

Sigms of the Times.

"Even as we have been approved of God to be entrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts."

For Terms, See Page 15
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Resting in Faith

By Mrs. E. G. White

GOD does not ask you to feel that Jesus is your Saviour, but to believe that He died for you, and that His blood now cleanses you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in Him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe He saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that could not fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come to Me, that ye might have life." O, how He longed to save them! for while we were yet sinners—not waiting for us to make ourselves good—Christ died for us.

Believe now that God loves you, for He hath declared it; and when Satan tries to fasten the burden of sin and horror upon you, take your Bible, and read, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You can not repulse the enemy by relating your fearful doubts, by telling him that you are horrified by the thought that you are lost. All this

is music in his ears. He wants to make you as miserable as he is himself, but you can answer him by proclaiming the promise that you believe in the Son, and therefore shall not perish. As you turn your eyes away to the Lamb of God, who taketh away the sins of the world, the controversy with the enemy will be ended for that season. You can repulse him by declaring that "Christ was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon Him, and with His stripes I am healed."

Take the word of Jesus Christ as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible word, so that the wicked one

shall not touch you. God will give you the Holy Spirit, even tho it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

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JESUS CHRIST was born in a stable; He was obliged to fly into Egypt; thirty years of His life were spent in a workshop; He suffered hunger, thirst, and weariness; He was poor, despised, and miserable; He taught the doctrines of heaven, and no one would listen. The great and the wise persecuted and took Him, subjected Him to frightful torments, treated Him as a slave, and put Him to death between two malefactors, having preferred to give liberty to a robber, rather than to suffer Him to escape. Such was the life which our Lord



CHRIST THE CONSOLER AND COMFORTER

chose; while we are horrified at any kind of humiliation, and can not bear the slightest appearance of contempt.—*Fénelon*.

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"Perilous Times"

[The following is taken from an article by the Right Rev. John Charles Ryle, D.D., Lord Bishop of Liverpool, which appeared first in the "Young Men's Monthly Review," the organ of the English Young Men's Christian Association, and later reported in the Lowell "Daily Courier," Lowell, Massachusetts, June 14, 1887. J. B. C.]

TAKING for his text 2 Tim. 3:1-5, the bishop said in part: "The subject which forms the title of this paper deserves very serious consideration. Are we in the 'last days' of which St. Paul speaks? Here is a picture of them, drawn by the unerring hand of an inspired apostle. Do we see nothing like it in the world around us? I have not the slightest hesitation in saying that we live in very 'perilous times.'"

"In the first place, I will show in what respect our times are specially 'perilous.' I am going to write things which will not please everybody. I am prepared for that. 'If I yet pleased men, I should not be the servant of Christ.' The times are perilous in the matter of religion. What are the facts? Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off religion. They go neither to church nor chapel. They openly sneer at the Bible as an old-fashioned, defective book, and give God no place in their thoughts. Is not this *perilous*? Romanism is increasing. Real popery has revived, and extreme ritualism is helping it. Multitudes are little better than papists. They scoff at Protestantism and the Reformation. They delight in the very popish ceremonial which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous popish doctrines, and boldly preach, teach, and defend them. Is not this *perilous*?"

"Indifferentism grows everywhere. Multitudes seem to care nothing about the distinctive doctrines of Christianity, and to perceive no difference between truth and error. Everybody is thought right, and nobody is thought wrong! Religion is 'only a matter of words and names;' and it does not signify a jot what a man believes! Is not this *perilous*? Religious divisions are painfully numerous. Every year they seem to increase and multiply. Between church and dissent—between Baptists and Pedobaptists—between Plymouth Brethren and all other Christians—how vast the gulfs of separation! Yet division is a sure sign of weakness. 'A house divided against itself can not stand.' English Christianity can not stand much longer in its present rent and torn and convulsed condition. Surely this is *perilous*.

"Look at the drunkenness of the times. In spite of Christianity, temperance, teetotalism, and education, we are a very intemperate people. The number of public houses, gin-palaces, and beer-shops in every large town tells a tale which can not be mistaken. The sums of money spent in spirits and beer every year are perfectly astonishing! The testimony of judges and magistrates about the effect of drinking, as a cause of crime, is enough to make one's blood run cold. Is not this *perilous*?"

"Look at the neglect of the seventh commandment in our times. I do not allude only to the coarser forms of sin in this respect, when I say this, tho I might say much. I

have in view the wide-spread decay of delicacy and nice feeling among young women of all classes. I challenge any one to deny that novels and romances are read nowadays in many a household, which contain scenes and descriptions that would not have been tolerated thirty years ago. There is a hideous familiarity with that which is 'fast' and indelicate. Is not this *perilous*?"

"Look at the covetousness of our times. I do not speak so much of miserly habits, as of the intense love of money which over-spreads all classes. To pile up a fortune in a few years, to speculate successfully, to obtain the power of every kind of self-indulgence at a bound—how thoroly this is the life of many people! The history of joint-stock companies, and banks, and railways, in the last few years, is a disgraceful tale, and shows how men will do anything to get money. Is not this *perilous*?"

"I go a step further. I say that the times are perilous in a political point of view. What are the facts? The mad love of change seems to be carrying men of all parties before it like a flood. Clamor and murmurings are allowed to have all their demands gratified. Reason, and argument, and the lessons of experience are thrust aside in the face of any popular outcry. Highly educated statesmen do not try to lead the people, but allow the people to lead them. High statesmanship seems thrown to the winds, and expediency is the only principle of government. Is not this *perilous*?"

"I go one step further. The times are perilous in a social point of view. What are the facts? The whole framework of society appears to be falling to pieces. The mutual respect that ought to exist between class and class, old and young, superior and inferior, seems to be fast melting away and disappearing. Between rulers and subjects, between parents and children, between masters and servants, between employers and employed, there no longer exist the healthy relations that once were. Every one wants his own selfish interests alone to be considered, and nobody thinks of his neighbor. A fierce intolerance of any opposition or interference may be observed on every side. Calm and dispassionate discussion is scouted. What may we learn from Fenianism, rattening, strikes, dynamite outrages, Irish murders, boycotting, anti-rent paying, and wholesale intimidation? These things all tell one tale. They show that the cement has fallen out of the walls of society. The whole machine is unscrewed and unpinned, and out of order. The very foundations of our social fabric are giving way. Is not this *perilous*?"

"I touch on all these things very slightly. I might easily add dark colors to the picture. But I have said enough, I suspect, to set any sensible man thinking. I have brought forward facts, which I defy any one to dispute, about Romanism, morality, politics, and social order. I say confidently that the existence of these facts justifies the assertion with which I began. They prove that our times are 'perilous times.' . . .

"If things go on as they do much longer, the sun of old England will go down amidst a hurricane of confusion and trouble, such as the world has never yet seen. . . . Our . . . important duty is to be continually looking for the coming and kingdom of our Lord Jesus Christ. This is the great event which will wind up the affairs of all nations.

Then, and then only, will sin, disorder, and superstition be put down completely, and come to an end. . . .

"I bring before my readers a passage of Scripture which I commend to their special attention: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' Luke 21:25-28.

"I make no comment on these words of my Master. I place them before my readers in their naked simplicity, and prefer letting them speak for themselves. If the words of the apostle which begin this paper, and the words of the Lord Jesus which I have just quoted, only set my readers thinking, I shall be abundantly thankful. *We are in the last days, and perilous times have come!*"

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Who Shall Assume to Speak for God?

In the *Christian Statesman* for April, the organ of the immanent International Christian Citizenship movement, there is a "special article" on "Theories Vanish, Principles Remain." Here are two sentences:

"To say that the divine will is the supreme law for nations and for citizens is fact, not theory. But to say that either the pope or the king ruling by divine right is the sole interpreter of that law is theory of the most dangerous kind."

But to what tribunal would the *Christian Statesman* appeal? If the divine will was expressed in the law of nations as the *Christian Statesman* would have it, who would interpret it? Would it be the legislative and judicial departments of the government? Would the Supreme Court be the final arbitrator? But now at the head of that august body is a Roman Catholic. Were he to frame the decision, conscientiously he would write it after his religious education and convictions. He would hold that the divine will was expressed in the Christian church, and that the only true Christian church was the Roman Catholic. How could he do otherwise? If the court of last resort in a nation were composed of Mohammedans, they would of course decide that the divine will was expressed in the Koran, and we be to the subject who refused to acquiesce, howsoever good a Christian he might be.

But why develop the thought further? The simple fact is that no man nor body of men, either pope or National Reform Council, has been given authority to speak for God and interpret and enforce His will to men respecting their duty to Him. As soon as a human tribunal assumes this responsibility, it puts itself in the place of God, and the history of the past is a sad and forceful witness of the dire effects in the persecution and oppression of conscientious souls who dared differ with men, but not with God.

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"No MAN has any right to say he is of no account."

THE WITNESSING OF GOD

THE BASIS OF OUR CONFIDENCE

By the Editor

XII. Has God a Living Witness in the Gospel Age?



AS God a living witness to His word, His gospel, now? Does He leave such a witness upon which we may depend, one to which we can invite the wanderers on life's sea so they can find their bearings?

The Roman Catholic Church claims to be such a witness as this. She declares that she has existed the one living witness from the days when our Lord walked upon earth to the present time. She declares that our Lord's word to Peter recorded in Matt. 16:16-19 was the founding of that church upon Peter, and that that church has been a living witness ever since.

