, then man can not look to any higher source for help in time of need, and no necessity exists for a divine revelation to point the way from earth to heaven. It is well to distrust all such theories; for they can never comfort the inner man, as the good "old Book" has ever done. It is better to stay by the old landmarks, and leave the result with the God who rules on high.

J. O. C.

Question Corner

Conducted by MILTON C. WILCOX
Professor of Biblical Exegesis of the Faculty of the College of Medical Evangelists
Loma Linda, California

NOTE.— This department is for the purpose of helping Bible students. Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. Such questions only will be answered as seem to the editors to minister to the mission of the paper. Questions of the same import can not be answered repeatedly in the same volume. Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. It is well always to enclose stamp, not stamped envelope, unless answer is desired by letter alone.

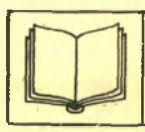
63 — Benefit of Unknown Tongues

> What benefit is the gift of unknown tongues to us who speak one language? There is a sect here that claim to speak with unknown tongues, and claim that one can not speak this tongue unless possessed with the Holy Ghost. They get on the floor and roll for the Holy Ghost.
>
> J. H.

The gift of tongues the apostle Paul seemed to have had more trouble with than any other in the church, because it gave rise to more confusion, and was subject to more deception. Sometimes it seemed to edify the man who spoke, but was not to be compared in value to prophesying, or speaking for God. 1 Cor. 14: 1-5. He intimates that if he came speaking with tongues, it would be of no worth unless it were explained. Of what good is a trumpet unless it is understood? Five words with his understanding would be better than ten thousand in an unknown tongue. Verse 19. See also verses 23, 24. Tongues in the early church seemed to convince unbelievers who heard in their own tongue. Verse 22. Compare with Acts 2: 8-11.

The gift of tongues under the control of the Spirit of God does not bring folly or confusion. 1 Cor. 14: 33. If there was no one to interpret the unknown tongue, speakers were to keep silent. Verses 27, 28. Most of the modern manifestations of "unknown tongues" reveal no such order.

The man who truly and wisely seeks the gifts of the Spirit of God will do it by yielding himself to God for service; for it is for better, wiser, holier service that God bestows His gifts, not as the man wills and seeks, but *as God will*. See 1 Cor. 12: 7, 11, 18. The soul that is determined to have a particular gift is not seeking in God's way, and is putting himself in the best possible attitude to be deceived by the devil, who has counterfeits for the genuine. It has been demonstrated again and again of late years that persons believing they had the gift of the Chinese or Hindu or some other tongue have gone to these countries only to learn they were deceived. In some cases the "unknown" language was a constant repetition of a very few primary syllables utterly meaningless. "The best gifts are those we can best use to glorify God and edify humanity."



SYSTEMATIC BIBLE STUDY

WE have the book of Jonah in this week's reading. Skeptics have made a great deal of sport of it; but the Master Himself placed the stamp of approval on this book, when He was here in person. The trouble with men who jeer at such utterances as are made in the book of Jonah, is that they are not acquainted with the God of the Bible — they have not taken pains to observe His infinite power as shown in the great things He has created. Any being who could make a world like this upon which we live, and who can form millions of suns, around which other worlds are circling, is certainly able to form a fish that would be capable of rescuing the prophet. For note that the Word says the Lord had prepared a great fish to swallow up Jonah. The record does not speak of an ordinary fish straying along at the particular time when Jonah was thrown overboard, and incidentally swallowing him; but the infinite God, who had created suns, and systems of suns, and worlds to revolve about them, had performed upon that occasion the much smaller task of preparing a fish for the purpose of swallowing Jonah. There was nothing difficult for Him about this; nor is it difficult for the individual who understands the God of the Bible, to believe.

Schedule for the Week Ending December 19

Joel 2, 3, Amos,
Obadiah, Jonah, Micah

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



Organizing the New Government in New China

The First President — Dissolving Parliament — A New Despotism Feared — China's New Constitution — The Financial Crisis

By F. E. STAFFORD
Shanghai, China

MR. STAFFORD has spent five years in China. At first he was connected with the large Chinese publishing house that has wielded such a powerful influence in bringing about the transformations that have made China so modern in many of her governing aims and designs. Later Mr. Stafford's work has brought him in personal contact with the masses of her people, so that he writes from the standpoint of experience and his own observation. He has given us four articles, of which this is the first, in each of which he presents some features of the material and the moral conditions and problems of the great Oriental republic. Next week he will tell of the progress in education, the extension of railways and telegraphs, increase in army and navy, the development of her natural resources, and the suppression of the opium traffic. EDITOR.

