

Signs of the Times

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BLOWING UP OF GAMBOA DIKE

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On October 10 President Wilson touched an electric button in Washington that set off a forty ton charge of dynamite, which was one of the finishing acts in uniting the Atlantic and the Pacific by means of the Panama Canal. Gamboa Dike separated the water in Gatun Locks from the Culebra Cut. Dredges are now clearing away the wreckage of the great blast, and if no unforeseen obstacle hinders, vessels will soon be regularly passing from ocean to ocean. This is another masterly achievement in facilitating intercommunication.

World-Wide Industrial Revolution

*Its Causes and Effects — Entirely New Conditions Confront Us —
Some of the Resultant Problems*

By PROF. G. W. RINE



It was in 1769 that James Watt patented his steam-engine, which was destined to exert an incalculable influence in shaping the world's industrial future. Napoleon gave Europe political democracy; but Watt's invention ultimately gave the world an industrial aristocracy—a new economic civilization. The stupendous change in modes of travel and transportation which has been effected since the beginning of the nineteenth century, is vividly illustrated by the following incident related by Dr. Josiah Strong:

"The late William E. Dodge told me that his grandfather, a resident of New York City, once asked the prayers of his church as he was about to undertake 'the long and perilous journey to Rochester.' An English friend of mine, on his westward way around the world, was overtaken by a busi-

THIS is the first of some six or seven articles that Professor Rine, of the Pacific Union College, will give us on the economic and industrial conditions of this time. Each article is complete in itself, and presents a distinct phase of the subject, while taken together they give a general view of these world problems. The next article will present the great concentration of wealth in the hands of a few men, and will begin calling the Bible prophets to the witness-stand to testify what they have foreseen concerning these conditions and times.

EDITOR.

ness cablegram at Seattle. 'I concluded,' said he, 'that I would just take a run back to London and talk the matter over with my partners.'

"Now this 'run back to London,' including three thousand miles across the mountains, canyons, rivers, and plains of a continent, plus three thousand more across the ocean, involved less of time, less of discomfort, and less of actual danger, than 'the long and perilous' journey from New York to Rochester. The one incident represented the beginning of the nineteenth century, the other that of the twentieth."

This revolutionary change in travel and transportation wrought during the past century aptly represents the prodigious revolution in industry and virtually every aspect of civilization, the bulk of which has taken place within the last half-century.

Down to the nineteenth century there was little or no contact between different peoples. They were separated, not only by almost insuperable distances, but by differences of language, of religion,

of mental habit, of costume and custom, of government and social institutions; and isolation tended strongly to accentuate their divergences.

As expressed by a distinguished sociologist:

"Until the nineteenth century, the stream of tendency down all the ages was toward diversity. Then came a profound change, the results of which are, in their magnitude and importance, beyond all calculation. Steam annihilated nine tenths of distance, and electricity has canceled the remainder. Isolation is therefore becoming impossible, for the world is now a neighborhood. This means that differences of environment will, from this time on, become constantly less. The swift ships of commerce are mighty shuttles which are weaving the nations together into one great web of life."

True, there has been commerce since remote antiquity. But caravans and oar-propelled boats could afford to carry only the most costly goods—fine fabrics, rare spices, and gems. As these luxuries did not reach the multitude, they could not appreciably change environment. But the commerce of to-day disperses over all the world the products of every climate in progressively greater quantities. In earlier times, all peoples subsisted on local products, which were as unlike as were the climates producing them.

Similarly, nations were then restricted to the clothing that they were able to produce. To-day all the endless varieties of textile goods are exchanged by the most widely separated peoples. Commerce swelled to immeasurably greater magnitude than it had ever reached before, when, in the nineteenth century, it was so cheapened and extended by steam power that nations began to depend on one another in part for the necessities of life.

Dr. Strong tells his readers that it would require a fleet of three hundred vessels such as the Greeks and the Phenicians propelled with oars, to carry the cargo of one modern steamer; and it would take from 375,000 to 500,000 camels to transport the wheat which during the busy season passes over any one of our great east and west railways in a single day. This colossal change in transportation facilities and in the volume of trade is not greater than the change which is effected by it in the conditions of national existence and in the creation of an essentially new world-wide social life.

Down to the past century, the work of the world had been done by vital or muscular power. This power was costly. But the supplanting of vital power by mechanical marked the beginning of a revolution in material civilization. The new power could be swiftly

produced and cheaply maintained. In an incredibly short time, its application has wrought an utter transformation in agriculture, commerce, and industry. Although each of these three elements is fundamental in the civilization of to-day, the mechanical arts have been so sweepingly revolutionized and their products so prodigiously multiplied

the application of steam, so stimulated invention that the productiveness of labor in the field of manufactures was almost indefinitely multiplied. This fact, in turn, resulted in a vastly augmented creation of movable wealth. As this kind of wealth multiplied, it passed more and more into the hand of such men as possessed exceptional

aptitude for commerce. In a relatively short time this class of men succeeded in getting possession of a vastly disproportionate measure of the social wealth, and became gradually the ruling class. This change is commonly referred to by sociologists as the accession to power of the *bourgeoisie*, as the crowning of bold wealth—a step so momentous in its effects that it marked the downfall of the aristocracy of birth, and the evolution of the aristocracy of wealth.

So long as power remained muscular, every worker was independent in the possession of his own, and all industry was individualistic. But when it was mechanically produced and applied, it became necessarily and even automatically de-individualized and more and more centralized. And just as industry becomes de-individualized, civilization logically becomes de-individualized, and is thereby rendered essentially collective or social.

In the simple age of homespun and of muscular power, each family produced its own food and mostly its own clothing. Every village had its own gristmill, sawmill, stores, craft shops, etc., and was therefore in itself an economic unit. Each shopkeeper and artisan was a small monopolist. Communication between distant places was so difficult as to preclude competition between them. Professor McMaster says:

"Taking the country through, it may be said that to transport goods, wares, or merchandise cost ten dollars per ton per hundred miles. Articles that could not stand these rates were shut from market."

But as transportation facilities improved, the influence of competition began to be felt over vastly greater areas; and

the coming of the railway marked the advent of a radically new economic era.

The area of competition was therefore determined by the facilities of transportation. Within this area the trader or manufacturer who commanded the greatest capital or the greatest natural advantages, or possessed the greatest business ability would in time crowd his competitor out of business, and command the trade of his former rivals. Thus this enlarged area of competition, made possible by better means of transportation,

(Continued on page 6)



Photo by Paul Thompson

Photograph taken by a passenger on the *Grosser Kurferst*, of the burning steamship *Volturmo*. When our fathers were young, there were no devices for calling half a score of vessels, within a few hours, to the aid of a ship in distress. The invention of the wireless telegraph was the crowning touch in bringing the whole world, whether on sea or on land, into one neighborhood.

that the resultant civilization is aptly called "industrial," and this most profound change in the history of the economic world is known as the industrial revolution—a revolution so far-reaching that it has virtually re-created the western world.

Until mechanical power was substituted for muscular, the world's wealth consisted almost exclusively in land. And land was then nearly as unobtainable as it was immovable. Those who possessed it were the privileged class, not only in respect to wealth but also in respect to power and social pres-



Photo by Paul Thompson

The Prentice system of operating trains by wireless. The "box" is being explained by means of which the engine picks up the wireless waves. Note the central rail by which the waves are transmitted. When the train passes into the "danger zone," it is not only warned, but brought to a standstill.

tige. The peasant never dreamed of ever being able to acquire wealth. As it was practically impossible to alienate land, the economic status of society was virtually crystallized. But with the advent of the industrial revolution, an ever-increasing proportion of wealth became portable. As long as the bulk of the world's wealth was practically static and inaccessible, commerce was necessarily confined to narrow limits, and capital for the development of natural resources was not available.

The cheap power, however, resulting from

The People of the Valleys

The Waldenses, or the Israel of the Alps—What Was Their Faith?—Their Opposition to Saint Worship, Predestination, Purgatory, etc.

By H. H. HALL



FIRST of all, they held tenaciously to the literal interpretation of the Bible unless the text plainly indicated that it was to be taken figuratively. This was shown in an emphatic way in their discussion of the slight differences between themselves and the Reformers on points of faith. For example, notice their questionings upon predestination, then taught by some of the Reformers:

"And as to predestination, we are much troubled about it, having always believed that God created all men for eternal life, and that the reprobate only became so by their own fault; but if all things take place of necessity, so that he who is predestinated to life can not become reprobate, nor those who are destined to condemnation attain salvation, of what use are sermons and exhortations?"—"Israel of the Alps," volume 1, page 95.

THE BIBLE THEIR GUIDE

That the Waldenses had the Bible very early in their history may be shown by various authorities, but perhaps the following will suffice. In that six-day synod in which the Reformers of the sixteenth century for the first time met the men of the valleys, the old manuscripts that they had among them were examined with wonder and amazement. Says one who was there:

"The Reformers . . . were greatly rejoiced to see that people, who had ever proved faithful—that Israel of the Alps, to whose charge God had committed for so many centuries the ark of the new covenant—thus eager in His service. And examining with interest . . . the manuscript copies of the Old and New Testaments in the vulgar tongue which were amongst us, . . . correctly copied with the hand at a date beyond all memory, they marveled at that favor of Heaven which a people so small in numbers had enjoyed, and rendered thanks to the Lord that the Bible had never been taken from them."—*Id.*, page 97.

Another remarkable evidence of their reverence for the Bible and its teachings is found in the Campaign of 1561. They had been threatened with extermination if they did not attend the mass. In the face of a numerous army being raised to carry out the edict, representatives of the different valleys met, and standing in the midst of the assembled heads of families declared:

"In the name of the Vaudois churches of the Alps, of Dauphiné, and of Piedmont, which are all here united, and whose representatives we are, we here promise, with our hands upon the Bible and in the presence of God, that all our valleys will courageously stand by one another in what relates to religion without prejudice to the obedience due to their lawful superiors. We promise to maintain the Bible, entire and without admixture, according to the usage of the true apostolic church, steadfastly continuing in this holy religion, although it should be at the peril of our lives, in order that we may be able to leave it to our children intact and pure, as we have received it from our fathers. We promise aid and succor to our persecuted brethren, and not to regard individual interests, but the common cause, and not to wait upon men, but upon God."—*Id.*, page 263.

THIS is the second of Mr. Hall's articles on the Waldenses. Last week he gave the history that traced them in an unbroken line back to the days of the apostles. We printed a large number extra of last week's issue. Any who failed to get a copy, and who would like all these studies, may secure them by addressing the business department.—
EDITOR.

Strengthened by this trust, and animated by this high resolve, they drove the invaders from their valley in utter disorder.

QUOTATIONS FROM THEIR CATECHISM

But the reader may wish to know more in detail as to what they actually taught, so we give the following quotations from one of their old catechisms. It is found in Perrin's "Waldenses," issued in 1624, part 3, book 1, pages 1-10.

