

# Signs of the Times

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## His Moral Victory Saves the World

*The Prince of Life and the Prince of Darkness in Decisive Combat—A Self-Control Stronger than Hunger or Death—The Power in the Word the Deciding Factor*

BY MRS. E. G. WHITE



AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Luke 4: 1. The words of Mark are still more significant. He says: "Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days He did eat nothing."

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer, He was to brace Himself for the blood-stained path He must travel.

Mighty issues for the world were at stake in the conflict between the Prince of Light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. The dominion that Adam had lost through sin would be recovered.

Since the announcement to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed," Satan had known that he did not hold absolute sway over the world. At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the new-born King. That the Son of God should come to this earth as a man, filled him

with amazement and apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.

### SATAN AN INTERESTED OBSERVER

At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam's sin, the human race had been cut off from direct communion with God. The intercourse between heaven and earth had been through Christ. But now that Jesus had come "in the likeness of sinful flesh," the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored.

Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell.

With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome. "And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."



## A SELF-CONTROL STRONGER THAN HUNGER OR DEATH

From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness.

When Jesus entered the wilderness, He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of man." Now was Satan's opportunity. Now he supposed that he could overcome Christ.

## IN THE GUISE OF AN ANGEL

There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. As God had sent an angel to stay the hand of Abraham from offering Isaac, so, satisfied with Christ's willingness to enter the blood-stained path, the Father had sent an angel to deliver Him; this was the message brought to Jesus. The Saviour was faint from hunger. He was craving for food, when Satan came suddenly upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves, the tempter said, "If Thou be the Son of God, command that these stones be made bread."

Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. How artfully had Satan approached Eve in Eden: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus far the tempter's words were truth; but in his manner of speaking them, there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instil into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man. So now the tempter seeks to inspire Christ with his own sentiments. "If Thou be the Son of God." The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread.

## A MAN AMONG MEN, HE DEPENDS UPON THE WORD

The words from heaven, "This is My beloved Son, in whom I am well pleased," were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the Word that declared His connection with Heaven. It was Satan's purpose to cause Him to doubt that Word. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the whole plan of salvation would have been broken.

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. By conceding to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Had Christ complied with the suggestion of the enemy, Satan would still have said, "Show me a sign, that I may believe You to be the Son of God." Evidence would have been worthless to break the power of rebellion in his heart. And Christ was not to exercise divine power for His own

benefit. He had come to bear trial as we must do, leaving us an example of faith and submission. Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. His wonderful works were all for the good of others. Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation.

Jesus met Satan with the words of Scripture. "It is written," He said. In every temptation, the weapon of His warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "Thus saith the Lord," was a sign that could not be controverted.

## MET THE ENEMY IN TIME OF SUPREME WEAKNESS

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy, he had gained the victory over men. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question His love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold on God. Then he is sure of his prey. If we would meet him as Jesus did, we should escape many a defeat. By parleying with the enemy, we give him an advantage.

Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God.

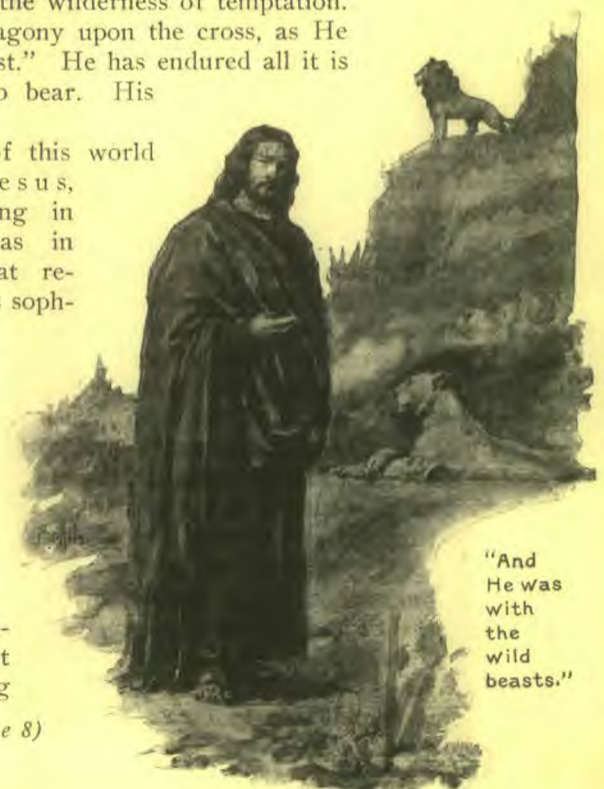
In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world."