In proof of this she presents the "unity," the "holiness," the "catholicity," the "apostolicity," the "perpetuity," and the "infallible authority" of that church. Surely these qualities and prerogatives, if possessed by any religious body, demand attention. Such astounding claims are worthy of consideration.

We freely admit that the Roman Catholic Church is great, and wields tremendous influence in the world. She possesses a kind of unity of coercion and compulsion which holds together her great mass of people. She has existed for centuries. But is she God's witness? Does she meet the test of a twofold unimpeachable witness?

It does not seem to us that she does. For the place and position she assumes, she has only her own declaration.

She declares that our Lord's words to Peter apply to her and constitute her infallible. That is to say, she accepts this record of our Lord as fact, and assumes they apply to her. But if they apply to her, she is infallible. The second assumption logically follows the first. Assuming both of these to be true, **she infallibly declares** that the words do apply to her, and that she is the infallible church, and can not fail. But do you not see that these claims and declarations rest on one witness only — her own? Not to misrepresent her, we quote from the *Catholic Mirror*, at that time the organ of Cardinal Gibbons. In its issue of April 29, 1899, the editor attempts to prove that Catholics do not reason in a "vicious circle." Here are his conclusions:

"We have availed ourselves of the writers known as evangelists as contemporary witnesses of what they narrate, as mere men, as would any thoughtful profane historians in their narration of facts when fully accredited as such.

"Through them, presupposing our common belief in the divinity of Christ, we reach with **infallible certainty** the existence of an institution [the church] created and formed by the Son of God, endowed with attributes which, if the Son of God speak the truth, place her above the possibility of ever teaching falsehood, thereby betraying the purpose of her existence. We here **accept her as God** who created and endowed her. We feel convinced that the abiding presence of the Creator and the Holy Spirit with her, while time lasts, precluded the possibility of her being smirched by contact with error. Hence we glory in the discovery of an infallible guide and teacher, whose deliveries are to us the teachings of the Son and the Holy Spirit.

But this newly found, infallible teacher now informs us that the historians whose truthful narration of the Son of God are not only truthful historians, but were inspired by the Holy Spirit to furnish the world with what they have written as the amanuenses of the Holy Spirit in the premises. Thus after we have reached the church of Christ with all her divine prerogatives, through human writers endowed with the attribute of truth, we now learn from the church, as the mouthpiece of the Holy Ghost, that these writers were not actuated by merely human motives in their biographies of Christ, but were under the direct influence of the Holy Ghost in the prosecution of their narratives. Through them, as truthful human historians, we reached the infallible church of Christ, who in turn, by virtue of the permanent abiding of the Son of God and the Holy Spirit within her, pronounces the (to us) human writers as under the divine influence whilst inditing. . . .

"Hence the charge against the church of reasoning in a vicious circle has no foundation, when she proves the infallibility of herself from contemporary human, but fully accredited veracious historians, and then the inspiration of the same historians from the authority of an infallible tribunal, namely, herself." (Bold-face ours.)

What Is Assumed

But these historians did not say that Jesus spoke of the Roman Catholic Church.

Our Lord does not say that His words referred or applied to the Roman Catholic Church.

It is pure assumption to say that they so apply, without clear evidence that they do.

It is assumed that our Lord's words picture such an institution as the Roman Catholic Church claims to be.

Then the assumption is taken as fact, and this assumed infallible church declares that the words do apply to her and that she is infallible.

According to this editor's own showing, the Roman Catholic Church has only her own "infallible" (?) testimony that she is the church of God.

For the testimony of apostles and evangelists, contemporaries of Jesus, merely speaks of a church, or the church, without designating what church.

A mere claim of being that church is not sufficient evidence. Mormonism claims that the true church is that of the Latter-day Saints; the Orthodox Church of Russia makes the same claim. Such claim is of itself, apart from other absolutely conclusive evidence, utterly worthless. Matthew may declare that Christ spoke of a church which should endure, which should not be conquered, with whom the Lord would be to the end; but Rome's claim to be

that church, must, to stand, have a more substantial basis than a mere claim.

The claim of Roman Catholics rests, it seems to us, on the same basis that the Mormon claim rests on — themselves. Of course, each claims that the Bible proves the claim; but with the Roman Catholic the church, whose status is involved, must interpret the testimony of the Bible, and exercise her power, if necessary, to change its very teaching. Her position is that of a claimant before a court for an estate demanding that only such witness should be presented as met his approval, and that should be understood according to his interpretation. Evidence will be given of this hereafter.

Mormonism is the same in principle. Those scriptures which disprove her claim she sets aside as imperfect, and substitutes a revelation of her own, built upon exclusive testimony.

Neither does the proof of the inspiration of the Scriptures rest upon the declaration of any church. There is stronger evidence than this.

A Reversal of the Divine Method

The above Roman Catholic mold of reasoning or proving, reverses the divine procedure. God has substantiated all His word in the word itself. That is, by that word and in that word God will prove its infallibility to any one who will comply with its conditions, conditions withal so simple that any or all may put them to the test.

God's witness, let us repeat, is twofold at least, and the witnesses never collusive. "In the mouth of two or three witnesses shall every word be established." To put it in another way, God writes His word at least twice concerning everything of which He has spoken, in fiat, in precept, in promise, in prediction; and again in fulfilment; and the first must prove the second; the second is the complement of the first.

Our Lord did not say, "The prophets as *mere men* spoke of Me, predicted My coming; and now I am the One they predicted, and I declare they prophesied of Me by inspiration." Such a claim would have been worthless.

Jesus gave the two witnesses. One of these was the written word, covering a space of over two thousand years, the canon closing more than three centuries before, as a babe, He saw light in Bethlehem. He could say to the Jews, "Ye search the Scriptures, because ye think that in them ye have eternal life; and *these are they which bear witness of Me.*"

This witness had been recorded for centuries. The man Jesus could not have given it nor altered the scrolls of the prophets. He could not, nor did He wish to, interpret this witness to fit Himself. He came to do God's will, and God would supply the second witness in the One whom He sent. "For the *works* which the *Father* hath given Me to finish, the same *works* that I do, *bear witness of Me, that the Father hath sent Me.*"

Here are the two witnesses: God's word written in Moses, in the Psalms, in the prophets; God's word written in the life, the character, the works of Jesus Christ.

The two witnesses thus testifying need no infallible court to appeal to the candid mind. They are absolutely unimpeachable — God's word first, and then the witness which demonstrates the second writing of that word in character, in event, in life.

God has also testified concerning His church. He has spoken through our Lord, and prophet and apostle, of her origin, her character, on what conditions she should remain His, the vicissitudes through which she would pass, her prominence and obscurity, her prosperity and adversity, to the final triumph.

We continue this study in our next.

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How Many Loaves Have Ye?

By L. A. Reed

JUST before the feeding of the four thousand with the few loaves and fishes, Jesus asked the question, "How many loaves have ye?" These words suggest a weighty truth, a wonderful lesson; namely, the strict continuity of the work of God in the natural and in the spiritual world. It is the lesson that to-morrow must, in some wise, come out of to-day; that the present has come out of the past, and is a product of the past. It is the truth that the future is to be formed from the present, that what is to be must come out of what has been. It may be that the old is to be enlarged or renewed, or is to receive great and startling changes, a revolution perhaps; but still from such, tho little and insignificant and forever inefficient, God will make the greater things — the things more fully to His purpose.

Christ was the Builder of worlds, the Creator of the universe. Thus He stood with all the powers of those worlds, that universe, at His command. He might have swept aside the few loaves and the small fishes. Yes, when they were offered, He might have said, and no one could have questioned the pertinence of the saying, What are these? Think you they are sufficient? The disciples had even said, in dismay, "What are they among so many?" Yes, with infinite power at His command, Christ might have utterly ignored the few remnants of food offered, and have bidden the desert burst into a glory of orchards, and fish-pools, and crystal water flashing at the feet of the astonished multitude.

He *could* have done it. It were possible; but thus there would have been no lesson of hope and trust, no lesson for you and me. Instead, He takes the food, little as there is,—so little that no one thought of even mentioning it until He asks for it,—and with this little remnant He satisfies the hunger of these famished ones.

Take an illustration: Here is a man with a handful of corn. He says, Here is enough corn to fill the world. Here is enough to make the fields golden with a harvest of food. But he adds, When this is gone, I must starve. Boundless possibility bound up in a terrible fate! Corn enough for a possibility; but he has no soil, no soil to give this possibility reality.

Soil is mere dirt. It is the refuse and so-called waste of the ages, the last thing, were it not for opposite teaching, we should look to for possibility. But it is this very soil that life is seeking — seeking that it may there find its opportunity to burst into a fuller life.

And we, you and I, are only soil, dust, accumulation and remnant of six thousand years, the waste and relic of the ages. But even so we are soil, and thus a place for the seed of life, a place where God may burst into unbounded possibilities. This is the les-

son of the parable of the sower. Some seed fell by the wayside, and the fowls devoured it — the seed found no soil; some seed fell upon stony places, where there was little earth (soil), sprang up, but soon withered away, because there was no soil for growth; some seed fell among thorns,—there was soil for thorns, but none for seed,—and the seed was choked out; but some seed fell on *good ground*, and brought forth fruit, thirty, sixty, a hundredfold.

Little as we may think *ourselves*, let us not regard ourselves as less than this — soil for the seed of God. It is soil for which God is seeking, and He is seeking only for soil. Our lives are small and insignificant; but because they are soil, He asks for them. And He asks for them because otherwise we would not think them worth offering. The disciples would not have thought of the small store of food, had not Christ asked, "How many loaves have ye?" So we would not think that of ourselves could come any good thing, were it not that God asks, What have ye? And by every means in His power He pleads with us to give Him this *little*, that out of it He may make *much*.