1. They believed in a faith that works by love.

"Q. What is a lively faith?"

"A. That which worketh by charity.

"Q. What is a dead faith?"

"A. According to St. James, that faith which is without works, is dead. Again, faith is nothing without works; or, a dead faith is to believe there is a God, and to believe those things concerning God, and not to believe in God."

2. They held to the Ten Commandments.

"Q. By what means canst thou know that thou believest in God?"

"A. By this: because I know that I have given myself to the observation of the commandments of God.

"Q. How many commandments of God are there?"

"A. Ten, as it appeareth in Exodus and Deuteronomy.

"Q. Which are they?"

"A. Harken, O Israel, I am the Lord thy God. Thou shalt have no other gods but Me. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven, etc.

"Q. Upon what do all these commandments depend?"

"A. Upon the two great commandments, that is to say: Thou shalt love God above all things, and thy neighbor as thyself."

3. They believed in justification by faith.

"Q. By what means do we hope for grace?"

"A. By the Mediator Jesus Christ, of whom St. John speaketh, chapter 1:17. Grace came by Jesus Christ. And again, We beheld His glory, full of grace and truth, and we have all received of His fulness.

"Q. What is grace?"

"A. It is redemption, remission of sins, justification, adoption, sanctification.

"Q. By what means do we hope for this grace in Christ?"

"A. By a lively faith, and true repentance, Jesus Christ saying, Repent and believe the gospel."

4. They taught that worship was due to God alone.

"Q. Dost thou adore and serve any other thing as God?"

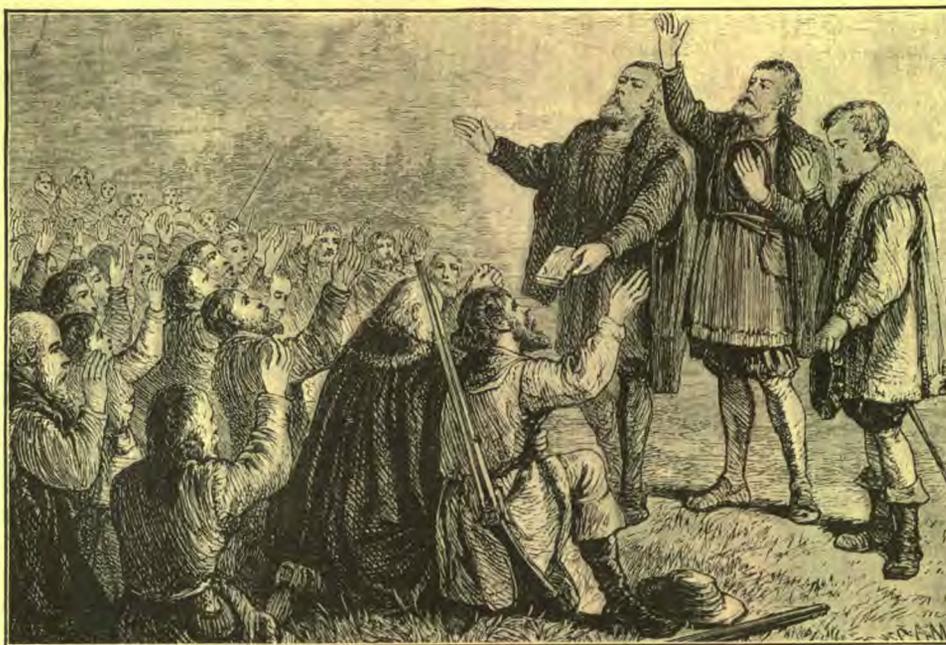
"A. No.

"Q. Wherefore?"

"A. Because of His commandment, whereby He hath straitly commanded, saying, Thou shalt worship the Lord thy God, and Him only shalt thou serve. As also, I will not give My glory to another. Again, I live, saith the Lord; every knee shall bow unto Me. And Christ Jesus saith, There shall be true worshipers, who shall worship the Father in spirit and truth. And the angel would not be adored by St. John, nor St. Peter by Cornelius."

5. They warned against the observance of tradition.

"Q. What are the things that divert a man from this hope?"



THE VAUDOIS TAKING THEIR OATH

"We promise to maintain the Bible, entire and without admixture, according to the usage of the true apostolic church, . . . although it should be at the peril of their lives."

"A. A dead faith, the seducing of antichrist to any other than Christ, that is to say, to saints, and the power of that antichrist in his authority, words, benedictions, sacraments, relics of the dead. The teaching men to have hope, by those means that directly oppose themselves against the truth, and against the commandments of God, as idolatry after divers manners, and simoniacal wickednesses, etc. Abandoning the fountain of living water given by grace, to run after broken cisterns, adoring, and honoring, and serving the creature, by prayers, and fastings, and sacrifices, donations, offerings, pilgrimages, invocations, etc. Trusting thereby to attain grace, which none can give, but God alone in Christ Jesus. So that in vain they travel, and lose their silver and their life, and doubtless not only this life present, but that which is to come."

6. They did not accept the intercession of saints.

"Q. And what say you of the blessed Virgin Mary? For she is full of grace, as the angel testified, Hail Mary full of grace, etc.

"A. The blessed Virgin hath been and is full of grace in herself, but not to communicate unto others, for her Son only is full of grace to bestow on others, as it is said of Him, And we all receive of His fulness grace for grace."

7. They accepted the sacrament as a figure. In one of their old tracts entitled "Our Lord Jesus Christ," found on page 46 of Perrin, we read:

"And therefore to eat the sacramental bread, is to eat the body of Christ in a figure; Jesus Christ Himself saying, Nevertheless, as oft as you do this, you shall do it in remembrance of Me. For if this eating were not in figure, Christ should be always bound to such a thing, for it is necessary that the spiritual eating should be continual. . . . In the celebration of this sacrament, prayer is profitable, and the preaching of the Word in the vulgar tongue, such as may edify, and is agreeable to the evangelical law, to the end that peace and charity might increase amongst the people."

8. They maintained gospel order.

"We choose amongst the people those that are to govern, and of the elders, according to the diversity of their employment, in the unity of Christ. According to that of the apostle, in the first of the epistle to Titus, I have left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee." "Our nutriment and apparel are willingly administered unto us, and as it were by way of alms, very sufficiently by the people whom we teach." "The silver that is given for the relief of the people, is by us carried to the aforesaid council, and is there delivered for the common use in the presence of all, and afterwards taken by those that are in authority, and part of that silver is given to those that are to travel any long journeys, to employ as they shall think fittest, and part unto the poor.

"Our pastors do call assemblies once every year, to determine of all affairs in a general council."—Perrin's "Waldenses," part 3, book 2, page 59; part 1, book 1, page 53.

9. They believed in temperance. From another old document, under the head of "Taverns," we read:

"A tavern is the fountain of sin, the school of the devil. . . . It is the custom of God to show His power in His church, and to work miracles; that is to say, to give sight to the blind, to make the lame to go, the dumb to speak, the deaf to hear; but the devil doth quite contrary to all these in a tavern. For when the drunkard goeth to the tavern, he goeth upright; but when he cometh forth, he can not go at all, and he hath lost his sight, his hearing, his speech. The lectures that are read in this school of the devil, are gluttonies, oaths, perjuries, lyings, blasphemies, and divers other villainies."—*Id.*, part 3, book 2, pages 62, 63.

10. They vigorously denied purgatory. In an eight-page tract evidently of ancient date, entitled "Of Invented Purgatory," we read

the following, which takes an added interest when we consider that its use as a missionary document might mean a martyrdom to the giver:

"The purgatory which divers priests and monks seek to advance and teach . . . is this: They affirm that after this life, . . . the souls especially of those that shall be saved, not having satisfied in this life for their sins, endure sensible pains, and are purged in purgatory after this life, and that after they are purged, they come out of purgatory, some sooner, and some later, and some not until the day of Judgment; which souls all the faithful may and ought to help after they are departed this life, by the band of charity, by prayers, fastings, alms-deeds, and masses. . . . By this means, and divers other the like dreams, avarice and simony is increased and multiplied, their cloisters advanced, their sumptuous temples are built and enlarged, their altars multiplied beyond measure; and infinite numbers of monks and canons have invented divers other things touching the deliverance and unbinding the said souls, bringing thereby the word of God into contempt. Thus the people are strangely mocked and deceived touching their souls, as also in their substance, inasmuch as they are made to put their trust in things uncertain, whilst in the meantime the faithful hide themselves, for when they refuse to preach and teach the said purgatory, as an article of their faith, they are cruelly condemned to death and martyred.

"First therefore we say, that the souls of those that are to be saved, must in the end be purged from all their pollution, according to the ordinance of God, as it appeareth in the twenty-first of the Revelation; 'There shall in no wise enter into heaven anything that defileth, neither whatsoever worketh abomination, or maketh a lie.' Now we know that the Scriptures have set down many and divers means to purge those that are in this present life, of all their sins. But St. Peter telleth us in the fifteenth of the Acts, 9, that faith purifieth the heart, and that faith is sufficient to purge away the evil, without any outward help, as appeareth by the thief at the right hand of Christ, who, believing and confessing his sins, was made worthy of Paradise. The other manner of purging the spouse of Christ by repentance, is touched in Isaiah, chapter 1:16, 'Wash ye, and make you clean, put away the evil of your doings from before Mine eyes, cease to do evil.' And presently after, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' In which words the Lord offereth Himself to all that do truly repent."

"In the third place, we think it a great deal the surer way, that every man do so live in this present world, that he may have no need afterwards of any purgation. For it is a great deal better to do good in this present life, than afterwards to hope for an uncertain help. And it is a surer course, that what good a man hopes shall be done unto him by others after his death, he do it himself whilst he liveth.

"And first as touching the Scriptures, no man can prove it by them. For it is manifest, that if a man shall read the whole law, he shall never find therein any one place of Scripture that bindeth a Christian necessarily to believe as an article of his faith, that there is after this life, any place called purgatory, as some do affirm. And there is no place in the whole volume of the book of God which doth so much as name it, neither was there ever any soul found that hath entered the same purgatory and came out again."—*Id.*, part 3, book 3, pages 87-92.

Such testimonies as the foregoing might be multiplied indefinitely; but these are enough to show that the Waldenses turned resolutely from human tradition, and clung to the Word alone. By it they measured every new custom or doctrine that came to them from friend or foe. By it they were accustomed to live, and for it thousands of them willingly died. With the psalmist they said, "Thy word have I hid in mine heart, that I might not sin against Thee." This was the secret of their purity and their constancy.

The Sure Mercies of David

By Francis Monroe Burg

THE student of the Scriptures is continually finding new beauties unfolding before him. Greater depths, higher heights, and grander and more glorious revelations of truth settle him deeper and more firmly in his faith that the Bible is what its friends claim for it, the inspired word of God. The increasing evidences of unity, harmony, and consistency add every day to his wonder and surprise that any one has ever questioned the validity of his claim relative to the blessed Book.