SINCE the election of Yuan Shi Kai as president of China, October 6, 1913, followed immediately by the formal recognition, by the world powers, of the new republic of the Pacific, much interest has been displayed by the different nations, and by individuals all over the world, in watching the course of events in the Orient, to see if the great step contemplated by the Chinese people could be actually carried forward to completion.

Now that a year has passed, it will be interesting to note some of the events that have occurred during that time. That a backward movement should be reported in many quarters is not surprising, when it is considered how far the pendulum was swung forward two years ago, at the time of the revolution.

A United Country

First of all, China stands to-day as one country, territorially intact, with the administrations of all the provinces loyal to the central government, and the majority of the people anxious to lay down their arms and follow the pursuits of peace. Dr. Wu Ding-fang says: "The Chinese people are peace-loving by nature. Leave them to themselves, let them have peace, and they are quite willing to be ruled. They are easily governed, and under a good government will progress. But let peace come first."

A Suitable Government

The question of a proper government to fit the needs of the Chinese peoples seems to be the key upon which the progress of the country depends. Since the abdication of the throne by the Manchu emperor, much experimenting has taken place and is still going on as to just what is the best form of government. When the president was inaugurated, October 10, 1913, he took solemn oath that he would "most sincereiy obey the constitution, and faithfully discharge the duties of president," thus committing the country to the form at least of a republican government.

At that time, however, there was no constitution to obey, and absolutely nothing to show what the duties of the president should rightly be. Public opinion in regard to these questions was not only divided, but of such a hazy nature as to be thoroughly unreliable; so it is not surprising at all that the president's own ideas about his duties have come to be adopted. Just whether this is best for all concerned, it is impossible to say at this early period; but one thing is sure,— a republican government as ministered by the American people is not suitable for China to-day.

Is Yuan Shi Kai Despotic?

Much has been written of late in the papers describing the despotic character of Yuan Shi Kai, and it has been openly charged that he is trying to set up another monarchy in China. In view of these statements, some assertions made by the president in his inaugural address will be of interest.

He says: "My opinion is that the chief and first principle of government consists in the clear definition and promulgation of legal systems, and the establishment and maintenance of public order, that the people may be united in the path of progress. I have preferred the more conservative rather than the extreme radical course, in order that the fate of the people should not be put to any risk. I am one of the citizens of the country, and *the single purpose of my heart is to effect the salvation of the nation and its people.*

"Western scholars have said that the principal thing for a constitutional government is the law, and that of a republican government is *morality*. Therefore morality should be considered as the cause, and the law as the effect. A republican government is one that gathers the opinions of all its citizens to form a complete system of law for the strict observance of all, and liberty outside the law should be forsaken by all.

"Should permanent peace and order be desired for the nation, it is imperative that every man be enabled to obtain a livelihood, which can only be done by paying special attention to *agriculture, industry,* and *commerce*. The climate and natural resources of our country are by no means inferior to those of other powers, but these have never been developed. Thus we are as a rich man who has buried his riches under the ground, and is complaining all the time of poverty. There are two reasons for this condition:

"1. The education of the country is still in its infant stage, and no attention has been paid to physics, chemistry, steam, or electricity.

"2. There is no large capital. If there be shortage of silver or gold, the means of exchange will be lacking. To introduce the civilization and capital of foreign countries is not only for the good of the country, but for the good of the world at large; and w should never have any prejudice against foreigners, causing trouble and breaking the laws of justice. I, the president, hereby declare that all the agreements, contracts, and



YUAN SHI KAI, PRESIDENT OF THE CHINESE REPUBLIC

treaties made between China and the governments of other nations during the time of the late Manchu government and the provisional government of the republic shall be respected."

Fall of the Kuomingtang Party

Almost the first thing the president did was to issue an order dissolving the Kuomingtang party, stating as the reason that the members of this party were responsible for the rebellion last summer and were still plotting against the government. So their headquarters were to be closed permanently, and all Kuomingtang members of parliament were summarily dismissed.

When this was done, it was found that there were not enough members left in the parliament to make it a workable body; and as it had been more of a hindrance than a help from the start, the next logical step of the president was to dissolve parliament. This he did, promising to convoke the national assembly in due course, in accordance with the provisional constitution.