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The Encamped Angels

ONE of the most beautiful and at the same time one of the most comforting statements in all of the word of God is that which tells us that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. How good it is to know this! How good it is to have the knowledge enter into our experience that the mighty angels are with us! The individual who knows God and the blessed truth of His word, has a definite experience that enables him to understand that he has this protecting care from the infinite Father about him all the time.

The apostle, in writing the Hebrew letter, says of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And the psalmist gives added consolation and beauty of expression in these further words referring to the work that the holy angels do for those whose trust and hope is in God. He says: "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, harkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure." Ps. 103:19-21.

We may never know, in this life, the dangers from which we are shielded by these accompanying angels. We may never know of the accidents and misfortunes of every kind that would have overtaken us had we not been attended by these faithful sentinels. But we may know, from the blessed assurances of God's word, that they are ever present with us. They are there to shield and protect us, and to answer every sincere desire that goes out toward the infinite Father.

You will sometimes find men who will try to have you believe that such a thing as a belief in these ministering angels is nothing short of superstition. But these same individuals will invite you to go to a spiritualistic séance, and tell you that unseen

(Continued on page 9)



WHAT BROUGHT THE CHRIST?

BY FLORA E. WARREN



"Let this mind be in you,
which was also in Christ Je-
sus: who, being in the form of
God, thought it not robbery to
be equal with God: but made
Himself of

NO REPUTATION,
and took upon Him the likeness
of a SERVANT,
and was made in the likeness
of men: and . . .

HUMBLED HIMSELF,
and became obedient unto
death, even the
DEATH
OF THE CROSS."
Phil. 2:5-8.

"But ye denied the Holy
One . . . and killed the
PRINCE OF LIFE."
Acts 3:14, 15.

WHY did the Prince of Life leave courts of power
And come to serve in this dark world of sin?
Why did He choose to know death's dreaded hour?
Did He thus seek some greater pow'r to win,
Or glory wear?
God's word makes known the truth — and all may know it:
"For God so loved the world!" — that He might show it,
He sent a door of life for all who perish:
Christ is the door — who wills may enter there.

*"For God so loved the world, that He gave His only-begotten
Son, that whosoever believeth in Him should not perish,
but have everlasting life." John 3:16.*



But was there any secret thirst for
pleasure,
Or motive deeper than the eye could
see —

Perchance the love for fame or greater
treasure —

That brought the Christ from heav-
en's purity?

There was but one
Pure motive grand — no shade of self-
ish reason —

Could save from sin, and bring the
Christ in season

To bear the sins of men, and take sin's
wages!

As "God so loved the world" — so
did His Son!

Did Jesus on the cross seek exaltation,
In bearing thorns, and cruel taunts,
and shame?

Ah, they will read aright of His sal-
vation,

Who read the secret in His saving
name.

Give Jesus praise!
He saw earth's need, and heard the
hopeless sighing;

And saw no man to save the lost and
dying;

And counted not His life the one most
precious;

He died — that all may live through
endless days.

"As the children are par-
takers of flesh and blood, He
also . . . took part of the
same; that through DEATH
He might destroy him that
had the power of DEATH,
that is, the devil; and deliver
them who through fear of
death were all their lifetime
subject to bondage."
Heb. 2:14, 15.

"I AM THE DOOR."
John 10:9.

"I delight to do Thy will,
O My God."
Ps. 40:8.

"Who His own self BARE
OUR SINS in His own body
ON THE TREE,
that we, being dead to sins,
should live unto righteous-
ness: by whose stripes ye
were healed."
1 Peter 2:24.

O sinful sin — that cost the blood of
Jesus!

O matchless love — that cared His
blood to spill

For every man, and from sin's bond-
age frees us!

O depths of love — that brought to
Calv'ry's hill

The Crucified!

Rejoice, all ye who know Christ came
to save you!

Tell those who know it not — the love
He gave you!

Sing of His mighty love — the pow'r
unfailing,
That oped for all the gates of heaven
wide!

Why did He love? Love is love's con-
stant glory!

Love lives to love — and loves its
life to share!

"Failure to love," is earth's sad, bitter
story!

But "God so loved" salvation to de-
clare

From sin's mad strife.

If light fail, is it yet the light? — No,
never;

And love — to live — must freely love
forever.

Love's constant choice is love — the
joyous giving

Of life received from love's great
fount of life.

"Thou shalt call His name

JESUS:

[margin — Saviour]

for

HE SHALL SAVE HIS PEO-
PLE FROM THEIR SINS."

Matt. 1:21.

"The Lord . . . saw that
there was no man, and won-
dered that there was no in-
tercessor: therefore HIS arm
brought salvation."

Isa. 59:15, 16.

"The wages of sin is death;
but

THE GIFT OF GOD

IS

ETERNAL LIFE
THROUGH JESUS CHRIST
OUR LORD."

Rom. 6:23.



*"Greater love hath no man than this, that a man lay down
his life for his friends." John 15:13.*

*"But God commendeth His love toward us, in that, while we
were yet sinners, Christ died for us." Rom. 5:8.*

Why did He love? Love is life's joy and reason!

Love's stream of life will never cease to flow!

Failure to love is death — and highest treason!

For "God is love." He wills that all may know
Love's happiness;

Unbounded love! no shade of death or sadness,

But endless life of freedom, rest, and gladness.

That all may know God's perfect love, and share it,

Christ came to earth, and gave His life to bless.

Refreshing love! one draft from that great fountain

Has made me thirst for more, that I may give.

I would — like Him who died on Calv'ry's mountain —

Be filled with love, and in His presence live

Who reigns above.

The love that saves from sin — who can compare it?

And every weary child of earth may share it.

The ransomed through the ages will declare it,

The ceaseless wonders of redeeming love.

"In this was manifested

THE LOVE OF GOD

toward us, because that God
sent His only-begotten Son
into the world,

THAT WE MIGHT LIVE

through Him.

HEREIN IS LOVE,

not that we loved God, but
that He loved us, and sent His
Son to be the propitiation for
our sins.

Beloved,

IF GOD SO LOVED US,

WE OUGHT ALSO

TO LOVE ONE ANOTHER."

1 John 4:9-11.





Striking Signs of the Times

Wealth, Labor, and Capital

1. For what is prophecy given?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

"But there is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days." "He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2: 28, 29.

2. What great lines of prophecy are given us in the Scriptures?

There are the second chapter of Daniel, the seventh chapter, the eighth and ninth chapters, the eleventh chapter, and not less than seven in the book of the Revelation, besides our Lord's great discourse in Matthew 24, Mark 13, Luke 21. Each of these begins at a different date of the world's history, but all of them carry us forward to the glorious consummation of the kingdom of Christ.

3. To what particular point of time does the fulfilment of some of these prophecies bring us?

"To the time of the end." Dan. 11: 35, 40; 8: 17, 19; 12: 4, 9.

NOTE.—There are certain periods of prophetic time in the books of Daniel and the Revelation which reach their endings at the beginning of an indefinite period, called "the time of the end." Mark that this is not the end of time, but "the time of the end," a period during which the study of God's word should be revived, and the wise should understand.

4. What occurrences would take place during this period?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

NOTE.—In other words, God would hang out these signs everywhere. First, He would write them in His word as **PREDICTIONS OF EVENTS TO COME**; and secondly, He would in His providence so overrule that they would again be written in the physical, social, religious, commercial, and political worlds, in order that men everywhere might read them.

5. What great event would these predicted signs herald?

"And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 27.

6. What is one of the noted signs predicted for the last days?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days ["in the last days," R.V.]. Behold, the hire of the la-

borers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-6.

7. What does this prophecy of James predict?

"Miseries that shall come upon [the rich]."

8. What is said of their riches?

"Cankered," "rusted," "moth-eaten;" in other words, not used for God and humanity.

9. What has been a characteristic in obtaining this wealth?

"The hire of the laborers . . . is of you kept back by fraud."

Items Showing Increase of Wealth in the United States since 1850

"World Almanac," compiled from statement of O. R. Austin, chief of Bureau of Statistics, Department of Commerce and Labor.

	1850	1900	1910
Gold coin	\$ 31,981,729	\$ 99,272,943	\$ 104,723,735
Silver coin	1,866,100	36,345,321	3,740,468
Gold and silver in circulation	147,395,456	{ 610,806,472	590,877,993
Total circulation of money	278,761,982	2,055,150,998	3,102,355,605
Circulation per capita	12.02	26.94	34.33
Bank clearings in United States		84,582,450,081	169,025,172,000
Deposits in savings-banks	43,431,130	2,389,719,954	4,070,486,247
Deposits in national banks		2,458,092,758	5,287,216,312
Number of depositors in savings-banks	251,354	6,107,083	9,142,708
Imports of merchandise	173,509,526	849,941,184	1,556,947,430
Per capita	7.48	10.88	16.54
Exports of merchandise	144,375,726	1,394,483,082	1,744,981,720
Per capita	6.23	17.96	18.28
Wealth per capita	307.69	1,164.79	1,310.11
Public debt less cash in treasury	63,452,774	1,107,711,258	1,046,449,185
Public debt per capita	2.74	14.52	11.35

The above are only a few items which are indicative of many others, as showing the progress of wealth in the United States. This is clearly true, and should be taken into consideration, that the wealth in its average per capita is far greater than in 1850; yet it is not so evenly distributed. A great part of the wealth of America, at the present time, is found in the hands of comparatively few.