This short series of papers under the above heading is aimed in part toward showing how utterly without foundation is a criticism that is often heard from certain skeptics concerning the Scriptures,—a criticism that involves one of the most highly honored men of the Bible record, namely, the patriarch David.

David did some dark things, and the inspired recorders have recited in a plain and unequivocal manner the account of his deeds. It is offered as an objection to the inspiration of the Scriptures, that the connection of a man with this sort of a record as one of the prominent authors of the Bible is irreconcilable with the claim made for their divine origin.

The writer would like to lead such readers of this paper as may be in perplexity over David's course as it is recorded, and the prominent connection he has with the Book that claims to be from heaven, to a view-point whence they may look at the whole matter from an angle which, I trust, will shed some light upon them, and help to dissipate their doubts. I trust they may be led to see a new beauty and a deeper meaning, possibly, than they have seen, in the story of David's experience, and its natural sequel in the psalms that he wrote, and that are a part of the sacred Volume.

No one who is familiar with David's writings can fail to have recognized one theme that pervades them throughout, and that characterizes them as a part of the canon of Scripture. The reader's attention is called to the following beautiful examples taken from the psalms of David:

"I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together." Ps. 34:1-3.

"I will sing of the mercies of the Lord forever: with my mouth will I make known Thy faithfulness to all generations. For I have said, Mercy shall be built up forever: Thy faithfulness shalt Thou establish in the very heavens." Ps. 89:1, 2.

"Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth forever." Ps. 106:1.

"Praise ye the Lord. Praise ye the name of the Lord; praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant. . . . For I know that the Lord is great, and that our Lord is above all gods." Ps. 135:1-3, 5.

There is a wonderful meaning to this characteristic tenor of David's writings. No one has become acquainted with the Psalms without noting a chapter of twenty-six verses, in each of which occurs the expression, which is as significant as the above quotations: "His mercy endureth forever." I trust the reader

(Continued on page 8)



LOVE'S BENISON

By ADELAIDE BEE EVANS



I SAT alone in the shadow,
At shut of a weary day,
For my feet were bruised with striving
To follow the upward way;
And my heart like a wild bird fluttered
'Gainst the bars of grief and care,
While my soul grew weaker, fainter,
Too weak to do or dare.

In vain I turned to the future,
To read from its hidden page
Some token to lighten the burden
That was bowing my heart with age.
And dreams of happier by-gones
Crowded my fevered brain,

While the present, with fearful visage,
Sang ever a weird refrain.

Then the purple shadows deepened,
And the lamps of heaven flashed out,
While faintly the praise of angels
Seemed filling the air about.
Then, with my ear against the ages,
A voice from the long ago
Sounded over the weary centuries,
With silvery accents low:

"O, why will you walk, my daughter,
Alone in the gloom of night,

When the love of the Father is waiting
To lead thee from darkness to light?
Come, for the Father has loved thee!
Come unto Me, and be blest!
Come unto Me whilst thou'rt weary!
Come, come now, and find rest!"

Then I took to the Saviour my sorrow,
And the burdens I could not bear;
And the rest He has promised His children,
Swept from my soul all its care.
O ye who are sin-sick, heart-burdened,
Who are fainting, and weary, and sad,
Remember that One standeth, saying,
"O, come unto Me, and be glad."

The Controversy Shifted to This Earth

The Struggle in the Garden of Eden—The Fall of Our First Parents

By MRS. E. G. WHITE

AFTER Satan was cast out of heaven, his enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden, he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust, and their songs of praises to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven.

Like the angels, the dwellers in Eden had been placed upon probation. Their happy estate could be retained only on condition of fidelity to the Creator's law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them. Transgression would forfeit His gifts, and bring upon them misery and ruin.

Adam and Eve were warned to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. While they were obedient to God, the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers; but should they once yield to temptation, their nature would become so depraved that in themselves they would have no power, and no disposition, to resist Satan.

TEMPTATION AT ONLY ONE PLACE

The tree of knowledge of good and evil had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations. He could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to his wiles.

In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth, an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey.

Absorbed in her pleasing labor in the garden, Eve unconsciously wandered from her husband's side. Soon she found herself gazing, with mingled curiosity and admiration, upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised and startled

as she thus seemed to hear the echo of her thoughts. But instead of fleeing from the spot, she lingered wonderingly to hear a serpent speak.

THE FIRST LIE

To the tempter's ensnaring question, she replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

He declared that by partaking of this tree, they would attain to a more exalted sphere of existence, and enter a broader field of knowledge; that he himself had eaten of the forbidden fruit, and as a result, had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself. It was because of its wonderful properties, imparting wisdom and power, that He had prohibited them from tasting or even touching it. The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development and finding greater happiness.

When Eve "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband." It was grateful to the taste; and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband. In a state of strange, unnatural excitement, she sought his presence, and related all that had occurred.

Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that Eve had yielded to the tempter. But now the deed was done. He must be separated from her whose society had been his joy. How could he have it thus? Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator. He understood the high destiny open to the human race should they remain faithful to God. Yet all these blessings were lost sight of in the fear of losing that one gift which in his eyes outvalued every other. Love, gratitude, loyalty to the Creator, all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation. He did not realize that the same Infinite Power who from the dust of the earth had created him, a living, beautiful form, and had in love given him a companion, could supply her place. He resolved to share her fate; if she must die, he would die with her. After all, he reasoned, might not the words of the wise

serpent be true? Eve was before him, as beautiful, and apparently as innocent, as before this act of disobedience. No sign of death appeared in her, and he decided to brave the consequences. He seized the fruit, and quickly ate.

THE TERRORS OF SIN AND DREAD FOR THE FUTURE

But soon the thought of their sin filled the guilty pair with terror. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared; and to supply its place, they endeavored to fashion for themselves a covering from the leaves of the trees, for they could not, while unclothed, meet the eye of God and of holy angels.

Now the eyes of them both were opened. They began to see the true character of their sin. But this did not lead them to repentance; they gave themselves up to reproaches of each other, and murmuring against God. And yet—for such is the deceptive power of sin—they flattered themselves that He who had given them so many evidences of His love, would pardon this one transgression, or that they would not be subjected to so dire a punishment as they had feared.

Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam.

But the great Lawgiver was about to make known to Adam and Eve the consequences of their transgression. The Divine Presence was manifested in the garden. In their innocence and holiness, they had joyfully welcomed the approach of their Creator; but now they fled in terror, and sought to hide in the deepest recesses of the garden. But "the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?"

Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself: "The woman whom *Thou gavest* to be with me, she gave me of the tree, and I did eat."

EXCUSING SELF AND BLAMING OTHERS

When the woman was asked, "What is this that thou hast done?" she answered, "The serpent beguiled me, and I did eat." Why didst Thou create the serpent? Why didst Thou suffer him to enter Eden? These were the questions implied in her excuse for her sin. Thus, like Adam, she charged God with the responsibility of their fall. The spirit of self-justification originated in the father of lies. It was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they tried to shield themselves by casting the blame upon others, upon circumstances, or upon God, making even His blessings an occasion of murmuring against Him. The Lord then passed sentence upon the serpent: "Because thou hast done this, thou art cursed above

all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Since it had been employed as Satan's medium, the serpent was to share the visitation of divine judgment. From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all, feared and hated by both man and beast. The words next addressed to the serpent applied directly to Satan himself, pointing forward to his ultimate defeat and destruction: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

ARE THE CONSEQUENCES TOO GREAT?

The tide of woe that flowed from the transgression of our first parents is regarded by many as too awful a consequence for so small a sin, and they impeach the wisdom and justice of God in His dealings with man. But if they would look more deeply into this question, they might discern their error. God created man after His own likeness, free from sin. The earth was to be peopled with beings only a little lower than the angels; but their obedience must be tested; for God would not permit the world to be filled with those who would disregard His law. Yet in His great mercy, He appointed Adam no severe test. And the very lightness of the prohibition made the sin exceedingly great. If Adam could not bear the smallest of tests, he could not have endured a greater trial, had he been entrusted with higher responsibilities.

Had some great test been appointed Adam, then those whose hearts inclined to evil would have excused themselves by saying, This is a trivial matter, and God is not so particular about little things. And there would be continual transgression in things looked upon as small, and which pass unrebuked among men. But the Lord has made it evident that sin in any degree is offensive to Him, that it is an evil ruinous to the transgressor, an evil which, if it were allowed to prevail, would be fatal to the well-being of the universe.

After their sin, Adam and Eve were no longer to dwell in Eden. In humility and unutterable sadness, they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold.

THEY MOURNED AT SIGNS OF DECAY

As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.

The Garden of Eden remained upon the earth after man had become an outcast from its pleasant paths. The fallen race were permitted to gaze upon the home of innocence, their entrance barred by the watching angels. At the cherubim-guarded gate of Paradise, the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that

law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be "a new heaven and a new earth," it is to be restored, more gloriously adorned than at the beginning.

Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages, the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin, a sample of what the whole earth would have become had man but fulfilled the Creator's glorious plan.

World-Wide Industrial Revolution

(Continued from page 2)

tended irresistibly to centralize and localize the several industries.

When the United States, or any other country, became threaded with railways, the cost of transportation was so greatly reduced and the area of competition so greatly widened that capital was gradually driven out of unprofitable kinds of industry into profitable, and transferred from the less competent to the more competent management. In this way national industries soon became localized in distinct sections of the country.

Hence New England no longer finds it profitable to produce her own food supplies. This inability is owing to the inevitable outworking of economic law. For in the production of wheat, she can no longer compete with the states of the northern Mississippi Valley; and, conversely, the latter states can not compete with vastly better facilities of New England for manufacture. Being thus differentiated and localized, industry, in all its phases, has become organized on a national scale; and as a necessary result, the several sections of the United States have become mutually dependent—each section necessary to all the others. Diversity of climate, and of natural resources, enhanced facilities for communication and transportation, and free competition were the conditions necessary to effect such an outcome. Through the operation of the same inexorable laws, the economic unity of the world is in rapid process of being realized.

The enormously accelerated growth of the facilities essential to a world commerce is attested by the fact that in 1840 the total foreign commerce of the world represented less than three billion dollars; at present that of Germany alone exceeds that amount, and that of our own country is in excess of four billion dollars, while that of Great Britain is to-day greater than was the aggregate commerce of all nations in 1850. Not long ago Dr. Strong wrote:

"The international differentiation of industries, which must take place under economic laws, will be accomplished by the reorganization of national industries, as capital is withdrawn from unprofitable and reinvested in profitable enterprises; and both of these processes, international and national, are now taking place."

This de-individualizing, specializing, and centralizing of industries has the effect of enormously augmenting them. During the latter half of the nineteenth century, the population of the United States increased

three hundredfold, while manufacture increased eighteen hundredfold.

Prof. John B. Clark, of the department of economics at Columbia University, characterizes the old industrial system, which was made obsolete by machine power, as follows:

"The era was one of uneconomical methods of work, of divided and localized production, of large profits and small sales, of little general wealth, but of comparative equality and contentment among the middle class in the community."