As time went on, however, it was plain that Yuan was in no hurry to do this; and when, a little later, he proceeded one step farther, and dissolved the provincial assemblies, it seemed as though the last vestige of government by the people had disappeared. Many of the heads of the government bureaus resigned. So for the time, the power of government was unquestionably in the hands of one man, and that man supposedly the president of the republic.

Building a New Government

The crisis had arrived. "What will he do now?" was asked by every one. Wise ones shook their heads, and the people watched with bated breath to see the die cast, to see if the pendulum would swing back to monarchism.

First the vice-president, Li Yuan-hung, was summoned to Pekin; and he turned over the command of the army at Hankow to another general, and proceeded to headquarters, to take his part in the drama. General Li has been strong for Yuan from the beginning, and the president was sure of one loyal supporter.

Yuan next began looking around for trusted supporters who would fill the portfolio of cabinet officers; and in a short time he surrounded his office with a coterie of followers, who at least would not hinder his plans, whether they had ability to carry out the duties of their various offices or not. Thus constituted, the new government unfurled its sails to the wind.

Early in December, 1913, the various provinces were asked to select delegates to meet with the cabinet officers in a central administrative conference, to which the general policy of the government would be submitted for discussion.

China's Constitution

This convention assembled in due time; and after the consideration of various matters, a committee was appointed to draft a constitution. The draft was much discussed, and many changes were made, but it was finally passed, and became the provisional law of the land on May 1, 1914. It states in part as follows:

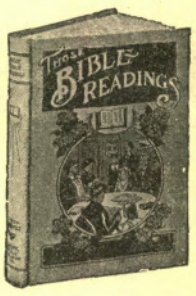
"The republic of China is established by the Chinese people. . . . The sovereignty of the Chinese republic is vested in the whole body of the people. . . . The territory of

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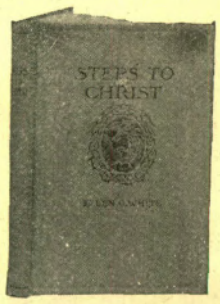


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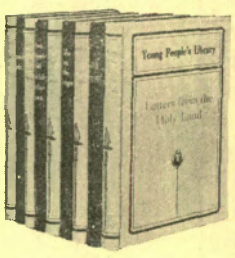
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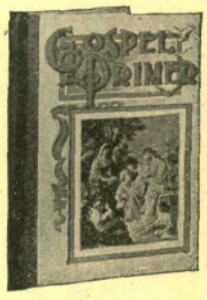
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the republic consists of the twenty-two provinces, Inner and Outer Mongolia, and Kokonor. . . . The sovereignty of the republic is exercised by the national council, the president, the cabinet, and the judiciary. . . . The citizens of the republic are all equal, and there shall be no racial, class, or *religious distinctions.*"

There are sixteen articles regarding the president. They state that he is the head of the nation, and the controlling power of the administration. He represents the Chinese republic, is responsible for its citizens, and convokes the Lifayuan, or house of legislature. He declares the opening, suspension, and closing of its sessions; and he may, with the approval of the Tsangchengyuan, or administrative court, dissolve the Lifayuan. He appoints the secretary of state and the cabinet officers, and serves for a term of six years. He has sole power to appoint and to dismiss military officials, to declare war and to conclude peace, to control the army and the navy, to declare martial law, and to make treaties; but in the last case, he must have the approval of the Lifayuan if the articles change territories or increase the burdens of the people.

From these statements, it is perfectly apparent that the Chinese government *is a government by the few for the many,* and the principal power is in the hands of the executive of the land.

Financial Difficulties

One of the first questions Yuan Shi Kai faced was the very urgent one of the reorganizing of the finances of the nation. Persons unfamiliar with the facts, probably thought China had plenty of money to give her a good start, from the quintuple loan she secured last year; but upon close investigation, it appears that the largest part of this $125,000,000, as soon as it was turned over from the several governments to China, was immediately returned to them, either on back Boxer indemnity payments, or on short term loans, or in settlement of claims arising out of the revolution. Thus for running expenses and the enormous demands of reorganization work, China was nearly in the same position that she was in before. In fact, she was worse off in one respect, and that was that many of the provinces were not remitting any receipts to the central government, but were spending all they could collect locally, and securing private loans besides, which they tried to saddle onto the central government.