## HIS VICTORY IS OURS

Let him who is struggling against the power of appetite, look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, "I thirst." He has endured all it is possible for us to bear. His victory is ours.

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling

(Continued on page 8)



"And He was with the wild beasts."



# Jesus, I'll Go Through with Thee

By CLAUDE WILTSIE



I AM passing o'er the pathway  
That the saints before me trod,  
Leading up from sin's dark valley  
To the glorious heights of God.  
Though my way's beset with demons,  
And my crosses heavy be,  
Through the grace of God abundant,  
Jesus, I'll go through with Thee.  
  
Take my trembling hand, and lead me  
O'er life's waters dark and wild.  
Though earth's sin and strife surround me,  
I would be Thy trusting child.  
Lead me as Thou leddest Moses  
And Thy hosts across the sea;

And though all the world forsake me,  
Jesus, I'll go through with Thee.

When I reach the time of trouble,  
And man's heart with terror faints,  
When all faces gather blackness,  
Thou wilt not forsake Thy saints.  
In Thy blessed, sure pavilion  
All Thy waiting ones shall be.  
In the time of indignation,  
Jesus, I'll go through with Thee.

When the earth is rent beneath us,  
And Thou send'st the storm of hail,

Lord, Thy angels then shall keep us;  
Not a word of Thine shall fail.  
When the sun shall scorch all nature,  
Thou wilt food and shelter be.  
My Redeemer and Creator,  
Jesus, I'll go through with Thee.

When I'm taken up to heaven,  
And the shining gates behold;  
When I view the walls of jasper,  
And the streets of glitt'ring gold;  
When I see life's crystal river,  
Flowing there so calm and free;  
When the ransomed ones shall enter,  
Jesus, I'll go through with Thee.

## The Inevitable Industrial War

*What the Prophets Saw Concerning the Conflict Between Capital and Labor in These Times—The Great Amassing of Fortunes—The Howling Cries of the Rich Man—Eternal Peace Just Beyond*

By PROF. G. W. RINE



IN the preceding article of this series, there was given a mass of irrefutable evidence that a tremendous struggle between capitalist employers on the one hand and the working class on the other is not only inevitable but imminent. That such a struggle is near and unescapable is the uniform conviction on the part of all enlightened publicists and sociologists of the civilized world.

But the one aspect of the conflict which is of paramount interest and moment is the unique fact that the whole movement and its outcome were anticipated and enunciated by both Old Testament and New Testament prophets. Under the inspiration of the divine Spirit, many of the ancient prophets foresaw that the economic strife of our day would constitute one of many latter-day signs of the times. It would be a mark, a distinctive characteristic, of "the last days."

"WEEP AND HOWL," "YE RICH MEN"

Everybody knows that we are living in an age of fabulous wealth—of wealth unprecedented in the history of mankind. Under the quickening power of the Spirit, James was enabled to foresee that a class of men would arise in the last days who would be distinctly "rich men." Observe the opening words of the fifth chapter of his letter: "Go to now, ye *rich men*, weep and howl for your miseries that shall come upon you." In verse 3 he says explicitly that their treasures were laid up *in the last days*. He states also, in verse 4, that one of the reasons why they would be able to amass such vast riches is the fact that they would *keep back by fraud* a part of the hire justly due to "the laborers," whose toil largely created the amassed "treasures."

But the words of James that have special relevancy in this connection are those which show that these latter-day *rich men* would ultimately "weep and howl" because of the *miseries* that would come to them. Are not these words an obvious anticipation of the sanguinary contest now impending? They surely mean this or they mean nothing. Now observe that it is *in the last days*, in the days when "*the coming of the Lord draweth nigh*," that this struggle between the "rich men"—capitalists—and the "laborers" would take place. See verses 3 and 8. It is at the very time when the "brethren," the true believers, are admonished by the Holy Spirit to be "patient," to "stablish" their hearts, for the express reason that "the coming of the Lord draweth nigh." It is evident, then, that this prophetic revelation of the status of the economic world of to-day was given through the prophet for the express purpose of constituting it a *sign* to the remnant church of God that her Lord is about to "come again," "in power and great glory,"

to take to Himself His redeemed people, in order that they may "inherit the kingdom" prepared for them "from the foundation of the world."