This descriptive touch of the old system, by Professor Clark, leads Dr. Strong to say respecting the new:

"It is interesting to observe how precisely opposite at every point are the conditions under or-

ganized industry. We see a surprising economy in methods of work, centralized production supplying an ever-extending market, small margins of profit, and large sales, . . . an enormous increase of wealth, and a like increase of inequality between classes and of discontent among working men."

And this is the revolution which is on its way around the globe, transfiguring civilizations, and creating a new industrial world.

Throughout this revolutionary transition from the old industry to the new, "competition compelled concentration, and concentration stimulated competition, until its intensity found relief in practical monopoly." And the massing of capital, through successive stages, led up to the development of that institution so markedly distinctive of our day—the industrial trust.

We see, then, that the civilized world has entered upon a radically new era, the conditions of which have given rise to a number of unique social problems, all clamoring for solution. Among these problems are (1) the reconciliation of an industrial oligarchy with a political democracy; (2) the removing of the enormous disparity between the production and the distribution of wealth.

Will society find and apply a satisfactory solution of these and kindred problems? Or will it fail to solve them, and by such failure precipitate class wars?

These questions will be answered in subsequent articles of this series, by appeal to inspired prophecy and current history.

THE COMING MILLENNIUM

What Takes Place During the Thousand Years? — How Is Satan Bound in That Time?

The Bottomless Pit into Which He Is Cast

By ALLEN MOON

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20: 1, 2.

IT is evident that the event foretold in this scripture follows in chronological order those outlined in a former study; namely, the harvest of the parable of the wheat and the tares; the gathering of the elect from the four winds, from one end of heaven to the other, and the gathering of the wicked into the great wine-press of the wrath of almighty God. The elect are caught up to meet the Lord in the air, according to 1 Thess. 4: 17; and the wicked meet destruction on the earth, according to Rev. 19: 17, 18.

Let us follow the elect after they are caught up in the clouds to meet the Lord, during the thousand years. The revelator says: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4.

Inspiration does not leave us to doubt or speculate in matters so vital to the child of God. In this scripture it is emphatically stated that the saints are with Christ, and that they live during the one thousand years, which proves that they are immortalized. Some of them at least sit upon thrones, and judgment is given to them. The Saviour told the twelve that they should "sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. The saints, when caught up to meet the Lord, are taken with Him to heaven, and their employment for a thousand years is a work of judgment.

The presence of the saints in heaven is accounted for by the statement, "This is the first resurrection." Rev. 20: 5. Their judgment was past. Their names had been found written in the book of life when the

Saviour came and restored life to all the righteous. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. The wicked of all ages are still in their graves. The living wicked, at the second coming of Christ, are cast into "the wine-press of the fierceness and wrath of almighty God," and are dead. The punishment to be meted out to them has not yet been determined, but the saints join in the work of judgment during the thousand years. Hear Paul as he says: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6: 2, 3.

The revelator proceeds with the scene in heaven, saying: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 11, 12.

In these accounts we have the great white throne of the Eternal, and other thrones on which the saints sit in judgment. The wicked dead are said to stand before God, but this is by means of the record found in the books. They are judged while they are dead, according to the twelfth verse, and they live not again until the thousand years are finished.

It may be well, now, to turn our attention to this earth and its condition during the thousand years.

Satan, when bound, was cast into the bottomless pit, and a seal set upon him, that he should deceive no more for a thousand years. "Bottomless pit," or "abyss" (R.V.), means a place of darkness. The wicked of earth are all dead; the saints are in heaven. Satan was cast out of heaven to the earth when Jesus ascended on high after His resurrec-

tion, and he can not return to heaven. The earth has been the theater of his acts of rebellion and deception. It is to be his place of punishment. The prophet, looking forward to this time, exclaimed: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 23-26. What Jeremiah saw in vision was also in accord with God's own promise, by another prophet, saying: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1: 2, 3.

The state of desolation described in these passages is the result of the curse that followed the introduction of sin into the world; and therefore when God is about to restore the dominion of the earth to Christ and His seed, according to His promise, He brings the earth, which is cursed by sin, to a state of chaos, and Satan, the author of sin, is chained amid the darkness—which is "the bottomless pit," or "abyss"—when the Lord has made the earth again void. "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 27.

Satan, sin, and the curse will finally depart; and the sinner, being found in sin, will likewise cease from off the earth. Of Satan it is said:

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground [earth]. I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring

thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 17-19.

This decree will form a part of the judgment rendered in heaven during the thousand years of the reign of the saints and the imprisonment of Satan in the abyss. The new earth and the new heavens that will come forth from the state of chaos will be in fulfillment of the promise, "Yet will I not make a full end." Jer. 4: 27. The infallible promise of God will not fail though the heavens be no more and though the earth may be dissolved; yet the Word says: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 10, 11. A concluding study on this subject will relate to this promise.

The Sure Mercies of David

(Continued from page 4)

may see the meaning of these expressions from the pen of David as they may be viewed from the standpoint taken in these papers.

Attention is invited to the fifty-fifth chapter of Isaiah. First note the language of the third verse,—"Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." The "sure mercies" of David must be here understood to refer to the mercies of God that constituted the one great theme of this interesting man of the Bible record. The theme of God's goodness and His mercy toward the children of men filled his heart and occupied his tongue.

There is a reason why the mercy of God became the all-absorbing theme of David. If this reason is seen, the skeptic will be disarmed, and robbed of his ground for objecting to the prominent place given to him in the Book of inspiration. So full was he of the thought of God's mercy toward men, that to him time seemed all too short in which to vent his gratitude to God, and he looked forward to the eternal years in which to praise Him for His grace. He clearly gives the reason why this is so, in the following words:

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Ps. 40: 1-3.

Our skeptic friend should take notice of how David regarded the experiences in his life that have given the scoffer a pretext for his railing against him. To David, the place he had been in was "an horrible pit," as any man looks upon his sin after God has rescued him from its toils.

Would that all would seek after God as David did, and find Him as he found Him, and then join with David and all others who have "entered in" to sing the "new song," even praises to our God. This song is known only to those who have had the blessed deliverance from sin. To such a one it is ever new. And so David enjoins the redeemed

over and over, "O sing unto the Lord a new song." May we all learn that glad new song, and with him sing it through time and eternity!

(To be continued)

The Judgment

THE subject of the judgment is one of special interest to all, as all are involved; "for we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There are many books of record in heaven in which the names and deeds of the human family are registered. Says the prophet Daniel, "The judgment was set, and the books were opened," and John the beloved, describing the same scene, adds, "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books." The law of God is the standard of the judgment. "So speak ye and so do, as they that shall be judged by the law of liberty."

How solemn the thought that the record of our deeds day by day is entered in the ledger of heaven, and that words once uttered, actions once performed, can never be changed! The mightiest conqueror who ever lived on the earth could not call back the record of a single day, or change it in the least. Our acts, our words, and our most secret motives will all have their weight in that day of final reckoning, and will decide our destiny for weal or wo.

How important that we now repent of every sin, and confess it, that our "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"! The last work of Christ, our great High Priest, before His second coming, is a work of judgment, and is soon to be finished; and solemn are the scenes connected with the closing work of atonement, and the results are of tremendous importance to us, as our cases are involved.

ANDREW NELSON.

Wisdom Given Liberally

IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. Wonderful promise, and so important and precious, to be granted on the simple condition of faith! God is infinitely wise. He is the all-wise God. He knows just what is best for us in all places, and in all things. He is lovingly and deeply interested in us, and it gives Him great pleasure to give needed wisdom to those who love and serve Him. Heavenly wisdom is more precious than rubies. We may get many things without this wisdom, but all will be lost at last, if only the wisdom of men, which is foolishness with God, has prompted our getting.

Wisdom means more than simple knowledge. It includes discernment and discretion. O, how much we need continually to know how to say the right thing, at the right time, in the right manner, and in the right place, and to do the right thing, at the right time, in the right way, and in the right place! Only with the Lord's help can we know how to please Him in all things. The Lord

always knows what is for our best and highest good, and also for His glory. And if we are always in that place where He can guide us, He will establish all our thinking, saying, and doing, that none of our steps shall slide. He will cause all things to work together for our good and His glory. Then why should we go through this world continually stumbling, and traveling in crooked and forbidden paths, when our loving Father above is so ready and willing to guide us in the straight path, that will lead us to Himself and to eternal glory?

O, pray earnestly, sincerely, and in faith, for heavenly wisdom to guide in loving obedience to God in all things! then you will be a blessing to yourself and to all around you. Your light will so shine that others, seeing your good works, will be led to glorify God. You will gather with Christ, instead of scattering abroad. Then, in the end, you will hear the blessed words, "Well done," and enter into the eternal joys of Christ.

H. A. ST. JOHN.

God the Author of Order and Decency

GOD is the Author of order, refinement, and decency, but never of confusion, unseemly conduct, and mere noisy demonstration. The religion of Jesus Christ will never lead any person into fanaticism, but will lead one to become more sane and exemplary than he was before.

The Holy Spirit will not lead one into such clownish actions and unintelligent speech as to excite mirth and hilarity on the part of others who witness it. The office of the Holy Spirit is to convict people of sin, and cause them to be sober-minded and thoughtful, and to sense the importance of living better lives than they have been living.

The power of God does not manifest itself in mere excitement, noise, and senseless actions in general, but rather manifests itself in mental equilibrium; and it will lead its possessor to become an instrument to edification and good works.

The gifts of the Spirit always have been given, and always will be given, for the upbuilding of the church. God never bestowed one of these gifts without a wise purpose in view. When people claim to have the gift of tongues, and it is a mere gibberish that nobody can understand, you can safely conclude that this manifestation is counterfeit.

Even if one should speak in a tongue that he had never learned, and should be understood by another, that fact alone would not be sufficient to prove that the thing was of God. Spiritualist mediums can and do speak with tongues. The devil and his angels know every language that is spoken on this planet, and can undoubtedly impart that gift to any who yield themselves to their power.

But here is the test: If those who speak in tongues speak not according to the "law and the testimony"—if they speak contrary to what the Bible says—it is certain that their gift is not from God, but proceeds from another source. Hence the importance of not being led astray by every wind of doctrine and delusive manifestation that presents itself. Test all by the word of God, and never allow yourself to accept anything that is not in perfect harmony with this Word.

J. W. LOWE.

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Signs of the Times

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The Manner of His Coming

IT is more than ever essential to emphasize the scriptures that describe the manner of Christ's second coming. One finds the strangest teaching abroad. And there is danger of being deceived unless the Word be made the guide. It was concerning this very matter that Jesus left the caution, "Take heed that no man deceive you."

In the days of the first advent, wrong views as to the appearance and work of the Messiah deceived many. They looked for the pomp and splendor of an earthly king, and failed to recognize the "Man of sorrows" of the prophecy.