The minister of finance reported that besides the running expenses of the government, they would be compelled to meet, during 1914, payments of Boxer indemnities, interest on loans, etc., aggregating $205,850,000; so it would be necessary to take steps at once to put the finances of the country on some sound basis. He proposed the following measures of relief:

First, the conversion of short term loans into long term loans, and the repayment of loans bearing high interest with money borrowed at low interest.

Secondly, the issue of a six per cent domestic loan secured on the stamp tax.

Thirdly, the entire reorganization of the salt gabel.

Fourthly, internal revenue tax on tobacco and wines, mines, traffic, deeds, legal papers, etc.

Fifthly, income tax.

Sixthly, to petition the treaty powers to allow China to increase her customs tariff.

And last but not least, to reform the currency.

Some of these reforms are under way now, so that it is possible to see tangible results from them. As the quintuple loan was secured on the salt gabel, the reorganization of this source of revenue was put into the hands of a foreigner, Sir Richard Dane; and the latest reports are very encouraging in regard to the possibilities from this tax. It is coming in to the government now at the rate of $3,000,000 a month, thus making $36,000,000 for the first year; and as only $25,000,000 of it is actually pledged for interest and debts, it leaves a nice balance for China's reorganization fund. This will probably be used in the reformation of the currency. The present plan, as outlined by the currency reform law published in January, is to adopt the yuan, or dollar, as the standard coin, and besides this, mint decimal coins as follows: fifty cents, twenty cents, ten cents, silver; five cents nickel; two cents and one cent, and five, two, and one li, copper.

The new currency will be introduced gradually, and all old coinages called in as fast as consistent, the existing dollars being regarded as equivalent to the new legal unit until a certain date when the new yuan is in general circulation.

Mr. F. A. Aglen, inspector-general of the maritime customs, reports that the total customs revenues for 1913 amounted to about $25,000,000 gold, showing a gain of $400,000 over 1912. The amount collected was more than enough to meet the payment of all loans secured upon them, as well as the entire Boxer indemnity charge for 1913.

Chinese National Loan

Just as we are mailing this article, the newspapers announce that the proposed domestic loan has been launched, and six per cent bonds for $25,000,000 have been issued by the government, secured on the surplus profits of the Pekin-Hankow Railway. This step is meeting with approval all over China, and the bonds bid fair to be all subscribed in a short time. $2,000,000 worth were bought in Shanghai alone, the first day they were put on the market.

This is a most encouraging omen for new China, as it shows the confidence of Chinese capital in the government; and it is only by this means that China can put her house in order, pay off her foreign loans, and become independent. This issue has been such a success that there is already talk of a second bond issue.

On the same date, September 5, the Financial Bureau issues a statement showing the amounts of each provincial revenue sent to the central government for the month of July, the grand total being $13,989,583. These figures speak louder than words, and to the friends and well-wishers of China, it is a source of great satisfaction to see the spirit of cooperation manifest. We trust it may continue to grow until the Chinese government is firmly established upon a solid foundation.

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Mountain View, California

Does This Favor Alcoholism?

IT is stated that one hundred thousand to one hundred forty thousand die annually from the use of alcohol. This is denied on the basis of the death record.

We wish to note this fact for the benefit of the reader, and we are sure he or she will see its reasonableness: It is almost an invariable thing that a death from alcoholism is never so recorded, unless the victim dies of delirium tremens, where the case is so clearly evident that there is no evading it. But even in these cases, a different cause is sometimes given.

The reason for this is that no relative of a deceased person wishes it to go on record that he died of alcoholism. Possibly some other term is substituted for that. But when we take into consideration the inciting and contributing causes of death, it is almost impossible to estimate the vast number who die from alcohol. Many succumb who would not if the system had not been weakened by alcohol. It is safe to say that in this way one hundred thousand, and perhaps many more, die every year in the United States as the direct result of liquor drinking.

M. C. W.

Book Notice

"THE MAKING OF CHRISTIANITY, an Exhibit of Hebrew and Christian Messianic Apocalyptical Philosophy and Literature," by John C. C. Clarke, D. D. 423 pages. The Associated Authors, Inc., New York.