NOTE.—But one class of laborers is here named; not that this class alone suffers; but this class is representative of all others.

10. How has much of this wealth been used?

"Ye have lived in pleasure on the earth, and been wanton."

NOTE.—Increase of wealth brings increase of responsibility. But in how many cases do the immensely rich grow more tyrannous, more exacting, more careless of the needs of their fellows! As soldiers in a besieging army—when they have slaughtered the enemy and become possessed of his riches—cast off all restraint, so do many of the rich.

11. When does all this occur?

"In the last days."

12. What is the duty of God's children at such a time?

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

13. What description of the work of the selfish rich is given by another prophet?

"Thou [God] art of purer eyes than to be-

hold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he? and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad." Hab. 1: 13-15.

"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2: 5.

NOTE.—What a picture it is of the predatory trusts! Men to them are fishes to catch; their schemes are nets in which to take them. As they get much, they desire more, reaching out of their own legitimate field, with an ambition as unsatisfied as Sheol. As Isaiah ex-

presses it, they "join house to house, and lay field to field, till there be no room." Isa. 5: 8, A.R.V.

14. Is it the will of God that His children should be made thus to suffer?

"Behold, is it not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?" Hab. 2: 13.

15. Of what does God warn the rich?

"Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" "Wo to him that buildeth a town with blood, and stablisheth a city by iniquity!" Hab. 2: 9, 12.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Amos 8: 4, 5.

16. What will the mass of those who are oppressed and wronged at last do?

"Shall not all these take up a parable against him, and a taunting proverb against



him, and say, Wo to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay ["pledges," R.V.]! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." Hab. 2: 6-8.

17. What does another say of the last days?

"And He said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, *The end is come upon My people of Israel; I will not again pass by them any more. And the songs of the temple [literally, "palace," as in margin of R.V.] shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.*" Amos 8: 2, 3.

NOTE.—The above are a part of the predictions of God's word concerning the vast increase of wealth and the consequent class troubles which grow out of the conditions. Labor-unions claim that they have greatly helped conditions by "pitting" great combinations of labor against the great combinations of wealth. It is a debatable question whether they have helped matters even within their own unions. True, they have shortened hours of labor and increased wages, but in most cases the cost of living has increased more rapidly than wages, and serious class bitterness and hatred have resulted. Labor-unions have often been deceived by their own trusted men, and the proportion of successful strikes is counterbalanced by the unsuccessful. From January 1, 1881, to 1906, the open struggles between the representatives of capital and labor cost more than \$285,000,000, and threw out of employment 3,714,406 persons. Each striker lost on an average \$44.00; and 366,690 persons lost on an average \$73.00 each by lockouts. In the anthracite strike of 1902, 183,500 miners were out of work for five months. The loss to miners in wages amounted to \$30,000,000; to operators, \$69,000,000; to merchants in mining towns, \$23,000,000; to factories closed for lack of fuel, \$7,000,000; to merchants outside, \$16,000,000; to railways, \$34,000,000; business permanently abandoned, \$8,000,000; troops in service, \$2,000,000; police in patrolling district, \$35,000,000; in railway men's wages, in protecting non-union workers, in fires and flooding of mines, \$5,820,000; the total cost of the one strike in money alone, saying nothing of the loss of life, is \$200,000,000.

There is still a larger class of professional men, of farm workers, and workers in other lines, who have not been benefited, and in the nature of the case could not be. They have seen little or no rise in wages, little or no increase in business, with constantly rising prices in the necessities of life.

The great combinations that control the markets will continue to control prices; and times for the many, as compared with the few, will grow relatively harder. Add to this, losing faith in God and religion. The next thing is revolution and misery to the rich. We are not stating that which we wish to come. We welcome no bloodshed or violence. We are willing to leave to God all adjustments of that which can not be righted by ordinary means. But we must give His warnings.

18. Is there anything to be gained in uniting to oppose these evils?

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take coun-

sel together, and it shall come to naught; speak the word, and it shall not stand." Isa. 8: 9, 10.

19. What counsel does God give us in this respect?

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Verses 11, 12.

20. What is our hope?

"Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Verses 13, 14.

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Departing Simplicity

THE ceremonies of the Christian religion are few. It needs no more than it has, to manifest its true character; for from that individual who possesses true religion, there are ever flowing words and acts that show the hidden spring within. Ceremonies are outward; religion springs from within; its seat is in the affections and principles that control the individual. The multiplying of needless ceremonies, the increase of ritual pomp and splendor, always calls attention from the real inner life to an unreal outer life, till at last religion is lost in form and ceremony. This is the way it was with the early church, and papal Rome was developed. Are not our Protestant churches walking in the same path in their aping of Rome in ornate display and multiplication of days and times?

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Your Hope and Mine

THE hope of man lies not in social or political reform, or in the so-called saving of society. We are nowhere told in the Scriptures of truth that it is God's plan to save the nations or society. He came to save the individual soul.

The law of God is addressed to the individual. It is "Thou shalt," and "Thou shalt not."

The awful solemnities of the judgment come home to the individual man. "Every one of us shall give account of himself to God."

Faith, saving faith, is an individual exercise. "Whosoever believeth" may have "everlasting life." "If thou believest with all thine heart."

To the individual soul comes the conviction of sin against a holy God. He stands alone before the Judge, condemned, knowing, as the law by the Spirit reveals his sin, that he is worthy of condemnation.

To the condemned individual soul comes the pleading voice of the Saviour of men, "Come unto Me, . . . and I will give you rest." "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as

wool." To the individual soul comes in response to the individual faith, pardon full and free. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

To the pardoned soul comes life and grace and righteousness. "I am not ashamed of the gospel of Christ," cried one who declared himself to be the chief of sinners; "for it is the power of God unto salvation to every one that believeth." For "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

And thus we might go on and on, piling up the mountains of hope to the souls struggling in the deluge of sin.

The saved souls are the salt in the corruptions of society, the lights in the world of darkness, the uplifters of a holy standard in a world constantly receiving favors from God, but which knows Him not. Life connection with God recreates the soul, lifts it out of heredity, above environment, and places it in an atmosphere of heaven, panoplied with the armor and power of God.

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Reason and Revelation

NEVER do anything without having a good reason, or a "Thus saith the Lord," for doing it.

Always prefer a "Thus saith the Lord" to your own reason. You might err in your reasoning; but God can not err.

Too many people do things from mere impulse. But our impulses can not always be depended upon.

We are expected to reason, and let it have a place in shaping our acts; but we should not allow ourselves to reason away from God.

Hence the importance of studying the word of God that we may acquaint ourselves with the right premises upon which to base our reasoning.

God's word is the only true guide-book for erring mortals; and he or she who reasons independent of this guide-book will often go astray.

J. W. LOWE.

The Encamped Angels

(Continued from page 6)

spirits will visit them there. Thus they would endeavor to teach us that if we would follow them in seeking to the spirits that God's word forbids, there is no superstition; but that if we seek to be guided and kept under the influence and power of the ministering angels that God provides for each of us, we are superstitious. We prefer to avoid the superstitions that come to those who reject God's word, and to enter into the realities of the blessed experience known only to those who follow Him closely. T.

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"THE great end of a good education is to form a reasonable man."



THE OUTLOOK

"Watchman,
what of
the night?"

History Making in China

From Our Own Correspondent

Opening of Congress—Recognition by United States—The Quintuple Loan—General Conditions

THE fourteen months which have passed since the abdication of the Manchu emperor and the setting up of the provisional government of the new Chinese republic, have been stirring times, marked by internal dissensions and outside criticisms, all of which, with few exceptions, have appeared to be more harmful than helpful.

That Yuan Shih Kai, the provisional president, has been able practically single-handed, with almost no funds from which to draw, to keep a strong hand on the helm and guide his almost sinking ship of state through the vortex of complex currents, steering her safely between the treacherous rocks which have appeared on every side and launching her fairly out upon the high seas of public praise and national confidence, has marked him at once to be a statesman of such ability that he is recognized by all as the "man of the hour," even his enemies bearing unspoken tribute to his virtue by the persistent and untiring way in which they have hunted his life during this period.

Opening of Congress

The first national congress of the republic of China was formally opened in the spacious hall of the Financial College at Peking on the morning of April 8, at eleven o'clock. When the opening hour arrived there were present 503 members of the house of representatives out of a possible 596, and 177 senators out of a total of 274, besides a large gathering of friends, including many foreigners.

These congressmen were elected by popular ballot at an election which was held in all the principal cities of China on Dec. 6, 1912, and the senators were chosen at the various provincial assemblies, the delegates of which were elected at the same time as the congressmen.

The hall where the opening ceremony was held is the chamber which in the future will be used for the sessions of the lower house. Accommodations have been provided for 600 members, each with his own desk and chair. Galleries surround three sides of the hall, and on this occasion all the visitors as they arrived were presented with a gilt commemorative medal.

At the ringing of a bell, the premier and the other members of the cabinet crossed the platform and took their seats on either side. The assembly was then called to order by Mr. Shih Yu, chief of the bureau of preparations. The senior senator, Mr. Yang Chun,

then took the chair and called upon Mr. Lin, secretary of the late national council, to deliver an address. This he did in a shrill, sing-song voice, reading from a large scroll his speech, which was for the most part a collection of flowery phrases congratulating China upon her marvelous achievements. It was warmly received and heartily applauded by the members of the house.

Mr. Liang Shih Yi, the president's secretary, then stepped forward and handed the chairman the president's message, which was placed upon the table unread. The ceremony of making three bows to the republican flag was then performed, all members standing and bowing in unison at a signal from the master of ceremonies. A band then played a few bars of music, after which the assembly was adjourned for four days.