In our time, when the "sure word of prophecy" points to Christ's near approach as King of kings and Lord of lords, more and more there arise voices teaching strange theories of the second advent. Some see it in Christian Science. Others see in the rise of Babism in the deserts of Persia, signs of an approaching revelation of a new Messiah. A lecturer representing a large following urges that we heed the admonition to entertain strangers; for it might be, he says, that Christ is already among men. The newspaper reports put it:

"The ministers of the various churches should pay more attention to the stranger within their gates; perchance he may be the meek and lowly Nazarene. He urged the need of this attention on account of the fact that many believe to-day that Christ is now upon earth for the second time, and man can not distinguish Him."

To a time when such suggestions abound, Christ's warning applies:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23-27.

In the same discourse, Christ further said:

"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

It is no secret coming. All the world shall behold it. In its suddenness, it breaks upon the unwatchful as a thief in the night. The close of probation, which just precedes it, will overtake men unawares. But the second coming of Christ is described by all the prophets as attended by such glory as earth has never seen. In the Revelation, it is said:

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

When He returned to heaven after His resurrection, the disciples watched Him ascending higher and higher, until a cloud received Him out of their sight—and the Master was gone.

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

What is to be the manner of His second coming?—A "like manner" to that of His going, a visible, bodily coming, in the clouds of heaven. The manner will be the same, but the glory of it transcending all human conception.

And some day soon it will burst upon the sight. The heavens will open, the earth will quake, and a glory will be revealed before which no sinner unsaved can endure.

"Then, O my Lord, prepare
My soul for that great day."

W. A. S.



Is Man Mortal or Immortal?

IS man by nature mortal or immortal? Has he within him an immortal, indestructible principle, which survives the stroke of death and lives forever? This is one of the greatest questions of modern theology. For centuries sermons and eloquent orations have been delivered by doctors of divinity, intending to prove that man possesses a deathless spirit. Devout and pious writers of repute have written learnedly, and sought to prove that the soul is immortal. Poets have written about it, and congregations in all lands have it in their hymns, and have sung it through the centuries.

Man can never settle this question and solve the mysteries of life by mental reasoning. He can explore the heaven, and explain many of its mysteries; he can study the forces of nature, and gather from it many of its secrets; he can overturn empires, and blot out dynasties; he can make great achievements in science, and startle the world with his inventive genius and explorations; he can study the rocks, and divine, to some extent, the history of the globe; but he is utterly unable to solve the problem of his own existence, or determine his future.

In his most mature state intellectually, unaided by divine revelation, he stands dumb before the question of what lies beyond this life. And he has scarcely arrived at his maturity ere his strength wanes, and he is compelled to submit to the power of death. He perishes like the grass. The place of his fondest hopes and activities knows him no

more. With millions of others of his fellow creatures, he lies down in the dust, and the portals of the tomb close about him. And from beyond the curtain which divides the present from the future none have ever returned with tidings of what lies hidden there.

The human mind is bound to reflect; and thoughtful men have asked through the centuries, "What is this mysterious doom of death which overshadows all?" Does death end all? Is man, who has existed a brief span in the midst of an eternity, to live again? Does he, as much of orthodox theology tells us, possess an immortal soul that can not die, but lives beyond what we term death, either in the realm of bliss or in the confines of despair?

Why should we conclude that man is immortal? No results of physical inquiry are favorable to such a conclusion. When we look at the question through the lens of scientific investigation, we find nothing that confirms the claim that man possesses inherent immortality, or a deathless spirit.

"The processes of development, nutrition, and decay, are identical for animals and for mankind. The faculty, whether of body or brain, gradually developed, as gradually wastes away. What ground for the confident assertion of a perishable life in the one case, of a deathless being in the other? Rather is it not evident that all through the lower world mind is but one of the manifold energies of life, and that life, whatever its essence, dissolves with the organization? Science knows nothing, affirms nothing, respecting substance or essence. It affirms nothing respecting metaphysical annihilation of the material out of which organisms are built. It declares simply that man and the animals belong to one system of life. They are brought into being under one law. And there is no material or positive evidence of the concrete survival of any portion of the one series of organisms more than of the other. Any expectation of the survival of the vital force of man in death must then be founded on something that is not science. . . .

"But even if the repeated creation of species be admitted as a hypothesis, it is further argued that the case of man is not materially improved. Here are nearly a million of species on the earth. Man at the head of them appears, in his barbarous and savage state, superior to them, indeed, but not so superior as to suggest either to himself in that state, or to us, the idea of a wholly different nature. Why should 999,999 species of living creatures be voted mortal and perishable, and the millionth declared to be immortal as to the animating principle, just because he sometimes wishes to maintain a continued existence? Perhaps the higher animals wish it too. How know we that the thinking principle can survive the breaking up of the organization in the one species, when it is dissipated in the cases of the 999,999? . . . Since the production of mental and voluntary power in men and animals is subject to precisely the same laws, why should it be held that the dissolution of the brain is attended by such marvelously different results as these,—in the case of all other species to bring the individuality to an end, in the case of man to set free the animating force for a life immortal?"—"Life in Christ," pages 7-9.

Apart from a divine revelation, there is no satisfying solution to the problem of our existence and the life beyond the grave. But the omniscient God has given us a revelation that answers all these queries, and settles forever the question whether the soul of man is mortal or immortal. Our appeal therefore is to the inspired Scriptures, which reveal the origin of man, how and by whom made, and the future that awaits him.

Does then the Bible teach that the human race is possessed of natural immortality? "There's the rub!" It surely does not, but teaches, instead, that eternal life is obtained through faith, the direct gift of God through Jesus Christ. The teaching of the Scriptures is well stated by the Rev. Samuel Minton in the following terse language:

"Scripture is silent on man's necessary immortality. It is trumpet-tongued on the other side. From beginning to end, it positively labors to impress upon man that he is not immortal, indestructible, but a dying, perishing creature, who, if he desires to inherit eternal life, must accept it as the free gift of God in Christ, and seek for it by patient continuance in well-doing. The alternatives of life and death, immortality and destruction, are incessantly put before us in every shape and form. Dogmatic assertions, warnings, promises, arguments, illustrations, and necessary inferences, are massed together in such a way that it might have been thought impossible for any human being to misunderstand them. The very object of Christ's death is again and again declared to be, 'that whosoever believeth in Him should not perish, but have everlasting life'; yet Scripture, we are told, presupposes that man is absolutely imperishable, and must spend an everlasting life of some kind, whether he believes or not. It teaches that 'whosoever doeth the will of God abideth forever'; but presupposes that every one must abide forever 'either in weal or wo.' It teaches that 'if any man eat of this bread, he shall live forever'; but presupposes that every man must live forever, whether he eat of it or not,—presupposes that 'unutterably solemn fact that each one of us in this cathedral must live on forever and ever.' It teaches that 'the wages of sin is death'; but presupposes that man's spirit is essentially deathless, and that his body, having been raised from its first temporary death, can incur no second death, but must 'live eternally on in weal or in wo.' It teaches that the 'end' of impenitent sinners 'is destruction,' even 'everlasting destruction'; that 'like natural brute beasts, made to be taken and destroyed,' they 'will utterly perish in their own corruption'; that they will be 'cast forth as a branch and withered, . . . cast into the fire and burned,—burned up like 'chaff' without unquenchable fire; that 'a fiery indignation' will 'devour' them; that they 'shall be cut off,' and 'shall not be'; that 'into smoke they shall consume away.'"

G. B. T.



KANSAS has had a prohibitory liquor law for years, and a great deal has been said in regard to being able to buy liquors anywhere in the state; and therefore the conclusion some reach, that prohibition is of no avail. Nevertheless the report is that there are half a million boys in Kansas over school age who never saw a saloon. Eighty of the 105 counties of the state have not a single inmate in the poorhouses. There are sixty-one counties without any one in jail. There are seventeen counties without any jails at all; and eighty-seven counties last year did not send an inmate to the insane asylum. The state has about nine hundred newspapers that will not take a liquor advertisement, and the ratio of illiteracy is the lowest of any state in the Union. Facts of this character ought to overthrow readily all the statements that are made in regard to the failure of prohibition. If prohibition could be enforced throughout the United States, and for that matter,

throughout the world, it would be only a question of a little time before insanity and crime would be reduced to the minimum.



God's Estimate of Man

THE great problem of human value and permanence can not be properly estimated by comparison with earth's unstable environments. After studying the permanency of heavenly bodies—the moon and stars especially—and the unerring accuracy of their appointed service, the psalmist raised the question of puny man's relation to all this handiwork of the great God, whose eternity of being and purpose he could not accommodate to prevailing conditions. While yet acknowledging man's original glory, and consecration to earthly dominion, he saw also that the mission assigned him, as God's earthly counterpart, had signally failed; and the unsolved problem to him was, how God could still be mindful enough of such a gross delinquent, as actually to visit and hold communion with him. Ps. 8: 3-6.

This was, in so early an age, a part of that wondrous mystery "which from the beginning of the world hath been hid in God" (Eph. 3: 9), and was therefore kept by Him a profound secret, to be revealed only through the preaching of Jesus Christ as the Son of the living God. Rom. 16: 25, 26. By this God-given standard, the great apostle undertook the unfolding of that glorious mystery which had been given him through heavenly vision. Eph. 3: 3; 2 Cor. 12: 1-4. Thus after quoting the perplexing question asked by the Hebrew king, and citing his admission of man's primary substance and kingly exaltation, he added the significant statement: "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [that is, He took man's original nature and position, for the identical test to which man had been submitted]; that He by the grace of God should taste death for every man." Heb. 2: 6-9.

The story unfolded in this chapter is, that since man failed to endure the proof of loyalty, God clothed His own faultless Son in fleshly garb (verses 16-18), and that, too, after ages of sin had so contaminated the world's flesh as to make it a veritable nest of iniquity (Rom. 8: 3), and thus permitted Him to be tempted in all ways that the wickedness of that fleshly age might suggest. Heb. 4: 15. But after enduring every earthly trial unscathed, and thus fighting successfully for the man the battle so ingloriously lost, He went yet further, and essayed to remove the stigma of death attached to the original failure, in order that every victim of the fall might live, if he so wills. Had Christ failed in any particular in His life-work, His death would have gone for naught in man's behalf, because then He too would have justly merited death on His own account, the same as those whose Example and Saviour He had attempted to be.

The fact that the only-begotten Son of the Eternal was freely put in the balance in man's interest, indicates, as far as possible to human reason, the estimation of mankind in the scales of heaven. There must therefore be some eminent reason for placing this infinite price on a mere creature. No other

being aside from man is known to maintain so high a standing. We may then well ask, with the psalmist, What is man, that God is so mindful of him as to visit him through the infinite sacrifice of His only-begotten Son?