"WHO ENLARGETH HIS DESIRE AS HELL"

This momentous fact—a fact fraught with eternal consequences—is set forth even more strikingly, if possible, in the vision given to Habakkuk, and recorded in the second chapter of his prophecy. Habakkuk was divinely commanded to "*write the vision, and make it plain upon tables, that he may run that readeth it.*" How plainly this command shows the prophecy to be an exceptionally significant one—one to be read and pondered and understood! In verse 3 we are told that the vision is "for an appointed time," and "at the end it shall speak [be fulfilled], and not lie." These words show unmistakably that the prophecy will be realized, fulfilled, at "the end"; that is, in the end of time, or as James puts it, "in the last days." See also verse 14.

Of the typical man of our day, when the vision "shall speak," it is said that he "enlargeth his desire as *hell*," and as *death*, he "can not be satisfied." How trenchantly these words declare that in these latter days men would be inordinately avaricious, insatiably greedy for gain! The original of "hell" is *sheol*, the place of the dead, or the grave. Though *sheol* or the grave receives more than one hundred thousand human victims every day in the year, yet it is never satisfied—it is forever yawning for more. Even so "death" is the black camel that kneels at a hundred thousand doors each day, yet he is never sated, never appeased. What a startling illustration are these similes of the relentless greed which would be characteristic of men in our day! Read verses 1 and 2 of the third chapter of 2 Timothy, and note how Paul foretold the same fact, when he declared that "in the *last days*" men should be "covetous," or as the American Revised Version expresses it, "*lovers of money.*" So general and malignant is avarice in our day that the Rev. Dr. Washington Gladden calls it "the new idolatry" as the title of a lecture upon the subject.

SYSTEMATICALLY DESPOILED

Now, the prophet Habakkuk goes on to declare that the typical rich man of the last days has brought together workers of all "nations" and "peoples," and has "despoiled" them; that is, has systematically defrauded them by withholding from them wages that in equity and justice belonged to them. The prophet then asks the startling question, "Shall not all these [exploited working men] take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his?" Again



the prophet, by way of emphasis, asks, "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

No student of sacred literature would deny that the words "bite" and "vex" are specific terms used to express the idea of *violent attack* in any form. The despoiled workers are represented as violently despoiling their despoilers. By the figure of apostrophe, the prophet continues to address the devotee of Mammon, the capitalist employer of to-day, in these portentous words: "Because thou hast spoiled [despoiled] many nations, *all the remnant of the people shall [de] spoil thee.*" The "remnant" of anything is the last part of it. Hence the *remnant* of the people can mean only the last people, that is, the people of the last generation.

#### INSATIABLY GREEDY

The import of this prophecy is as clearly obvious as the noonday sun. It tells us, in words that breathe and burn, that "in the end" men would become insatiably greedy — would become "lovers of money," and, accordingly, would "despoil," defraud their helpless employees, until, driven to frenzied wrath, the workers would turn upon their heartless employers, and by violence despoil them. Recall the words of the apostle James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Note again the stern pronouncement addressed by Habakkuk to the typical money lord of to-day: "Thou shalt be for *booties* unto them" [the defrauded workers].

#### WILL CAST THEIR SILVER IN THE STREETS

In the nineteenth verse of the seventh chapter of Ezekiel is found a tellingly significant declaration of the same tenor. The prophet foresees that in the days when the "wrath of the Lord" is about to be revealed from heaven upon a hopelessly godless world, the rich "*shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: . . . because it is the stumbling-block of their iniquity.*" This terrible prognostic declaration needs no extended comment. Its meaning is evident. The modern lords of the money tables would continue worshipping at the shrine of Mammon until they make the awful discovery that their treasures have been the stumbling-block, the *cause*, of their irretrievable sins; they have been the *occasion* of all their woes; and, finally, their gold and silver have robbed them of eternal life. For, as Jesus taught, we can not serve God and Mammon. Hence, in agony of despair, they hurl their treasures into the streets. In the words of James, they weep and howl because of the miseries that have

come upon them. Let us not forget that it is "in the last days" that men, according to the testimony of Paul, shall be *lovers of money*, "lovers of pleasures more than lovers of God; having a *form* of godliness, but denying the *power* thereof."