The author takes the position that the symbolical parts of the Bible are meant to illustrate principles in the conflict between good and evil, and that they deal scarcely at all with events still future at the time of writing. The effort to show that this was the way they were intended to be understood, naturally leads to some strained construction of their words. He deals not only with Daniel and the Revelation, but with many passages in both the Old and the New Testament, as well as in Philo, Enoch, and the Apocrypha. The striking parallels between passages from these different sources which are exhibited in this work, are interesting, and worthy the attention of the Bible student.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 15, 1914

He Is Coming Again

THE Lord Jesus Christ is coming again, and He is coming very soon. While He was here in person, He told His disciples that He would return. A large part of the divine Book is devoted to the promises of His coming, to describing the manner of His return, and to giving us the evidence by which we may know that the event is near.

The fact that men will laugh at the thought of His returning, that they will refuse to consider the evidence, does not set the matter aside. In fact, He has told us "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. According to this text, instead of the scoffer who ridicules the second coming of Christ being a hindrance, that will set the great event to one side, he is merely an evidence that the Master knew how to foretell even what men would be saying "in the last days."

God's prophecies are so numerous and so clear that those who take time to study them are aroused to tell the world that the end of all things is at hand, and that the glorious appearing of the blessed Christ is a near-by event. But the scoffer, in order to quiet his fears, derisively asks, "Where is the promise of His coming?" He refuses the evidence, and scoffs at the thought of it. The Master knew that he would do this, and foretold it.

That great day is coming. Jesus will soon return. The world will be made up of two classes. The one will study the evidence, and be ready for the event; the other will be scoffing at it. It is for each individual to decide which class he will be in.

Prodigality and Wastefulness

IT is asserted, on good authority, that the taxes of the world have been doubled since 1897. The bonded indebtedness of the world, largely for war preparations, is in round numbers $37,000,000,000. When the war in Europe is over, this sum will certainly be increased from one fourth to one half or more.

Referring to this condition of increasing debt, Dr. Jordan says that "instead of living beyond our means, we are living beyond the means of the fourth generation," and then he adds, "There is certainly a dangerous portent in a prosperity that rests on taxing the future, and in the steady inflation of values, because we waste so large a percentage of all our increments of effort." And the doctor quotes Leroy-Beaulieu as having declared that "the world has rarely before been so badly governed. Its financial affairs are 'in the hands of incurable prodigals and improvident experimenters.'"

Statements of this character coming from men who are making no particular study of the prophecies, and who therefore can not be said to be trying to make out a case, are strikingly significant when placed alongside such utterances as we find in the fifth chapter of James, where the prophet calls attention to the heaping together of treasure in the last days, and to the wanton prodigalities and extravagant luxuries of those who are spending their money in sensual pleasures without any realizing sense of the conditions into which they are plunging the world.

Men may justly be alarmed over what is confronting us, particularly in the field of finance, where so much is involved in the rapidly increasing debts of the leading cities, as well as of the nations in which these cities are located. Much of this increasing debt in cities is due to downright dishonesty. Everybody recognizes and deplores this fact. Much of the increasing debt of the nations is due to the preparations for war. Such things can not continue without world-wide bankruptcy and world-wide ruin.

Some men try to get comfort out of the thought that similar conditions have existed in the world before, and that regardless of the evil portents, the world has always moved along in some way, and risen above it. But as was recently stated by Mr. Balfour at the lord mayor's banquet in London, "We live in times for which there is no precedent." This is literally true. History furnishes no precedent whatever for the times in which we are living. Never before was the world a single neighborhood through the instrumentalities of the telegraph, the railroad, and the steamship; and our problems to-day are not neighborhood problems, but world problems. It behooves the sober-minded people of this generation to think; and the more they think, the more they will recognize the fact that there is no light ahead for us unless we can find it through the inspired prophets, who were enabled by divine vision to pierce the future. But turning to these, the future is all lighted up, and we may know, if we will, what the conditions of this time portend, and what will be the outcome.

Communing with the Spirits

SIR OLIVER LODGE, in a recent speech in London, expressed his conviction that there was positive evidence of a future existence. A few sentences from his speech are the following: "I say this on definite scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked to them. Communication is possible, but one must obey the laws to find out the conditions."

Sir Oliver Lodge is one of the world's eminent scientists. He, with many other leading characters, has been devoting a great deal of time to "psychical research." These men are endeavoring to find out, in a "scientific way," that there is a future life; and instead of basing their evidence upon the word of the infinite God, they tell us that they are sure of a future life because they have conversed with the spirits of those who have died.