The story of creation must largely answer this query. Referring to man's beginning, we learn that though he was taken out of the earth, he was molded into the image of his Maker, and then endowed with the life of Omnipotence. If there can be anything in design to foreshadow destiny, it must be plain that man was at least made capable of eternal endurance. To insure this desirable result, it was therefore necessary that the creature should maintain in his conduct the conferred likeness of Him who alone could continue its accompanying life.

It seems very evident, since life was bestowed for the single purpose of maintaining the image of the invisible God amid earth's creation, that when that image should cease to be in evidence, the life by which it was to be supported could no longer be justly continued. Accordingly the man was duly warned that to disobey the voice of his Maker would mar the perfect image in which he was made, and deprive him of the heavenly life that had been so graciously bestowed upon him. These are the words to that effect: "In the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.

No one can fairly say that God, who granted the original life on limited conditions, had no power nor right to withdraw His gift when the terms of the gift of life were ignored. The life was His absolutely, and He had conferred its benefits on the man with distinct understanding that in the day of disobedience, that life would be entirely forfeited to its legitimate Proprietor. There was, indeed, a specific reason, apart from man's loss of his original glory, why Jehovah could not consistently continue His own vitality in one whose time was wholly given to the service of Heaven's most ardent foe. Man having received dominion over the earthly creation as God's acknowledged representative of heavenly mastership, God's moral soundness would have been sacrificed had He not withdrawn from fallen man His own life support.

But God's infinite love for this noblest section of His creation was such that He could not entirely cast him away. Therefore a temporary expedient of animated existence was provided in a plan by which, through faith, man might have restored to him the true life, together with the high standing that he had so ruthlessly forfeited. After referring to man's failure to retain his original glory life, the apostle exclaims, "But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that He by the grace of God should taste death for every man." Heb. 2: 9.

What riches of grace, what holy love, was this that could take Christ away from the fulness of His Father's side and the leadership of millions of heavenly angels, and reduce Him to such poverty on earth that He had not where to lay His head! But this was done to meet the needs of the lowest of earth's destitute and suffering. Indeed, "every man" who will, may take of the water of life freely, because of what was included in the sacrifice of the Lord Jesus. But this promise does not mean that un-

limited life is an inherent possession of the natural man. Far from it; for when the dust of which every one is composed, returns to the earth as it was, then the spirit of life returns to God who gave it. Eccl. 12:7. Indeed, the "wages of sin," which is death, must be paid, after which the "gift of God," which is eternal life, is given "through Jesus Christ our Lord." Rom. 6:23.

Eternal life is again conferred on believers in Christ when He returns to earth at the close of earth's probation. This the Saviour teaches in the following: "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27. But how? the ardent inquirer may ask. The answer is supplied by the great apostle. This is what he says: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise: . . . so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Then it is that the heavens shake, and the earth is removed out of its place, as the Lord makes "a man more precious than fine gold." Isa. 13:9-13. One never gives over here the attempt to bring forth earth's treasure of coarse gold. But in God's sight man is to be more precious than unadulterated and brilliant gold, which He is to call forth from the hidden recesses of the earth; and He will again transform him into His own glorious image, to live forever in His sight. Glory be to His name. J. O. C.

LIEUTENANT HUGHES, of the English navy, has discovered an uncharted creek on the west coast of Africa, which proved to be the main channel of the Bonny River. Along this creek he discovered some cliffs that were as much as forty-five feet high, and there is a channel in the stream some seventy feet deep by which these cliffs may be approached. This territory is to be made the terminus of the railway, and will be the coal-distributing center for all west Africa. By enforcing some of the sanitary regulations that have been in operation in the Panama Canal Zone, they hope to make this section of the country sufficiently healthful for a white man to live there. This will be a great boon to missionary operations in that section of the world, because it has been practically impossible for white people to live there. Many a life has been lost in the attempt to do missionary work, to say nothing of the lives lost in business enterprises, along that coast. It is remarkable how God is preparing the way for His gospel of the kingdom to be carried into every nook of the whole world.

THE motorman has not to be told that the power is off. He knows it the instant it occurs. That unseen current which furnishes the power to propel the car has a steady pull that his experienced hand learns to know, and upon which he relies. Let it stop, and both he and his car are helpless. Thus the Christian *should* detect the moment his power is off. Yet many do not seem to know that their light is out and their wheels of service motionless. It is only by faith and prayer the connection is made and kept up with God's heavenly power-house.

T. E. BOWEN.

Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

4219—RENTING PROPERTIES AND OWNING STOCK

Is it right for a seventh-day keeper to own residences, shops, stores, and other buildings or property, to rent them to Sunday keepers, and thus take a profit from the rents? Is it not just as right to own shares of stock in corporations which pay dividends from work that is done in part on the Sabbath?

R. U. H.

There is quite a difference between the two propositions. When an individual leases a house, or business property, or farm, or anything of that class, to another individual, he practically sells that property to him for a specified time, and during the time of this lease the actual owner of the property has no moral or legal rights in the premises so long as the renter is faithfully fulfilling his contract. You have, to all intents and purposes, sold your property for a specified time, and the renter has full moral and legal control of it, so long as he carries out the terms of the contract.

On the other hand, there might be corporations that it would be perfectly proper for us to own stock in; but as a general rule, corporations make the Sabbath day one of their big days for earning profits, and in owning shares of their stock we are reaping dividends directly from Sabbath work. But so long as we are in this world, which is so completely out of joint with the moral law of Jehovah, there will have to be questions of this kind that each individual must settle between himself and God. If we are wholly sincere in our determination to follow God and do right, no matter what the cost, nor how much the apparent loss in temporal gain, we will find it always the case that His Spirit and His word will combine to make duty perfectly plain to us. And in these matters, if we can not get another brother to see things exactly as we see them, we should not insist upon being his conscience, but, rather, let each pray for the other, that you may come to see eye to eye, not on what may be man's opinions, but upon that which is God's great truth.

4220—AN ALLEGORY AND THE NEW COVENANT

Gal. 4:22-24 says these are an allegory. I thought it really meant as it is written in the old Bible. Then why do they call it an allegory? Please also explain to me what is meant by the covenant mentioned in Heb. 8:8-13.

R. S.

Close attention to just what the apostle says in these verses in Galatians, together with the verses that immediately follow, will make it quite clear what he is talking about. He speaks of the two sons of Abraham, the one that was born of the bondmaid and the other of the freewoman. The son born of the bondmaid was "after the flesh," but the son born of the freewoman was "by promise." These things are an allegory, or, as in the Revised Version, they contain an allegory. Then he continues to say that they are the two covenants, one of them from Mount Sinai, "which gendereth to bondage, which is Agar"—the Greek form of the word "Hagar," the bondmaid, who was the mother of Ishmael. The twenty-fifth verse says that "this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is," that is, the Jerusalem which existed in Paul's time, "and is in bondage with her children."

There would be nothing difficult in this passage whatever, were it not for the strained interpretation that some men have placed upon this scripture in order to make it appear that God had abolished His ten-commandment law which was given at Sinai. But there is a vast difference between the ten-commandment law given on Sinai, and the covenant which the children of Israel entered into at Sinai to keep that law.

This ought to be made clear by referring to the scripture in the second part of your question. You ask for an explanation of the covenant mentioned in Heb. 8:8-13. The text there says plainly: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord;

I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Whatever men may think in regard to what may be in the new covenant, or what may not be in it, it is perfectly clear, from this text, that the new covenant means the writing of God's law upon the mind and in the heart of the believer.

Space in this department would not permit us to present the evidence which clearly shows that all who are saved, from the days of Adam to the end of time, are saved under the terms of the new covenant, which is established upon the strong and unfailing promises of God. The old covenant stands now, and always has stood, on the promises of men,—men entering into agreements to do deeds of righteousness that their carnal natures render them powerless to perform; while the new covenant rests wholly upon God's great promises and upon His power to enter the life of the individual and enable him to perform that which in his weakness he can not do of himself. If we study the covenants in an effort to get rid of the conviction that we should keep God's law, and especially His holy Sabbath, we can wander into the depths of spiritual darkness. If we study the covenants in the light of His plan of salvation, we will find in the subject the beautiful lessons of the gospel of Christ. We will find the power that can enter into the life and cleanse the soul temple from the defilement of sin.

4221—JOEL THE SON OF SAMUEL

Please explain Joel, chapter 1, verse 1. Is this prophet Joel the son of Samuel? If he is, what is meant by the word "Pethuel"?

H. C. B.

No, Joel was not the son of Samuel. He was the son of Pethuel, just as the text says. The best authorities agree in placing Joel at least two hundred years this side of the time of Samuel, and some good critics affirm that he lived six hundred years this side. "Pethuel" is a proper name, the same as "Joel," "Isaiah," or any of the rest of the proper names of the Bible. There is no special significance attached to the name itself.

Our Bible Band

SCHEDULE FOR THE WEEK ENDING NOVEMBER 22, 1913

Sunday	November 16	2 Cor. 6, 7; Ps. 95
Monday	November 17	2 Cor. 8, 9; Ps. 96
Tuesday	November 18	2 Cor. 10, 11; Ps. 97
Wednesday	November 19	2 Cor. 12, 13; Ps. 98
Thursday	November 20	Gal. 1, 2; Ps. 99
Friday	November 21	Gal. 3; Ps. 100, 101
Sabbath	November 22	Gal. 4; Ps. 102

We finish 2 Corinthians, and read the first four chapters in Galatians. The epistle to the Galatians is addressed to a group of churches among the Gauls, or Celts, who in about the third century before Christ entered Asia Minor and established themselves west of Pontus and Cappadocia and north of Phrygia, becoming a Roman province in about 189 B.C. In 25 B.C. the province of Galatia included not only this region, but Lycaonia, Pisidia, Pamphylia, and a large part of Phrygia. Paul shows exceptional sympathy to the churches in Galatia. During his absence, Judaizing teachers had found access to them, and some of them were falling back into their old idolatry. Paul met them in a strong letter, in which wonderful condensation is given to important truth, and strong, rich arguments show the relationship of Christ to the law. Romans treats of justification by faith, but Galatians puts emphasis upon justification by faith in Christ.

Beautiful psalms—95, 96, 97, 98, 100, 101, 102—come in our week's reading.

MISSIONS

This gospel of the kingdom shall be preached in all the world; . . . then shall the end come.—Jesus



Success in the Work and Healed by Prayer

I HAVE just returned from a ten days' itinerating trip, visiting companies and interested persons. At Hui-An, China, a four days' meeting was held. A native evangelist has been working at this place for some time, and a good interest is manifested. At the close of the meeting ten souls were buried with their Lord in baptism. We expect that by the first of the year nearly as many more will be prepared for this sacred ordinance.



GROUP OF CHINESE NATIVE EVANGELISTS

The native evangelist at Hui-An had a singular experience this season. His little boy, about five years old, was taken with the plague, and from all appearances it seemed that he would soon be silent in death. The only hope of his recovery was in God. The child earnestly urged prayer. "Pray," he said; "there is wonderful power in prayer." One evening the believers, also a number of outsiders, gathered at the chapel and united in prayer for the child. There was a heathen man in the congregation who felt the presence of the Spirit of God, and that night while sleeping upon his bed he had a dream of Jesus standing by the child, and he was very definitely impressed that the boy would recover. He did get well, and the heathen accepted Christ as his Saviour.