#### IT CAN NOT FAIL

The people who know their Bible, and have studied history with a serious purpose, know full well that it would be easier for



Photo by Paul Thompson

CROWD AROUND THE HEAD OF THE MINE AT CARDIFF, WALES, AFTER THE GREAT EXPLOSION, OCTOBER 14

heaven and earth to pass away than for one jot or tittle of inspired prophecy to fail of fulfilment. We have seen that the divine oracles repeatedly declare that a militant class conflict will be one of the tragic ordeals through which latter-day society is destined to pass. Not that God has *decreed* that it *should* be so. He simply, in love to man, *foretold* that it *would* be so. And, as we noted in the preceding article, men of foresight and intelligence are everywhere predicting that a world-wide industrial or social war is apparently inevitable.

#### SEEKING TO PARALYZE INDUSTRY

Dr. Strong reminds us that, under the auspices of the Syndicalists, the general strike has been attempted in various countries, with sufficient success "to cause not a little fear on the part of the general public." The whole structure of Russian society was shaken, in 1905, by the "universal strike." All the railways of Russia were tied up for many months, and by reason of sympathetic strikes everywhere, industrial and commercial life came to a standstill. A like attempt was made to paralyze society in France, which was overcome by the military forces, but only after an enormous expenditure of blood and treasure. Early in 1912 the coal strike practically prostrated British industry for the time being. Press despatches said:

"The magnitude of the strike is almost inconceivable. It has affected in a direct way, counting only the miners and other men thrown out of work, with their families, more than four million persons. In other respects it has paralyzed practically the whole life of the nation. Prices of

food have gone sky-high, fuel is virtually unattainable, railways have curtailed their services, shipping has been held up, and every branch of industry stopped to a greater or less extent."

#### INSPIRED BY THE SYNDICALISTS

It should be remembered that these disastrous strikes were all inspired and directed by the Syndicalists. "These attempts," says Dr. Strong, "suggest what tremendous possibilities lie in this sort of 'masterly inactivity.'"

We are reminded that the feasibility of a universal strike is constantly increasing. Industry as now organized is a great school in which working men are daily drilled in concerted action; and as the solidarity of labor progresses, and class antipathy deepens, "the day approaches, when the general strike can disorganize society and inaugurate anarchy." Dr. Strong thinks failure will attend premature effort in this country as in Europe, and the strikers will be the greatest sufferers, which must further embitter the working class against the capitalist class, and increase the score which the strikers will remember against the final day of reckoning.

#### THEY WOULD OVERTURN SOCIETY

Mr. Bruce Barton reports in the *Congregationalist* the following statements made by a national I. W. W. organizer:

"We are fighting a war; this is merely a battle. . . . Between battles we make the boss pay the bills. . . . Between capital and labor there is a war; and capital has no rights which labor is bound to respect. We produce everything; we mean to have everything. . . . Of course the owners hate us; of course they'd like to see us hanged. I don't blame them. I'd feel that way if I were a capitalist. It's because they see that we are growing, and realize that our program means their extinction, that they dread us so. . . . Ours is a constant war, and the end of it is the overturn of society and the abolition of the private ownership of wealth."

In these statements are exhibited the spirit, aim, and methods of the Syndicalists. Referring to the same movement, Mr. John Graham Brooks says, "Its tendency is steadily toward anarchy, and it is extremely likely within a few years seriously to plague the Socialist party, as now organized, and *it will surely plague the public.*"

#### THE DARKEST HOUR JUST BEFORE DAY

Does the picture we have tried to sketch look dark? It is ominous and forbidding. But we must by no means forget the trite saying that the darkest hour comes just before the dawn. Manifold signs of the times conspire to show that the kingdoms of this world have almost run their course. The first petition in our Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," is about to be answered

(Continued on page 7)



# The People of the Valleys

*Their Release from Prison—Their Exile to Foreign Lands—Their Return to Their Valleys and Heroic Defense—Religious Liberty Finally Decreed to Them*

By H. H. HALL

THIS is the concluding article on the Waldenses by Mr. Hall. In a very interesting way he has told, in preceding articles, of the descent of this people from the apostolic church. He has told of their doctrines, their great missionary activity, their highly perfected educational system, and the persecutions launched against them with exterminating intent. In the last article, it would seem that their enemies had hopelessly destroyed this devout and courageous little people. The happy outcome is therefore an unexpected and pleasing climax in this article.

EDITOR.



As the silence of death settled down upon the valleys, and the smoke of burning villages died away, there arose a new power to be reckoned with.