Yuan Shih Kai, president of China, in his official uniform

The President's Message

The president's message was very short and pointed, the text being given below:

"President Yuan Shih Kai's message to parliament.
"April 8, 1913.

"To-day, the eighth day of the fourth month of the second year of the republic, is the day fixed for the opening of the first national assembly, an event which is unparalleled in the 4,000 years of our history.

"We have adopted a republican form of government, and sovereignty must now be placed in the hands of the people. Since the inauguration of the new form of government, direct power of the people has been lacking. The two houses have now been elected by the people and will directly represent them. All the representatives of the people are patriotic and of great experience and vast learning. Therefore I believe they will establish a foundation upon which the republic will endure for ten thousand years and the prosperity of the four hundred millions of the people dating from to-day will originate in their parliament.



Top of the Taiping Gate, Nanking, which was bombarded and nearly destroyed by the Revolutionary soldiers

"I therefore take this opportunity to congratulate the people upon the opening of their parliament."

The congressmen displayed a decided preference for foreign style clothes, the great majority being attired in frock coats and silk hats. Some of the members affected a similar garb made entirely of Chinese silk. Not more than thirty were clad in the old style Chinese clothes, and the number of cues worn could easily be counted on the fingers of one hand.

Ostensibly the first and most important business of the parliament was to adopt a constitution and elect a president, and it was confidently hoped by the well-wishers of China that the new congress would set about these duties without delay, thus restoring the almost lost confidence in the ability of the Chinese people to govern themselves. Those who entertained such hopes have been sadly disappointed, however, and we are now face to face with the fact that altho the congress has been in session at the time of this writing for almost two months, yet practically nothing has been accomplished.

Both houses have been hopelessly divided on party lines since the opening day, and they have not been able to pass any measures of even the smallest importance. A deadlock appeared upon the first item of business which was brought up, that of electing a speaker of the house. A violent and heated discussion arose at once upon the method to be used in electing the speaker, the Kuo-ming-tang (people's) party insisting upon a secret vote, and the Kung-ho-tang (republican) party and the members of the other parties which are in the minority being equally insistent upon an open ballot. When the matter was put to a vote, the minority party, instead of accepting the vote of the majority, simply balked. They refused to vote, got up and left the house, and the session broke up in confusion.

This scene was repeated day after day; whenever a vote was suggested or any occasion came up for a test of strength, the minority party simply withdrew, the chairman announced that there was "no quorum," and the session broke up. After ten days of this kind of sessions the republican party held a council with the leaders of the minority parties, and they all united under the name of Chin-pu-tang, which means "progressive party." They adopted as their policy the support of Yuan Shih Kai and the present government, while the people's party are loud in their denunciation of Yuan Shih Kai and the present administration.

Bribery Charged

The new progressive party thus organized succeeded in electing a speaker of the lower



The building in Nanking where President Sun Yat Sen was first president of China

house, but the speaker of the senate was elected by the people's party. Both parties accuse each other of bad faith, however, and it seems quite certain that many of the congressmen are not adverse to receiving bribes for their services. The people's party openly publish the fact that their members are being bribed by the progressive party, backed by the government, according to the following scale: for remaining absent during the session, \$2,000; for attending and not voting, \$4,000; and for attending and voting for the government, \$6,000. This, however, may only be a ruse to save their party "face" from the loss of many of its members who are now supporting the government party.

One of the chief reasons why this parliament has not been able to function as a legislative body lies in the fact that the members are tied hand and foot to their local "tang" or party which elected them, and every little question which comes up for decision must be referred back to hundreds of little secret councils in all parts of the country, discussed and considered there, and then instructions telegraphed back to Peking, before the congressman dares to commit himself. Not long ago, a member from Anhwei province received a telegram from his "tang" notifying him that if he did not conduct himself according to their mandates a death sentence would be passed upon him, and no one here in China questions a moment but that it would be carried out. The present political parties called "tangs" are merely an outgrowth of the medieval secret societies which have existed in China for centuries and which have been a terror to the peace-loving citizen. Those living near the large cities of America such as San Francisco or New York, will recall at once the character of the Chinese "tongs" which have carried on their "black hand" methods of assassination for many years past in those cities.

It was the carrying out of the death sentence of one of these "tangs" that precipitated the gravest crisis since the setting up of the republic, and brought the nation right to the verge of a counter revolution which would have hopelessly divided the country between the north and the south. It was the

Assassination of Sung Chiao Jen

On the night of the 20th of March, sometime between ten and eleven o'clock, the writer, returning from an evangelistic meeting held in our chapel on Haining Road, Shanghai, while passing the depot of the Shanghai-Nanking Railroad, heard a terrific commotion coming from inside the building. On going over to investigate we found that a few minutes before, Sung Chiao Jen, ex-minister of agriculture, just as he was about to board the Nanking train on the way to Peking, had been shot down by an unknown assassin, who afterward, waving his revolver threateningly at the crowd of officials, soldiers, and spectators, had dashed through the building and escaped in the darkness.

The ex-minister was immediately escorted to the Shanghai-Nanking Hospital, where he died in great agony the following day.

He was conscious to the end, and dictated a long letter to President Yuan Shih Kai, and received in his bedchamber a large number of his friends and prominent leaders of the Kuo-ming-tang, of which he was an influential member.

The following Sunday his coffin was carried through the streets of the city in a foreign style hearse loaded with flowers, and almost the whole city turned out to the demonstration. Great excitement prevailed. Mass-meetings were called. The Kuo-ming-tang leaders openly accused the government and Yuan Shih Kai of the responsibility of his murder. Resolutions were adopted calling on

the national assembly to impeach the president, and calling upon all the provinces to stop remitting money to the central government.

One man got up on the platform, and after speaking until he was in a frenzy of excitement, whipped out a big knife and chopped off the end of his finger and with the blood



A foreign style hearse, showing the changing customs of the new republic; decorated with flowers; used by wealthy Chinese in Shanghai

wrote on the wall: "I solemnly swear to cut off the head of the nation's chief to vindicate the general hatred."

The next few days witnessed scenes of the gravest disorder, which caused great apprehension to the foreign diplomats and others interested in the welfare of China. Inflammatory literature of a sanguinary character appeared on the streets, calling upon the people to arise and avenge themselves; troops were collected at various points, and to all appearances it seemed that the country was right on the verge of a counter revolution which would be more severe and bloody than the last one, the country hopelessly divided between the north and the south.

Just at this point Yuan Shih Kai took hold with a strong hand, and disregarding popular sentiment and private threats, made one bold diplomatic stroke which undoubtedly saved the country from disintegration and ruin and made him complete master of the situation. He closed the deal for the

Quintuple Loan

This loan, briefly speaking, is an agreement between the Quintuple Banking Group,



Nanking wall and Taiping Gate, where the Revolutionist soldiers entered the city

representing the five great powers of Great Britain, Germany, France, Russia, and Japan, to make a loan to the Chinese government of £21,000,000, to run for fifty years. The nominal price is 89, but the banking syndicate will receive a commission of five per cent, so that China will get but 84. The rate of interest is five per cent, and China has the option of converting or redeeming the loan at par after fifteen years by giving six months' notice.

With certain reservations the loan funds are to be used exclusively for seven purposes, as follows:

1. For the liabilities of the Chinese government.
2. For the redemption of outstanding provincial loans.
3. For the payment of losses arising during the revolution.
4. For the disbandment of troops.
5. For the redemption of other specified provincial liabilities.
6. For current administration expenses.
7. For the reorganization of the salt administration.

While wholly secured on the salt gabel, subject to the previous loans, etc., this loan constitutes a direct obligation on the Chinese government, and any surplus of the maritime customs—after paying all obligations upon the customs—will be utilized for the payment of this loan.

The loan was opened to subscribers upon the Bourse in Paris, and in London, Berlin, and other European financial centers, on the 20th of May, and closed three days later, being twelve times oversubscribed. This was the more remarkable considering the fact that the money market in Europe has been tight ever since the beginning of the Balkan war, and it is taken as a good omen of the confidence which is placed in the Chinese republic and the ability of the present administration to make good in the future.

The systematization of accounts under foreign supervision which is required under the loan agreement, while vigorously objected to by those who were privileged to disburse the funds and who have in the past enriched themselves with the "squeeze," is unquestionably a wholesome check upon avaricious officials, and will result in a great advantage to the nation generally.

The application of modern methods to the administration of the salt gabel, may be expected to produce, in due season, as happy results as have followed foreign supervision in the maritime customs.

The custom receipts for the year 1912 are most gratifying, the surplus, after meeting all obligations and loans secured on the custom revenues, amounting to £1,581,248. That trade has shown such vitality during an unsettled period, certainly augurs well for the future when orderly government is established.

The crops throughout the land have as a rule been exceptionally full ones, and to this as much as anything China owes her present stability, for after all is said and done, it is not the petty politician playing checkers in the gallery of fame, neither is it the tin soldier with his brass buttons and loaded rifle in hand, that marks the real rise and fall of nations. If you will seek for the true heart of the nation from which pulsate the life-giving streams of commerce and manufactures, you will find here in China as in other lands it can be traced "back to the land," to "the man with the hoe."