B. L. ANDERSON.

A Miraculous Transformation

A YEAR ago last spring, one of our brethren at Chang-Sha, China, brought us a man who had long been a slave to the opium habit, with the request that he be allowed to remain in our servant's quarters while he was trying to break away from his slavery. He said it would be easier to keep from using opium if he could remain with us.

He stayed. Morning and evening the brother who introduced him to us prayed with him, studied the Word with him, and encouraged him to continue the fight. He became very weak, and as it looked to us as if he might die at almost any time, we advised him to return home, but at his earnest request we finally permitted him to remain. At length he began to recover, and after

several months became quite strong. The Lord graciously took away his appetite for the poisonous drug. He fully accepted the third angel's message, and was received into church fellowship upon baptism.

About four months ago, we took him on trial as a colporteur, and he soon became very successful. He has just returned from a trip to the northwest of the province, during which he sold nearly a thousand papers, and took a large number of subscriptions. With radiant face, he related how the Lord blessed him in his work, and preserved him from numerous perils by land and water. He brought a very intelligent young man with him to Chang-Sha to study further the Sabbath truth.

This man's experience is a fresh revelation of the power of God to transform the heart and life.

R. F. COTTRELL.

WE learn that good progress is being made on the buildings of the China training-school in Shanghai. The brickwork is nearly completed. The work has been delayed somewhat on account of the revolution, as much of the material for the building has to come through the war zone south of the city. We will be glad to hear of the completion of this building, and of the opening of the school.

Our Work and Workers

THE last of August, Brother J. A. and Mrs. Bodle left New Orleans for Guatemala, where they will connect with the school work in Guatemala City. On September 23, A. G. and Mrs. Nelson sailed from New York for England, en route to their new field of labor in the Falkland Islands and Patagonia. Elder and Mrs. E. L. Maxwell and their two boys also sailed in September for South America, where he will take the superintendency of the newly organized Northwest Union Mission of South America, which includes Peru, Bolivia, and Ecuador. Mr. and Mrs. Fred Hutchinson and E. Henriques sailed in July for Trinidad, West Indies. Brother E. Rosenwold left New York in September for Europe, having been invited to make northern Sweden his field of labor.

THE believers in Manteiga, Brazil, have erected a neat chapel, which was dedicated on the 24th of May. Three more souls have gone forward in baptism in Rio de Janeiro, and six at Serro Pellado.

PASTOR G. W. CAVINESS reports the baptism of eight individuals at Mexico City, Mexico, since his return from the General Conference.

NEWS comes from Egypt of the baptism of twenty-four persons at Beni Addi, in the Nile Valley, and two others have begun to keep the commandments since the baptism.

A REPORT from Rangun, Burma, states that four candidates were recently baptized, and united with the Rangun church, and that it is expected that several more will soon be ready for baptism.

BROTHER GEORGE L. STERLING, who has been laboring for the past year on the island of Aitutaki, Cook Islands, tells of the conversion of fifteen persons.

AT the Fijian council, held in the village of Lewa, Nadarivatu, Colo, August 7-11, baptism was administered to five souls.

THE result of a special effort in Hobart, Tasmania, is the conversion of ten adults, and a num-

ber of others are deeply interested. Most of this has been accomplished through the distribution of tracts by members of the church in that place. Five at Ulverstone and four at Penguin have also identified themselves with the message.

FOUR persons at East London, South Africa, have made decisions to obey the truth. Brother I. B. Burton, writing of some experiences in Kafirland, on the Fish River, said, "I had the blessed joy of seeing six souls take their stand for the truth." There are about one hundred in the candidates' class for baptism at the Malamulo Mission. The total number of those enrolled in the Bible classes in the schools of that section is 434, an increase of 55 over the number last year. Baptism has been administered to six at Rokeby Park, to three at Grahamstown, and to eighteen at the Maranatha Mission. Some of these latter are the first-fruits of the Fish River school, which was started two years ago. Two out-schools also have been started on the Fish River, taught by two of the native teachers, one with thirty-eight students and the other with forty-two.

IN German East Africa, last year, four mission stations were started,—Kihuiro, Mauiba, Vunta, and Suihi,—and fourteen believers were baptized. During the first quarter of this year the reports show that eighty persons were baptized at these four stations.

AT a meeting of four days' duration at Hui-An, Fukien, China, ten souls were buried in baptism, and it is expected that by the first of the year nearly as many more will be prepared for this ordinance. At a recent general meeting held in Honan, 130 believers were baptized. In speaking to the brethren assembled there, Elder Westrup told them that "in Germany, Russia, and England, every worker gained ten persons on an average for the Master last year; that in Siberia every worker had gained seventeen believers; and that if we also should really repent and consecrate ourselves to Him, we could win two or three hundred really converted persons this year." Brother W. F. Hills, in telling of the work in Swatow, China, says that seventeen were baptized at the time of their general meeting there, and a large number have united on their former baptism. He says the membership has multiplied itself by perhaps six during the past year, and many others are on the point of stepping out.

THE brother of Dr. A. C. Selmon, one of our missionaries in China, was baptized into the Coquilla (Oregon) church on Sabbath, September 27.

The Home Field (Since last reported)

Baptisms: Montana 5, Oregon 27, Washington 27, Idaho 73, Ontario 20, New Brunswick 29, Alberta 6, California 38, Missouri 11, Minnesota 73.



CONDUCTING A BIBLE STUDY IN OUR CHAPEL AT SHANGHAI

North Dakota 9, South Dakota 3, Indiana 31, Wisconsin 13, New Jersey 14, Ohio 11, Virginia 11, Michigan 86, Kentucky 29, Illinois 80, Colorado 68, Maine 5, South Carolina 13, Iowa 83, Okla-

homa 71, Pennsylvania 28, Kansas 66, New York 92, Vermont 4, Massachusetts 24, Texas 16, Alabama 3.

Conversions: Montana 28, Idaho 14, Oregon 13, Washington 15, Ontario 6, Manitoba 30, California 32, Illinois 26, Kansas 8, Missouri 8, Minnesota 13,

South Dakota 9, North Dakota 4, Iowa 25, Indiana 5, Michigan 13, New Jersey 9, Virginia 13, Ohio 5, Mississippi 19, Florida 7, Pennsylvania 21, Maryland 10, New York 44, Kentucky 21, Maine 5, Vermont 5, Tennessee 15.

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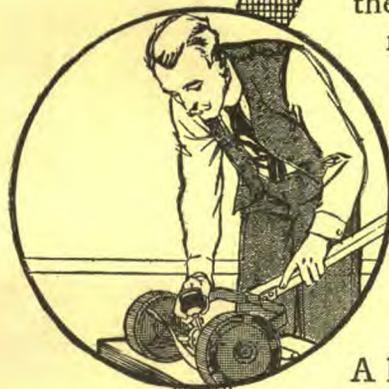
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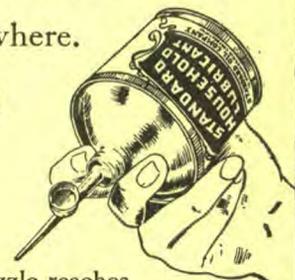
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THE HOME



also reap," is a law which has proved itself true in every generation since man has lived.

Yes, the term "old folks" too often suggests only bent forms and wrinkled brows, and an unlovely, crabbed, and jealous disposition.

Shall I describe to you the mental picture which these two words, "old folks," ought to suggest? They ought to be synonyms for the words "purity" and "beauty of spirit" and "sweetness of disposition" and "loving-kindness" and "charity." The words "old folks" ought to suggest all these beautiful qualities of mind and heart, as truly as the

one single wheel in the racing, whirling, spinning, hurrying chariot of time — not one.

And this thought — the certainty of this fact — instead of leading this poor butterfly of fashion to make a wiser and better use of her days, led her to cut short the little span of life, with her own foolish hands. It is as if some person of great wealth had offered to supply our every need for forty years; but because he would not agree to do so for a hundred years, we refuse to accept his generosity at all!

This poor silly woman had discovered her first gray hair; and this was the only reason that she had left to her distracted and sorrowing family, as an excuse for her awful deed.

"Well, but," you say, "old age has its peculiar trials, which are characteristic of no other time." Verily; this is equally true of every period in life. Even the prattling babe in its mother's arms has its own little troubles, its own peculiar disappointments and heartaches; and every boy and girl knows what it is to weep bitter tears of sorrow — sorrow which to them is as real as any that comes with later years.

And if every period in life has its sorrows, it also has its own joys, its own happiness. "But," some one protests, "I don't see how there can be any comfort at all in old age." Well, there is, or at least there ought to be.

When the little child is overcome with sorrow, it finds relief in mother love and sympathy. So in old age, when the brow is furrowed, and the tottering form is bent, and the joys of earth life are withered and dead, the aged child of God may the oftener fly to the loving Father, whose ears are always open to listen to the feeblest murmur. "As one whom his mother comforteth, so will I comfort you." Isa. 66: 13.

Ah, then, when the dreary hills of age, with their caps of snow, loom up before us in the near distance, let us calm our fears, take a firmer hold of our Father's hand, and trudge bravely on.

Catherine, the wife of Philip Melancthon, chose for her daily prayer one of the most beautiful verses in the Bible: "Now also when I am old and gray-headed, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to every one that is to come." Ps. 71: 18. Beautiful confidence! Faith sublime! Will the high and holy One refuse to answer such a petition put up from an honest and humble heart? — Never! "Can a woman forget her sucking child? . . . Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isa. 49: 15, 16.

"So let me live, as the moments fly,
Wisely and well, as the years go by,
That when my dull ear hears the roar
Of the breakers beating the farther shore,
And when my dim eye sees the light
Of the snowy cliffs on the shores of night,
Then, with a quiet, sweet content,
I may look back on a life well spent,
When eternity comes, and time is o'er,
And I shall have journeyed from shore to shore."

MRS. L. D. AVERY-STUTTLE.

Old Folks

I SUPPOSE that very few whose eyes rest upon these two suggestive words, will be at all willing to admit that the term applies to them, no matter what their age may be. Of course it may apply to the other man or to the other woman, in all appropriateness; never to ourselves. Strange, isn't it?

I remember hearing a splendid old man attempt to describe his feelings the first time he ever heard the words applied to himself. It had given him a shock that he had never forgotten. Why? — Because old age is suggestive of feebleness and decrepitude and death.

Age is the reaping time; and I tell you, if only the sowing were better done in youth, — I mean, rather, if only better seed were sown, — the reaping time would not be so much dreaded. If a field of briars and thistles has been planted, how can we expect to reap roses? If in the summer-time we fill our storehouses with gall and vinegar, then how can we expect to feast on nectar through the long, cold days of winter? If we have brought up children to forget the honor due to gray hairs, and to make a jest of old age, how can we reasonably expect them to make an exception in our own case, when we ourselves reach the time of the sear and the yellow leaf?