"From the recesses of the ravines, from the clefts of the rocks, from the summits of steep peaks, came forth emaciated men, half-naked patriots, outlaws battered by the storm, inured to danger, familiar with fatigue and hunger, who, to escape persecution, had maintained their lives for whole months on the herbs of the mountains and the flesh of the chamois, or even on the savage brood of wolves that wandered about to devour the corpses left unburied. By degrees these rude mountaineers drew together, united, organized themselves, and, having taken an account of their numbers in the Valley of Lucerna, . . . they found themselves in all forty-two men, with a few women and a few children. An almost equal number made their appearance from the Valley of St. Martin."—"Israel of the Alps," volume 1, page 454.

## THE CAUSE OF THEIR RELEASE

Made desperate by the knowledge that thousands of their brothers and sisters were languishing in the prisons at the foot of their mountains, and animated, it would seem, by the cry of Milton, "Avenge, O Lord," they threw themselves like thunderbolts upon their persecutors at Villar, La Torre, Lucerna, and St. Segont. They intercepted supply trains, and thus secured food and ammunition. In the darkness of midnight they even fell upon some of the cities of the plains, setting them on fire, and compelling the payment of heavy ransoms. Knowing every foot of the mountain passes, they always returned to their strongholds before dawn and without loss. A terrible fear gripped the hearts of their enemies, and the sound of a gun at night would oftentimes set them in a panic. Perhaps they thought, with Herod of old, "It is John, whom I beheaded: he is risen from the dead." The refugees were offered safe-conducts to such foreign countries as they might elect to go to, but they demanded that their imprisoned associates accompany them. This was finally agreed to, and the doors of the fourteen prisons and fortresses opened one after

another, and about three thousand people emerged, and left their native land, in different detachments, for Geneva, Switzerland. We will not dwell upon the terrible march over the mountains in the dead of winter. Suffice it to say that one hundred fifty persons in one company died of cold and fatigue the first day out.

## THE VALLEYS LEFT DESOLATE

Well has the historian described the condition of the valleys at that time:

"We now behold these famous valleys, for the first time in their history, empty. The ancient lamp burns no longer. The school of the prophets in the Pra del Torre is razed. No smoke is seen rising from cottage, and no psalm is heard ascending from dwelling or sanctuary. No herdsman leads forth his kine on the mountains, and no troop of worshipers, obedient to the summons of the Sabbath bell, climbs the mountain paths. The vine flings wide her arms, but no skilful hand is nigh to train her boughs and prune her luxuriance. The chestnut-tree rains its fruits, but there is no troop of merry children to gather them, and they lie rotting on the ground. The terraces of the hills, that were wont to overflow with flowers and fruitage, and which presented to the eye a series of hanging gardens, now

torn and bleached, shoot in a mass of ruinous rubbish down the slope. Nothing is seen but dismantled forts, and the blackened ruins of churches and hamlets. A dreary silence overspreads the land, and the beasts of the field strangely multiply. A few herdsmen, hidden here and there in forests and holes of the rocks, are now the only inhabitants. Monte Viso, from out the silent vault, looks down with astonishment at the absence of that ancient race over whom, from immemorial time, he had been wont to dart his kindling glories at dawn, and let fall at eve in purple shadows the ample folds of his friendly mantle."—Wylie's "History of the Waldenses," pages 173, 174.

## THEIR RETURN AND FINAL STAND

Although most kindly treated by the Swiss, and by several German princes who opened their states to these exiles, they longed for home. Three years later, eight hundred men secretly collected, scaled the mountains that separated them from their own valleys, and began the task of recovering them. Troops were rushed in, winter began, food was covered up with snow, they had to depend upon their enemies for ammunition. Yet they fought on. Finally the remnant, about four hundred, retreated to the Balsille, a terraced mountain which "shoots its gigantic pyramids heavenward, as if proudly conscious of having once been the resting-place of the Vaudois ark." Here the four hundred planned for their final



THE BALSILLE

"The next morning, the eyes of the invading host scanned the Balsille, but in vain did they look for their quarry."



stand. They added to the natural strength of the citadel by earthen fortifications, into which they fastened trees with their tops downward. Some eighty storerooms were dug. They found that early snows had covered the ungathered corn of the valley, and they harvested and stored it. Thus they spent the winter.

When spring opened, their enemies, twenty-two thousand strong, returned with it, bringing four hundred ropes to hang the last of the hated race. They covered the entire valley and approaches, and began to lay siege. Time after time they were driven back with heavy losses. Finally they mounted cannon on a distant height, and for the first time these mountains, valleys, and peaks echoed with their thunder, while thousands of muskets added to the terror of these refugees. By night their fortifications were in ruins, and the lower portion had been taken. The valley and the mountainsides were lighted up by great camp-fires. Well they knew that no quarter would be given. Destruction seemed certain. The night alone postponed it. And then when all human help had vanished, the hand of God's deliverance was extended.