Communing with the spirits is no new thing. Among the laws that Moses gave to the Israelites was this:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

And through the prophet Isaiah is sent out this warning:

"When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19, A. R. V.

The same Bible that gives us these positive laws against experimenting with the supposed spirits of the dead, tells us that "the dead know not anything." Eccl. 9:5. The Bible teaches that there is utter unconsciousness between the death of the individual and his resurrection.

The idea of an immortal soul that lives on after death, is a pure superstition. It has no scientific foundation under it whatever, and furthermore it has the most positive declarations of the Bible against it. But some of the worst delusions with which the closing days of time will be cursed will be brought about through the seducing spirits of the fallen angels, that will claim to be the spirits of the dead. The apostle says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Millions of people are seduced by these fallen spirits, just as the Bible said they would be; but those who actually believe and follow God's word will not be entrapped in this matter.

Hold-Ups and Robberies

ONE of the San Francisco papers has the following significant heading: "Seven Held Up in a Night in City Streets — Footpads Work Boldly — They Slug and Beat Victims in Various Sections of the Town — Homes Also Are Looted." Such conditions are common in all of our large cities, and they are permitted to flourish because the officers of the law have become corrupted and are a party to the thievery and looting. Honest citizens are grappling with conditions of this kind everywhere; but men ignore such facts, and pass right on humming over to themselves the song that the world is getting better and better.

If men would only exercise their ordinary faculties, instead of allowing themselves to be hypnotized by prevailing sentiment, they would awake to the fact that the people of this world are moving with awful strides in the direction of ruin and destruction. A person who points out these things is not an alarmist in the sense of being one who is making a stir about nothing. He is merely stating fact; and if the facts as they exist alarm people, surely people ought to be alarmed, for there is really occasion for it. Indeed, the conditions become such, just before the close of time, that God says:

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2:1, 2.

God calls for an alarm to be sounded among His own people. Many of them are not awake to the situation. They are disregarding God's plain warnings, which tell them the meaning of the conditions that surround us in the world. Sooner or later each individual will become alarmed. If we allow ourselves to be alarmed in time to forsake our sins and to avail ourselves of the great plan of salvation, we will be prepared for the final climax when it is reached. But how sad it will be for those who refuse the warnings until the final awakening comes, when it is forever too late for them to prepare for the crisis that is hanging over this world!

The second coming of Christ is even at the doors. The conditions in the world everywhere are calling for His personal presence. And when He comes, He comes to save those who are ready; but the Book says that all the wicked will be destroyed by the brightness of His glorious appearing.

Impressed by Prohibition

PROHIBITION did not carry in the recent elections in California; but nevertheless, it has made a very profound impression upon the liquor interests. The attorney for the "California Grape Protective Association" has come out with an urgent recommendation, to his clients, of sweeping reforms that they should work for. The saloon must be cleaned up. Drastic laws should be secured against the sale of intoxicating liquors to minors, women, or persons intoxicated. He also recommends that all saloons be closed at midnight and on Sundays.

It is a recognized fact that the saloon is one of the worst enemies society has. In the saloon the pickpockets, the thieves, and the highwaymen usually have their headquarters. Not that all saloons are of that character; but many of them are, and the only safe thing for the "California Grape Protective Association" and everybody else is to have the saloons completely closed.

THE University of California sends out the information regarding the foot and mouth disease among animals, that "cattle are most frequently infected. Next in order come hogs, sheep, and goats. Horses, dogs, cats, and even poultry have been in rare cases affected. But these animals, especially the last three mentioned, are particularly dangerous as carriers of the disease. Man is not immune to this disease, and children drinking raw milk from affected animals may develop blisters similar to those in the cattle. The affection in man is not serious, and recovery promptly follows."

JUDGE WILLIS BROWN, of Salt Lake City, in a talk to students of the Northwestern University, of Illinois, said, "Cigarette smoking is a growing vice in our colleges and schools, and no smoker of cigarettes can achieve distinction in finance or statesmanship or any other useful line of duty." Young men should take such statements to heart, and not place upon themselves the handicap of cigarette smoking.

THE wine grape business is not a paying one. Why plead for it? About the only profit seems to be, not to the grape grower, but to the wineries. Let it go. Other crops will pay better.

IT is stated that China will have the largest display of any foreign nation at the Panama-Pacific Exposition at San Francisco.