I remember reading a pathetic story, years ago, of a cruel young man who was caught in the act of beating his aged father. When a friend undertook the part of peacemaker, and remonstrated with the inhuman youth, the old man tearfully replied: "Let him alone, my friend, for my poor son is only administering a punishment which I richly deserve. Listen: Fifty years ago I also beat my poor old father."

"Whatsoever a man soweth, that shall he



MISS JOHANNA BERNS

Miss Berns, whose picture is here reproduced, celebrated her 105th birthday the 10th of September, this year, and is now, as far as we know, the oldest inhabitant of Sweden.

Miss Berns has been living very happily in a home for aged people in Stockholm, for many years, and is held in high regard by all who know her. She is very strong and hearty for her age, eats her regular meals, sleeps well, and takes a walk in the park around the home occasionally. She can read without the aid of glasses, and her hearing is almost perfect. She also has a good memory, and takes an interest in the happenings of the world around her. Her religious experience is good, and she has belonged to the Seventh-day Adventist Church in Stockholm since 1885, and confidently expects the return of her youth in the eternal world.

mention of an evening in June would suggest a mind picture of a lovely sunset.

I once read an account of the suicide of a beautiful and fashionable woman of great wealth and social prominence. "What could have been the cause of the rash deed?" was a question that was in everybody's mouth. She was favored with an abundance of the good things of this life. She was beautiful and cultured. There was apparently not a single wish of her heart but was gratified.

Ah, yes, there was one thing more desired than any other; and this wish she might not gratify: She could not forever remain young. With all her accumulated millions, she could not prevent the passing of one little moment, one rushing hour, nor turn backward

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 18, 1913

An Acknowledged Failure of Evolution

ONE of the foremost advocates of evolution, and one who has been the most widely known and read, is Alfred Russel Wallace. He has traveled extensively all over the world to study natural history, and to secure evidence in favor of his theories of evolution. He was a coworker with Darwin and Herbert Spencer, and it is claimed for him that he has done quite as much to "discover" and establish the theories of evolution as did Darwin himself.

Mr. Wallace is now quite an old man, but he has recently given the world a book entitled "Social Environment and Moral Progress." In this book he reviews world conditions; and did you not know his history as an evolutionist and a scientist, you would think, at times, that he was an ardent Socialist. He delves with a great deal of earnestness into the conditions in society. Some of the topics considered are: "Insanitary Dwellings and Life-Destroying Trades," "Adulteration, Bribery, and Gambling," "Our Administration of 'Justice' Is Immoral," "Indications of Increasing Moral Degradation," etc. Such topics as these are hardly what we would expect from the far-famed evolutionist, in the ripened hours of the evening-time of his life.

The concluding chapter of his book is entitled, "How to Initiate an Era of Moral Progress." The following paragraphs from this chapter will give some idea of the stupendous task he recognizes as confronting the world if the theories of evolution should be made a success:

"We see millions still struggling in vain for a sufficiency of the bare necessities of life (which in their misery is all they ask), often culminating in actual starvation, or in suicide, to which they are driven by the dread of starvation. Yet our governments, selected from among the most educated, the most talented, the wealthiest of the country, with absolute power to make what laws and regulations they please, and an overflowing fund of accumulated wealth to draw upon, do nothing, although more people die annually of want than are killed in a great war, and more children than could be slaughtered by many Herods. And while all this goes on in the depths, where—

"Pale Anguish keeps the heavy gate,
And the warder is Despair"—

a little higher up, among the middlemen distributors of the necessities and luxuries of life, bribery, adulteration, and various forms of petty dishonesty are rampant.

"And higher yet, among the great capitalists, the merchant princes, the captains of industry, we find hard taskmasters who drive down wages below the level of bare subsistence, and who support a more gigantic and wide-spread system of gambling than the world has ever seen.

"And, finally, our administration of what we call 'justice' (and of which we are so proud because our judges can not be bribed) is utterly unjust, because it is based on a system of money fees at every step; because it is so cumbrous and full of technicalities as to need the employment of attorneys and counsel at great cost, and because all petty offenses are punishable by fine or imprisonment, which makes poverty itself a crime while it allows those with money to go practically free.

"Taking account of these various groups of undoubted facts, many of which are so gross, so terrible, that they can not be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen.

"Such are the evil products of the social environment we have ourselves created in the course of a single century. We have seen it going from bad to worse, and have applied petty remedies here and there during the whole period; but the evils have continued to increase. It has now become clear to the more intelligent of the workers that if we wish to improve it—if we wish to prevent it from getting even worse than it is—we must deal with the root causes of the evil, and, so far as possible, reverse the conditions which are so demonstrably bad, such hideous failures. And fortunately, this is by no means so difficult as it may seem to be, because a large body of our

thinkers and a considerable number of our workers see clearly what these root causes are, and, less clearly, how to remedy them. They will, however, give their energetic support to any government that devotes itself to the task of remedying them."

This quotation is italicized just as he has it in his book. It is hardly necessary to make specific comment on the foregoing utterances of this great scientist. He recognizes what we must all admit, that gross selfishness is piling up unprecedented fortunes, that there is a general lack of administering justice, and he affirms that society is "rotten from top to bottom," and says that these conditions are "going from bad to worse." "We must deal with the root causes of the evil" if we would "reverse the conditions which are so demonstrably bad, such hideous failures."

Dr. Wallace thinks that good men are waking up to this situation, that they are recognizing the difficulties that are confronting the world, and that governments will be glad to call to their aid those who can help in overcoming the evil conditions of the time. The men of this generation have been led by evolution scientists. A certain class of "doctors of divinity" have fallen into the delusion of these teachers of evolution. And all together, they have discarded a large part of the eternal word of Jehovah.

That Word has declared in the plainest language that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." That Word has declared also that the time just preceding the second coming of Christ would be characterized by conditions as gross in their sinfulness as marked the days of Noah and of Lot. The Bible sets forth those times as being so immoral as to call for the retribution of God in destructive judgments. And now the great scientist who believes in evolution, and who has been teaching that the world is progressing—that it is rising from a lower to a higher plane—is compelled by the awful facts to announce that we must bestir ourselves if we are to be saved from its "rotten" condition.

Those who believe the word of God know that it speaks the truth, and all others will sooner or later be compelled to acknowledge that the old Book will stand, and all contrary theories of men must finally crumble into nothingness.

Low Wages and Big Dividends

THE conflict between the capitalist and the laborer is growing in intensity everywhere, and is recognized as one of the leading issues of this time. The great spread of Socialism throughout the world is a strong voicing of the discontent that is confined in the hearts and minds of the common people. Leading men of all walks of life are discussing the situation, and offering solutions. And these leading men are by no means confined to the Socialist party. For instance, Secretary-of-Commerce Redfield, in addressing the Commercial Club of St. Louis, Missouri, recently, is reported to have said:

"It is uncertain how soon public opinion will say that a wage for working men that is insufficient to maintain them in decency shall not go on side by side with a costly home for the owner of that business, and, perhaps, even with gifts to charities and education.

"The business man of the country should understand the purpose of certain work we are about to undertake, with the approval of the president, provided Congress supplies the necessary funds."

Mr. Redfield, of course, is a member of the Democratic party, otherwise he would not be in President Wilson's cabinet. And it will be observed that the secretary of commerce says that the president is considering certain matters of which the business men of the country should understand the purpose. And we are left to infer, from the connection in which the remark is made, that these things under consideration are related to the regulating of the distribution of wealth—in other words, that the laboring man will be more equitably dealt with. While these things are said within the Democratic party, and matters quite as strong are also said within the Republican party, yet they are nevertheless of a socialistic character.

All of which goes to show that Republicans, Democrats, Socialists, and all alike, recognize that one of the great world problems is the question of the unequal distribution of wealth between the

great capitalists and the large army of workers. The active men in this generation believe that they will solve this problem, and that the world will be made very much better because of the solution.

We have conditions throughout the world now that are very similar to conditions that have existed in every one of the great nations of antiquity, and those nations all went down. There were great reformers in those times who advanced theories that are very similar to those advanced now for the solution of these problems; but their theories and their efforts never solved the problems, for the reason that they were created by the inborn selfishness of mankind.

The only thing that can solve problems created by selfishness is the gospel of Jesus Christ. Self and selfish interests lie at the foundation of all sins. Satan is the great author of self-aggrandizement and self-serving. Jesus Christ presents the antidote in the gospel of salvation. The Lord graciously permits men to try all their expedients; and after they have utterly failed in all of their human inventions, we must finally be led to the conclusion that there is just one thing that can save men from the difficulties and the degradation of self-serving. That one means of salvation is the gospel of Christ, which is "the power of God unto salvation."

SOME attention has been given to despatches sent out from Denver, which stated that recent government surveys showed that Pike's Peak had sunk thirty-nine feet in the last three years. A report from the United States Geological Survey states that this is a false rumor, due to the fact that the recent figures were based upon an accurate survey, while the old figures that made the famous mountain thirty-nine feet higher than it is were the barometric estimate of the railroad engineers. Mr. George Otis Smith, director of the United States Geological Survey, says that it is very remarkable that the barometric figures should have come so close to the actual survey. The changes that are in reality taking place in this old world of ours are sufficient, without having any false rumors started that might create unnecessary excitement or disturbance.

SPECIAL correspondence from Washington to the daily press announces that Secretary-of-the-Navy Daniels is desirous of using the greater part of his large appropriation of \$148,000,000 in the construction of three of the most powerful battle-ships each year, these battle-ships to be of 30,000 tons displacement, and to have each a main battery of twelve fourteen-inch guns. The proper accompaniment of submarines and a few smaller vessels is to go with them. He is very desirous of seeing the United States advanced as quickly as possible to the position of second in naval strength and power.

COMMON sense is asserting itself in some localities in the matter of teaching sex hygiene in the public schools. The teachers of the Washington Educational Association, assembled a few days ago in Spokane, put themselves on record as opposing such teaching except in the grammar grades, and then only in classes where the pupils have been segregated. Another good thing done by this teachers' association, in its same meeting, was to place itself on record as opposed to the sale and manufacture of alcoholic beverages in the state of Washington.

THE National Woman's Christian Temperance Union, in its recent meeting in New Jersey, voted to set aside New Year's day, 1914, as a day of fasting and prayer in behalf of a constitutional amendment for nation-wide prohibition. The national secretary of the organization was also authorized to call a W. C. T. U. mass-meeting in Washington, D. C., to bring the subject of the liquor traffic evils before Congress.

THE work on the Cape Cod Canal is progressing rapidly. The canal, it is believed, will be thrown open to traffic in 1914. When completed, it will cut off seventy miles from the water route between Boston and New York. The great work of constructing this canal is quite largely eclipsed by the greater work in Panama.

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