#### THE MIST BEGINS TO GATHER

"The mist began to gather on the summits of the mountains around them. They knew the old mantle that was wont to be cast around their fathers in the hour of peril. It crept lower and yet lower on the great mountains. Now it touched the supreme peak of the Balsiglia.

"Will it mock their hopes? Will it only touch, but not cover, their mountain camp? Again it is in motion. Downward roll its white, fleecy billows, and now it hangs in sheltering folds around the war-battered fortress and its handful of heroic defenders. They dared not as yet attempt escape, for still the watch-fires burned brightly in the valley. But it was only for a few minutes longer. The mist kept its downward course, and now all was dark. A Tartarean gloom filled the gorge of San Martino."—Wylie's "History of the Waldenses," page 199.

And then there stood forth a man — for it is by the sword of the Lord and of Gideon, the union of the human and the divine, that the Lord carries on His work — Poulat by name, and he bade them be of good courage, for he knew the paths, and would conduct them to safety.

"Having accurately examined, by the light of the fires, the position of each guard, Captain Poulat . . . offered to conduct them down a ravine full of frightful precipices. Sliding on their backs, and holding on by the bushes, they followed their conductor, who first felt with his hands and feet for spots which could be rested on with safety. They all followed his example, without shoes, alike for sake of silence and security of footing."—"The Glorious Recovery," page 180.

The next morning, the eyes of the invading host scanned the Balsille, but in vain did they look for their quarry. But looking higher, they spied them scaling the distant mountain peaks by cutting foot holes in the snow and ice. Pursuit was in vain. If the

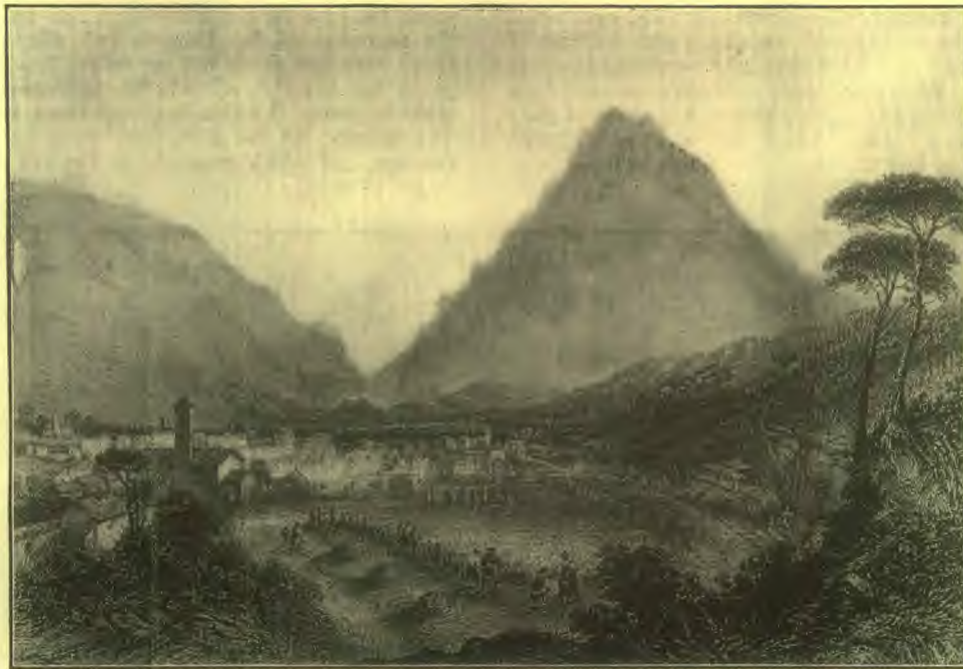
Waldenses did not sing, they certainly appreciated the feelings of that other hunted man who did sing:

"Our soul is escaped as a bird out of the snare of the fowlers:  
The snare is broken, and we are escaped."

Their crestfallen enemies returned to Pignerol with wagons filled with wounded, and four hundred unused ropes. Peace was soon declared, the lands of the Waldenses restored, their churches reopened, and their exiled brethren permitted to return.