Withdrawal of the United States

The negotiations which led up to the signing of this loan have covered a period of nearly a year and a half. Several times a tentative agreement had been reached only to be broken up before the signatures could be affixed. When it started there were only four powers interested; namely, Great Britain, United States, Germany, and France. After some time Russia and Japan were admitted. The real reason, so far as China was concerned, was in the hope that these two powers would in that way be prohibited from independently operating upon their "spheres of influence"—Mongolia and Manchuria—in a way adverse to the interests of the new republic.

The thus constituted six-power group all but completed the negotiation of the sextuple loan last February; the terms were published and all was ready for the final signatures, when the French minister announced that France was unwilling to go on with the loan unless a Frenchman was appointed as one of the advisers. This proved the last straw to the Chinese, who took from this incident a substantiation of their suspicions which they had entertained all along that the loan was not so much to help China as it was to help the other nations, and it would eventually end in the partition of the Chinese nation between the six great powers. They therefore immediately called it off, and the negotiations were at an end until early in April. In the meantime President Wilson came into office, and in accordance with former Secretary of State Hay's policy of the "open door," the American group withdrew from the loan, thus leaving the five great powers which succeeded in culminating the quintuple loan, the final signatures being affixed at three o'clock Sunday morning, April 27, 1913.

A Cause of Dissatisfaction

The final signing of the agreement was under circumstances dramatic in the extreme. The loan was initialed by the bankers and the Chinese minister of finance at three o'clock on Saturday afternoon, and it was arranged that it should be signed at ten o'clock the same night.

While the bankers, who had gathered at the office of the Hongkong-Shanghai Bank, were actually awaiting the arrival of the Chinese ministers to sign the contract, a deputation of Kuo-ming-tang members of the senate, headed by Mr. C. T. Wang, appeared and demanded an interview. They were admitted, and they formally protested against the signing of the loan before the contract had been submitted to and ratified by the national parliament. The bankers explained that matters had now gone too far for them to draw back; the members of the senate withdrew and loitered outside the premises waiting to see if the government would dare to sign the contract in defiance of their protest.

They had not long to wait, however, as the premier, the minister of finance, and the minister of foreign affairs soon arrived at the bank, and after a few minor details had been settled, affixed their signatures and the deed was done. Fearing an attack, permission was granted for 600 troops to enter the legation quarters, and they escorted the Chinese signatories to their homes, at three o'clock in the morning.

On Sunday morning, when it became known that the loan had actually been signed, a violent storm of protest arose from all sides, even Dr. Sun Yat Sen joining in the chorus of repudiation and sending a telegram to all European countries prophesying ruin to the Chinese nation if the loan was carried through. A Peking paper published the fact with the comment that "Yuan Shih Kai, after exhausting the sweat and blood of the nation, was now mortgaging its skin and bones."

The senate and house held a joint session and unanimously declared the loan to be unconstitutional. How this could be a fact when they had not yet adopted a constitution, they did not undertake to explain. If the congress had properly organized themselves and had been in shape to do legal business there is no doubt but the proposition would have been submitted to them for their approval or refusal; but altho they had then been in session twenty days, they had not yet succeeded in even electing their speakers, so Yuan Shih Kai, tired out with their bickering and quarreling, took the matter into his own hands, and on the authority of the provisional assembly, which will stand until the permanent

parliament is fully organized, he went ahead and concluded the loan.

Position and Ambitions of President Yuan

His position is now regarded as unassailable. His troops command all strategic points in North China; his presidential orders are carried out as law by the larger part of the provincial tu-tuhs, or governors, who in the majority of cases are his own appointees. He now has the money to pay his troops and carry on a reorganization of the country, and it is safe to say that the majority of the people at large are with him; not, however, because they like to be, but because they realize that there is no other man who can take his place at this time. The only real opposition he has to face now is from the Kuo-ming-tang, or people's party, and their wild threats will never be carried into execution, for the reason that they can not raise enough money. The soldiers here will fight for the man who will pay them the most money, and that man now is Yuan Shih Kai. He is supreme — and he knows it.

Here are a few of President Yuan's pointed comments which he gave out a few days ago in an interview with a reporter from the "China Press," Shanghai:

"The chief need of China is peace, within and without."

"Our problem is to adapt republican institutions to the needs of the Chinese people."

"Trade can not thrive when the country is in disorder, and when law and property rights are not respected."

"There are really no serious differences between the north and the south. They are the inventions of designing politicians, and this government can not accept the lurid fulminations of politicians as the will of the people."

When told that some people said that he wished to be another Napoleon, he laughed and said:

"Yes, I know they say that, but they are wrong. I have taken Washington, not Napoleon, as my model. Who is the most admired figure in history? Is it Napoleon, or any king or emperor? — No, it is Washington. What did Napoleon leave? — A torn and wasted country. What did Washington create? — A great and free nation. Why should I want to be a Napoleon, when I might become another Washington?"

"In regard to reforms, it is necessary to reorganize the revenue system and the methods of taxation; also the currency. These reforms are necessary to make others feasible. Productive enterprises should be encouraged, and the resources of the country developed, so that the people may become prosperous. Prosperity of the people is the true foundation of true government."

When asked if he thought that recognition by the United States would be of any practical help to China, he replied: "I believe it will be; sentiment plays a great part in the affairs of humanity and of nations. This act of America can not fail to stimulate our people to make effort to deserve the trust."

F. E. STAFFORD.

— ★ ★ —

Vanity and Wantonness.—A wealthy man of San Francisco is building one of the richest and most expensive mansions to be found on this coast. The structure itself is of Vermont marble, said to be as richly carved as a cathedral of the Middle Ages. The cornice of the structure is made of beaten bronze, and this is covered with genuine gold-leaf, that will glitter and gleam in the bright California sunshine.

Life is short, and it may come at any time to a premature termination. Such buildings are too much trouble in their construction and are too much care in their maintenance to be worth while for this short life. And besides all that, the flaunting of such extravagance in the face of discouraged

and discontented poverty, and a poverty, too, that is growing more and more violent, is nothing short of an invitation to outbreaking revolution. The very wealthy may think that they have reasons for thus gratifying their pride and vanity; but can they not see the seeds of discontent that they are sowing? and can they not forecast the sure reaping that is bound to come? Wastefulness and prodigality on the part of the wealthy is one of the most conspicuous signs of the times, and it is doing its share in filling the world with sentiments of violence such as have been seen in Paterson, New Jersey, Cincinnati, Ohio, and elsewhere, during recent weeks, and that is growing more and more pronounced.

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California the World's Playground

LEADING business men in San Francisco and elsewhere about the San Francisco Bay, have entered into a very enthusiastic organization to form a string of amusements that will make the west-coast states of Oregon, Washington, and California the playground of the world. Our mild winters and beautiful summers here make it so that out-of-door sports can be carried on under the most favorable weather conditions in some parts of this territory in every season of the year. The promoters of this scheme for pleasure are very enthusiastic, and think, of course, that it will bring numbers of people to this coast, many of whom will become permanent settlers, and thus build up the country.

We certainly have climate and other natural advantages here that ought to draw, and are drawing, very large numbers of people. Persons who are living here are often heard to express surprise that people can be induced to stay through the cold winters and the hot summers of the East, when we have pleasant weather here the year round. These sentiments are coming to be spread abroad more and more, and people are being attracted to the territory; and it is the almost invariable rule, when they come here, that they like it and stay. And with the natural advantages of climate, good soil, plenty of timber, water, and minerals of various sorts, why resort to the demoralizing measures of making this a great playground? It is a notorious fact that the great pleasure resorts of this world are also its great resorts for the vices and sins that degenerate and degrade humanity. Proper recreation and pleasure are a very different thing from that which usually is found in the hilarious pleasure resorts where there are a large number of men and women who are doing everything that they can to get money from the resorters. And under the allurements that are presented, reason and sense are thrown to the winds, and people give themselves up to vice and folly.

There are other industries and enterprises that would be far better for any locality than pleasure resorts. But one of the leading characteristics of this time is that the great mass of humanity are settling down into habits of luxury and pleasure that are degenerating and debasing, and which have invariably been the forerunners of the downfall of the great nations like Rome, Persia, and Greece, that have gone before.

T.

— ★ ★ —

Ghosts

A FEW weeks ago we made mention of a ghost that was reported to be making considerable trouble on the Atlantic Coast. And now we are informed that there is one on the Pacific Coast that is doing some very mysterious things and causing no small amount of terror in one of our little cities. Some people have depended upon the civilization of this time to sweep away from the minds of men the superstition of ghosts. But so long as man clings to the notion that there is some kind of invisible spirit that lives in an individual, and that when he dies this spirit goes on in a conscious state, he has the foundation left for all of the beliefs in ghosts that ever cursed the Middle Ages. He may boast of liberality and his freedom from superstition; but so long as he has those roots woven into his very mind and soul, he can not break away from the

uncanny belief that he may be encountered by a ghost any time when he is out in the dark. How much better it is to believe this plain Bible statement:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Since the definite Word says that the dead have no more a portion in anything that is done under the sun, we may know that this is a positive truth, and when a man is dead he is gone beyond the power of visiting this earth again. The belief that he may, is but a superstition that allows the devil himself, or one of his fallen associates, to impersonate our dead friends and appear to us. If we would be eternally freed from the terrors of all such superstitions, turn to the living word of God, carefully read what it says, and believe every one of its divine statements. The Master said, "Ye shall know the truth, and the truth shall make you free," and it does indeed make us free from all such darkness as the belief that the dead may come back to us in the form of terrorizing ghosts.