This really closed their great persecutions, but they were subject to many petty ones until the year 1848. February 17, the following order was signed:

"1. The Vaudois are admitted to the enjoyment of all the civil and political rights of our other subjects, and freely to attend our schools, both within and without the university, and to obtain academic degrees



THE TOWN OF BOBI, NEAR WHICH THE RETURNING EXILES HELD THEIR FIRST DIVINE SERVICE

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

"3. We repeal, by these presents, every law to the contrary, and command the senate and the chamber of accounts to register this decree, enjoining all and sundry to observe it and cause it to be observed, and willing that it be inserted in the collection of acts of the government."—"Israel of the Alps," volume 2, page 390.

This order was received with the utmost enthusiasm, not only by the Vaudois, but by their neighbors as well. Great bonfires were lighted, houses and public buildings were illuminated, processions were formed; and amidst general rejoicing, the men of the valley came into their own. At the time of the annual festival at Turin, the Vaudois delegation was placed at the very head of the procession by the managers, who said, "They have been so long last that it is right that to-day they should be first."

#### "IT IS ENOUGH"

And well did they deserve that recognition. For more than a thousand years, they had held the torch of truth aloft in their native valleys, and sent out their missionaries throughout Europe. The Reformers had found their light unextinguished in the sixteenth century, the sacred manuscripts still in their possession, their missionary zeal still alive. And even after this they battled on for almost two hundred years, enduring in

the meantime some of the most terrible persecutions in their history. Finally God said, "It is enough," and made even their enemies to be at peace with them.

Dear reader, is not the example of this people—their adherence to the Sacred Scripture, and their rejection of tradition, their missionary activities, their system of education, and their patience in the hour of persecution—is not all this worthy of our study and emulation? And shall we not in this our day, when the Bible is spiritualized away by one class, evolutionized away by another, and criticized away by still another, remember that after all it is the only safe guide to the heavenly city? And let this recital of the struggle of the Waldenses impress our minds and hearts anew with the fact that while obedience to that Word may require cross bearing for a time, "the way of the cross leads home." And the promise

is that after the cloudy and dark day, "at evening time it shall be light."

#### Peace and Quietness

THERE is a state of mind called peace, to be obtained from God alone. This peace is the fruitage of the Holy Spirit. Gal. 5:22. It is the peace of God passing all understanding (Phil. 4:7), keeping the heart and mind through Christ Jesus. This is the tranquil rest which the upholding power of God gives to the heaven-born soul.

God gives this peace to His children that they may be enabled to stand against the terrific as-

saults of the adversary. In explanation of its work, the prophet said to his Lord, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3.

It is the chief aim of Satan to enshroud the children of God in gloom, and thereby encompass their destruction. This peace reaches the soul of man through the channel of faith, which appropriates the promises of God; and these promises, through the Spirit, do the work. When the channel is kept free from doubt, the inflow of the Holy Spirit fills the soul with a victory which carries the day for God.

The obtaining of this peace comes through the medium of resignation to the will of God, and then God works within to do as He wills. The working and the effect of this divine tranquillity is well told in the following language: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

This peace must be made and ratified in the heart of the man by an entire surrender of everything to the divine will. God must have possession of the entire citadel, and be permitted to plant all the banners of victory where the nails will hold fast.

We remember well how the soldiers rejoiced at the close of the war between the



North and South, when the articles of peace were signed and made sure. Wonderful was that peace to them. It was indeed unspeakable and full of glory with a significance that none but those who had an experience in it can know. O, what a load was lifted from their anxious hearts when they knew it was actually done! They shouted and they sang. They embraced one another, and said many complimentary things, to heighten the joy of that day.

But when one really enters into that peace, that wonderful peace, which God has provided from the sorrow of sin, should he not rest from worry, and be tranquil in the holiness of his joy? To have divine peace in the soul is what God desires for each and every one.

WILLIAM COVERT.

## The Sure Mercies of David

*Drawn by the Power of His Love—The Delights of the Converted Soul—The Rich Reward*

By Francis Monroe Burg

"What shall I render unto the Lord for all His benefits unto me?"

THE converted soul, out of constraint, renders to God the very best service of which his being is capable. The constraint that becomes the mainspring of his devotion is born of love. "We love Him, because He first loved us." Says the great New Testament apostle, "The love of Christ constraineth us." This witness for God had an experience that inspired the following testimony concerning the love of God:

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

He so appreciated the "excellency of the knowledge of Christ Jesus" that everything of any mere temporal worth to him lost its value; and to him to live was Christ, and to die for Christ was gain.

This "chosen vessel" of the Lord was, because of this experience, preeminently prepared to make known to men Him who "was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5: 19. He became an ambassador in Christ's stead, to beseech men to be reconciled to God. Verse 20.