— ★ ★ —

The United States government has interested itself in getting out a large number of maps. These maps, among other things, cover all of the territory where there are public lands that are still open for settlers. A bulletin from the officers of the United States Geological Survey states that any settler who may desire information regarding any part of the territory may write to Washington, D. C., for a map that will give him all the information that he may desire. He can then go to the nearest land-office and locate his claim with better success and accuracy than tho he employed some one of the land sharks that will ask a fee of \$150 to \$200. These maps can be had at ten cents each. By the use of

the maps, a man in Maine, California, or anywhere else, who desires, for instance, to settle in Montana, can tell whether any particular land is level or rough, what streams cross it, what the water supply is, etc. In writing for maps, address the United States Geological Survey, Washington, D. C.

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Uncle Norman's Story

(Celia Sanford, in "Herald of Life")

IT had been one of those days of rare loveliness in late autumn, not Indian summer, but almost akin to it in beauty. All day long my cousins and I had been wandering in the woods, gathering pine and hemlock cones, mosses and lichens, and bright autumn leaves, and had returned at nightfall richly laden with treasures and thoroughly tired out. We were recounting, with animated voices, the day's adventures to my aunt, who always listened to our recitals, and entered into our little plans for happiness, with a zest which showed that her heart had not grown old, tho here and there a silver line might be traced in the dark brown waves that rested so peacefully upon her forehead, when Uncle Norman came in from the barn, swinging his lantern.

"Why are you not out-of-doors, girls?" he asked. "Aurora borealis is holding a grand parade and exhibiting her most brilliant colors to-night."

In a moment we were out upon the broad veranda, and, sure enough, the whole heavens were in one blaze of glory. A royal rainbow arch of deepest red spanned the whole southern portion of the vaulted sky, while in the north, broad columns of light, of ever-varying tint, and assuming the most fantastic shapes, shot up to the zenith.

For a time we gazed in silent awe and admiration upon the sublimity and grandeur of the scene, and then a chorus of voices simultaneously exclaimed, "How grand! How charming! How very, very beautiful!"

"It is, indeed, a grand sight. It is many years since I have seen such a magnificent display of northern lights," said Uncle Norman, who had been standing unobserved beside us. "Many have been the nights, Maggie, that your mother and I have stood out under the star-spangled heavens, gazing with ecstasy upon their lofty heights, and wishing that we knew more of the hand which created them, and holds them in their places. But that was when I was a child, and now I am old, but my eye has not grown dim, neither is my heart closed to the rich scenery of nature. The beautiful things which God has made and scattered all about us, have power to stir my heart to its lowest depths, and call forth emotions of adoration to the beneficent Giver. But this evening reminds me of an evening long ago, the thoughts of which always awaken tender and glad emotions," he said, musingly, and with a soft cadence in his voice, as tho some far-off sweet remembrances hovered around and nestled down into his heart like a flock of singing birds.

"Tell us about it, please," we entreated; and seated in his favorite armchair, he began:

"I was just a month past my thirteenth birthday, and Brother Tom was two years older. It was in the latter part of the month of December. I remember the snow was a foot deep, and we had been riding down a steep hill back of the house on our hand sleds for two hours or more. It was a merry party. There were Joseph and Archie Bently, and my two cousins, Sam and Fred Rivers, and several other boys. We were full of fun and had noticed nothing unusual till Cousin Sam exclaimed, 'See here, boys; what does this mean?' and, looking round, we saw the snow covered with a deep red tinge, resembling blood. Some of the boys were frightened, but Brother Tom, who was always a resolute, stout-hearted boy, said, 'It is the northern lights;' and, looking up, a scene in the heavens presented itself like that we have witnessed to-night, only, perhaps, more marked and striking.

"I knew it was as light as day, but I thought it was the moon," said Tom. "I am sure I never saw anything half so beautiful before."

"Beautiful! Then it strikes you different from what it does me," said Cousin Fred. "I've seen the northern lights often enough, but I never saw anything like this before. It fills me with a sort of dread, as if something terrible was about to happen. I don't believe it is the northern lights."

"What else can it be?" asked Tom, who never in his life knew a fear. "It is certainly the grandest sight I ever saw; and if you will go down to the house with me, father will explain the phenomenon to be the result of natural causes."

"So we went to the house and found father and mother standing without, gazing with rapt delight upon the wonderful illumination. Finally we went in, and Tom told father what we had come for. He smiled, and was just going to begin an explanation, when there came a hurried knock at the door, and little Johnnie Stannard came bursting in, looking terribly frightened, as he exclaimed:

"Mrs. Bradford, mother wants you to come over to our house right away. She is afraid the judgment-day is coming, and she isn't prepared. Do, please, be quick; she is taking on dreadfully. Will you come, Mrs. Bradford?"

"Yes, tell your mother that I'll be over directly."

"O, mother!" exclaimed Tom, impetuously, as soon as the door closed behind Johnnie, "I wonder if she really thinks that you could postpone the judgment-day supposing it had come. It is really too bad for you to go over there in the cold, just to humor that superstitious woman's whims. If I had lived in the world as long as she has, I think I should know better than to be frightened to death at such a common occurrence."

"The present illumination can hardly be called common. I do not remember to have seen anything approaching to it in grandeur but once in my life before," said my mother, gently, and with just a shadow of reproof in her tones. By this time she was cloaked and hooded for her walk, and I was standing, hat in hand, beside her.

"O, if Norman isn't going, too! That is rich," said Tom, with a scornful little laugh.

"Do you suppose I would allow mother to go alone?" I answered, indignantly; "that is, if she will accept my company," I added, as I looked proudly up into her face.

"I shall be most happy to do so," she answered, with one of her sweetest smiles, as she took my proffered arm.

"When we were out again under the blazing canopy of heaven, a sickening sense of awe came over me. I had not Brother Tom's bravery, and the present display in the heavens above me seemed to my excited mind but little short of the miraculous.

"We were soon at Mrs. Stannard's, and the sight of her distress made me forget, for the time, everything else. Some time elapsed before my mother succeeded in quieting the poor woman's fears, but at last she seemed satisfied, and almost overwhelmed mother with thanks for her kindness in coming to her.

"If my poor husband had been alive," she said, "I should not have given way to my fears, and made you so much trouble. He was a good Christian, and often tried to persuade me to become one, and now, when I imagined that danger was near, I could not help being frightened, for I knew that I was not prepared."

"I remember that mother tried to point the poor woman to the Saviour as a refuge from all her fears; but the way seemed dark and gloomy to me, and I could not understand it. As soon as we had set out upon our homeward walk, I asked, 'Mother, does any one know when the last day will come?'"

"No, my son," she replied.

"But might it not come at any time?"

"Yes, I suppose so."

"Then I do not wonder that Mrs. Stannard was alarmed. Do you think, mother," I added, after a pause, "that you would have been so frightened, had you known that the last day had really come?"

"I do not think I should," she answered. "I have stood face to face with a great danger. You remember when I was returning from my visit to your uncle's, last summer, that the steamboat took fire, and it was not till all hope seemed cut off, and several were suffocated with the heat, that I was transferred to the vessel that had come to our rescue; but through all that dreadful scene, my mind was kept in perfect peace. I expected every moment to be enveloped in the flames, but these sweet words kept revolving over and over in my mind:

"See the Lord, thy Keeper, stand
Omnipotently near;
Lo! He holds thee by thy hand,
And banishes thy fear;
Shadows with His wings thy head;
Guards from all impending harm;
Round thee and beneath are spread
The everlasting arms."

and I was sweetly kept from all fear. I have never been able to narrate the circumstance with half the composure which I possessed at the time. I often praise God for the incident, for I never before knew what a strong anchor the Christian's hope is."

"I held my breath hard while she was speaking, for a great sob was trying to escape me; and when I had composed myself so that I dared to trust my voice, I said, softly:

"O, mother! I wish I could feel so. I wish I had this hope, for do you know I was afraid to-night? I am always afraid when there is any danger. If the Lord should come, I am afraid I should be lost. O, what shall I do?" I had not meant to commit myself so far, but my agitation had increased every moment while I was speaking. I felt the hand tremble that rested on my arm, and an earnest, tremulous voice answered out of the stillness:

"Thank God! thank God! that He has shown my dear boy his danger."

"We were at the door, now, and it was a relief to find that the boys had withdrawn, and the family had retired; for I was in no mood to meet Brother Tom's lively sallies of wit; the arrow had entered too deeply my soul.

"When mother had laid aside her things, and stirred up the fire, she invited me to sit down beside her; and O, how sweetly she talked to me of a Saviour's love and compassion, and of His willingness to receive sinners, even the worst and most hardened! She told me of the love that prompted Him to take upon Himself our nature, to live, to labor, to suffer want and hunger, persecutions and threatenings; and how He wept over and prayed for His enemies, and spent His life in doing them good. She spoke of His dreadful agony in the garden, His arraignment and mock trial, His scourging and painful sufferings upon the cross, and how He willingly and patiently suffered all this, and more than human tongue can tell, that sinners might live; and that all He asks in return for this great love is that we give Him our hearts; turn away from a life of sin, and keep His holy commandments. She told me of His brief rest in the sepulcher of Joseph, of His resurrection and glorious ascension, and how He ever lives at the right hand of the Father to make intercession for us.

"I had often heard this story from her lips, but had never before taken in its meaning; and as she proceeded with tender earnestness, and with choked utterance, to portray in living colors the wonderful love of the world's Redeemer, a cry of anguish

came welling up from the depths of my heart, that I had ever grieved this Saviour; that I had never learned to love Him; and when she bade me kneel beside her while she craved for me His forgiveness, I obeyed, nestling close to her side, with my hand in hers, just as I used to do when, a little child, she taught me to say, 'Our Father which art in heaven,' and 'Now I lay me.' And O, the sweet peace that took possession of my soul while she prayed! I have never yet found words to express it. But, my dear girls, in that precious, ever to be remembered hour, my young heart surrendered itself a willing captive to the love of Jesus; and when we arose from our knees, I clasped my mother's hand in mine, and covering it with tears and kisses, exclaimed, with all the joy of a new-born soul, 'The precious Saviour, how I love Him!'

"My dear mother held me closely to her bosom for a few moments, while the glad tears fell upon my upturned brow like showers of summer rain; and then we carried the glad tidings to my father's room. O, there were rejoicings that night in that humble Christian home! and, I am persuaded, 'joy among the angels in heaven,' over a sinner saved by grace.

"Brother Tom, tho he looked incredulous at first, made no disparaging remarks, as I had supposed he would; and a few months only had elapsed before the dear boy had himself learned to trust in Jesus for salvation.

"That was many years ago," uncle continued, after a few moments' pause, "and I was very young then; too young, some would tell us, to become a Christian; but my experience has taught me that a child may, by faith and prayer, find the blessing, aye, and retain it, too; for in all these years I have found in my heart no disposition to turn away from the Saviour."

We had been deeply interested in my uncle's story, and when it was finished we all sat without speaking, till uncle broke the silence by asking, "Has my story been too sober for you, girls?"

"Father has been telling us his Christian experience," said Ellen, the eldest of my cousins, herself a Christian, "and I'm sure it is far more rich and beautiful than any story he could have told us."

Her voice trembled a little, and her eyes were filled with unshed tears, as I looked up wonderingly into her face, for at that time I did not understand the "mystery of godliness," tho I had been deeply

touched by the story; and, years afterward, when I had learned to love the Saviour, and to claim my right in the redemption which He had died to purchase, I traced my first permanent religious impressions to that pleasant evening and Uncle Norman's story.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

Those who read will be interested in the article in our Outlook department on China. This is scarcely in type when news comes that several provinces in China have declared their independence of the Peking government; also the city of Shanghai. The provinces are in Central China. Efforts are being made, it is said, to organize an independent government in Nanking, and this probably will cause the nations who have made the recent loan to China to interfere, and China will be the one that will suffer.

The church at Mountain View had another privilege of a visit from a returning missionary. Pastor C. L. Butterfield, superintendent of the Korean mission work, was with us Sabbath and Sunday, July 19 and 20, speaking to us three times. It seemed good to hear again of the wonderful work of God in heathen lands. In Korea there are many turning from unholy superstitions, from demon-worship, "from idols to serve the living and true God; and to wait for His Son from heaven." 1 Thess. 1:9, 10. Brother Butterfield is on his way back to Korea. May God be with him and his coworkers abundantly.

"Comfort ye, comfort ye My people, saith your God." "Comfort" comes from "co," with, and "fort," strength. It does not mean mere sympathy or pity, or mere words spoken in sympathy. It does not mean that the sorrow or trouble is taken away. It means that the comforter goes with us in the trial, the struggle, the sorrow, goes with us strongly, goes with us to strengthen us. It is helpful to have a human comforter; but to His children God gives the assurance, "I, even I, am He that comforteth you." And again in infinite solicitude He whispers: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted." "Lo, I am with you always." He is with us to make us strong, to lift us up, to give the assurance of strength to the fainting heart. With what wonderful skill and tact and tenderness the mother comforted! But she too was mortal. The Infinite One does not die, can not fail. He will strengthen us with the tenderness and sweetness and power of His presence to the end. Be comforted in God.

The Perturbed Earth

LOOK which way we will, there is fear and anxiety on the part of the people of the world. As expressed in the *North American Review* for July, "The very air is laden with apprehension of startling and grievous happenings." And the editor summarizes the tangible fears as follows: (1) Apprehension of War; (2) Oppression of the Poor by the Rich; (3) The Tariff and the Trusts; (4) Common Extravagance; (5) The Disestablishment of Credit; and (6) Effects of Popular Agitation. The editor endeavors to take a sunshiny view in all these matters. But the real student of human affairs, guided by the prophetic word, can not see the roseate beyond that Mr. Harvey sees. There is a fear of war,—not simply a war between Mexico and the United States, but there is a decided fear on the part of many in the United States of war with Japan. And this is not a matter of fear in this country alone, but men in other lands are looking upon it in the same way.

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For instance, F. Di Palma, editor of the *Nautical Review*, a deputy in the Italian parliament, and Italy's foremost naval expert, points out that there is a real basis for fear of war with Japan. He goes on to say that Japan is building up a great navy more rapidly than America is building. She builds quietly and steadily, and he asks, What can be her purpose but to control the Pacific Ocean, with no foes on the other side of her, and with her resources in the condition that they are? He also points out the fact that when America annexed the Hawaiian Islands, Japan was the only one that protested against it, and she has never withdrawn her protest.

Japan seems also to be standing with Mexico in her difficulties. European powers are demanding that the United States shall protect European interests there, or take such a course that they shall be protected; and the latest rumors are that this government is entering into an agreement with England, and perhaps other European powers, to step in together and control things in our troubled neighbor's household at the south. At the same time, England will give assurance that she will not stand with Japan as against the United States. Whether this is entirely rumor, or has some basis in fact, we do not yet know. One learns not to depend upon newspaper reports too strongly.

The labor troubles are also assuming very serious aspects, with one hundred thousand trainmen, on several of the great roads, threatening to strike. It is hoped, of course, that the troubles will be settled and the strike averted, but this is quite uncertain. From all parts of the country come reports of ebullitions of lawlessness, and the investigators in public affairs are continually opening up new chapters of dishonorable action on the part of trusted servants of national, state, and municipal governments.

Mr. Bryan is perfecting his peace plans for the nations, all of which will be heartily endorsed, and yet go unheeded. There is too much jealousy between the great nations of the world to expect combination on any peace plan that will abolish war, or greatly reduce war expense. France, it may be remarked, is finding it very difficult to pass her war bill, but it will pass.

Added to all this, there is the distrust in commercial lines, and losses by drought and storm in various parts of the world. The horizon does not show a promising outlook. There are tremendous portents on every side, which vividly recall the words of our Lord in Luke 21, referring to the days of His coming: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world." Certainly we are in the times of fear and perplexity. Thank God there is One who rules above all the nations, and who will see that in all the turmoil not one of His children shall perish.

Learning to Fly.—What a hopeful little lesson there is to the observing Christian in the story of a bee! First the egg is placed in a hexagonal cell, where there is food enough stored for its use till that bee reaches maturity. That is sealed over with wax. There is just enough to develop that bee, and no more. If that wax should be taken away and the honey eaten out, that egg would not develop into a full-fledged bee. The bee could never fly. But in that sealed hexagonal tube, when the time comes for the bee to emerge, there must be struggle and wrestling and straining to get through that capsule of wax. It is a strait gate for the bee, so close and narrow that in the agony of outgoing he tears away the membrane that enclosed his wings, and on the other side of the struggle he is able to fly. If the capsule had been eaten off, as a moth sometimes eats them off, the wings would never have been opened, and the bees would have stung the poor mummied young one to death. Do not worry because the hard things come in the Christian life. If there is no cross, there will be no crown; if no struggle, there will be no strength. If we want a time of ease, we will have to reap its fruitage. God knows that we need the struggle, or He would not give us the trial.

In the Balkans.—One of the first thoughts that comes to one as he surveys the troubled territory of the Balkan peninsula is, "Poor Bulgaria!" If she had been willing to listen to reason and diplomacy, she would have saved much more than she is getting now. It would look as if she might lose all that she had won and more. Rumania is pressing in from the north, Serbia and Greece and Turkey from the south and west. Even Sofia, her capital, is threatened. She is now to accept the terms of peace offered by Rumania, Serbia, and Greece. The Turks entered Adrianople after a brief struggle, July 20. It is a strange turn of war that after Bulgaria had almost driven the Turk out of Europe, he should turn and recover quite a part of his lost realm, and especially one of his most ancient seats of government in Europe. The powers will not permit him to hold it. When, however, the little states have weakened themselves enough, the Triple Alliance and the Triple Entente may come to an agreement and settle the affairs as may suit them best. Just now it is an interesting national chess-board. How the game will end it is impossible to say.

The Very Best Way.—One of the questions asked of the *Circle and Success Magazine* in the June and July numbers is, "What is the best workable substitute for a church fair or supper as a money raiser?" After three suggestions, the minister who answers the question says: "Of course, the tithing system is the safe, Scriptural method, which would make an appeal for money never necessary." Then why not advise that and that alone? The tithing system is the safe, Scriptural method, and the church that truly adopts the tithing system will not only pay God the tithe which belongs to Him, but it will be glad to give more as thank-offerings; for among the Lord's people are "tithes and offerings." The tithing system is simple, clear, just, bringing men into a personal partnership with God in their business, and helping in all things to properly balance life.

Errata on Mission Funds.—In reporting the money to us, three weeks ago, there were several mistakes made, as follows: Geo. W. Rich, Jr., \$25, and Mary R. Smith, \$5.00, should have been credited to the China "B" mission, through *Our Little Friend*. This would reduce our total on the China Training School to \$728.36, and increase receipts of the "B" mission to \$171. The donations to Burma—\$20.30—should be credited to "Through *Our Little Friend*." We regret these errors, but correct them by request.

The historic church of St. Charles, Montreal, was destroyed by fire July 6; loss \$500,000; cause, explosion of a plumber's lamp.