### THE MAINSPRING OF EXPERIENCE

Many others besides Paul have had an experience in the love of God, and have felt a strong constraint, as he did, to give their all to His service. Here is the mainspring of Christian experience. There is an obvious reason why so many professed Christians are walking far away from God, and in their lives so little of consecration and self-sacrificing devotion is seen. They have not had that deep experience in the forgiveness of sins, and in the "power of His resurrection, and the fellowship of His sufferings," that will put them under everlasting constraint to devote everything to the service of their Redeemer.

Isaiah shows how men will forsake and leave their former ways when once God has been revealed to them. In chapter 30, verses 18, 19, the Lord said He was "waiting" to

be gracious to His people; and that when He should hear their cry, He would be "very gracious" to them. They would then be in a position to hear and know His voice telling them the way to go. The Christian who is under constraint by the love of God, is continually inquiring to know His will. The "still, small voice" prompts him against every danger of deviating to the right hand or to the left. He walks in "ways of pleasantness," and "all his paths are peace." The things he once loved, and which were displeasing to God, are now detestable to him. As the prophet states it in verse 22, "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away; . . . thou shalt say unto it, Get thee hence." So it will be in a normal Christian experience—things that are offensive to God are hated and despised.

### THE BLESSINGS THAT FOLLOW

When all idols are cast out of the heart and separated from the life, a fulness in the things of God will follow. This thought is expressed by the prophet in a most beautiful manner:

"Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan." Verses 23, 24.

What beautiful figures are used here to suggest the fatness and the fulness of a life where the love of God has won the undivided affections, and where the avenues for receiving are unobstructed!

Isaiah further shows the privilege of the Christian to enjoy a completeness and fulness in his life:

"And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters. . . . Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Verses 25, 26.

While verse 26 applies literally to the new earth state, it has at the same time a beautiful meaning and application here. It is the privilege of the Christian to live in the full sunlight, instead of groping in the shadows of the lowlands. The light of his experience can be like that of the sun when it shall finally shine in its sevenfold fulness.

### GET UP INTO THE HEIGHTS

"O Zion, that bringest good tidings, get thee up into the high mountain; . . . say unto the cities of Judah, Behold your God." Isa. 40: 9. Shall we not get up higher, where the full light shines? From there we can see far "beyond time's little day, to the fair morning of a better life."

We may see just ahead the grandest pageant ever heard of, when He "who loved us, and gave Himself for us," will be crowned King of kings in the presence of the assembled universe. Exalted high on His throne of burnished gold will be the blessed Son of God and Son of man. Beside Him will be seated those who have been the deepest in sin,—who have hated, reviled, and persecuted Him, or who have done the dark-

est deeds, all forgiven, and washed as white as snow in His precious blood. Won by His great love, they have confessed, in deep repentance, their terrible guilt, and in faith received His pardon. Now they are the foremost witness for Him who was called Jesus because He saved His people from their sins, because He was willing to forgive.

I have wondered if David, whom God chose to lead His people in telling the story of His love, and whose testimony has led many to "see, and fear, and to trust in the Lord," will not lead in the coronation anthem around the great throne.

### ASSEMBLED FOR THE CORONATION

As the people of all worlds assemble to witness this wonderful coronation scene, and when they hear the swell of the song which none can sing save them who have had an experience that enabled them to learn it, they will fall down and "confess that Jesus Christ is Lord, to the glory of God the Father."

Who can ask for more as an incentive to give to Christ his very best, yea, his all, forever?

Will you, dear reader, not do this, and cherish the hope of living in the eternal years to praise Him as you can not until your vision is extended as it will be then?

Will you seek God as David did? Then you will find Him as he found Him; and you will join this great leader of God's redeemed in praises that will fill the vast universe, and Jehovah's praise will be made glorious.

## The Inevitable Industrial War

(Continued from page 4)

in fact. When that kingdom comes, it will supplant all the kingdoms of this world. It will be the kingdom of God, and God is love, and where LOVE reigns there can be no class ethics, no class consciousness, no class antipathy, no class war. The law of that kingdom is the law of Christ; and we are expressly taught, by the divine Spirit, that the law of Christ is fulfilled by bearing one another's burdens.

According to the inviolable testimony of inspired prophecy, as we have seen above, the very fact that we have to-day an industrial warfare is a sign that the return of our Lord in His kingdom is imminent. In that kingdom we shall have socialism, we shall have collectivism, we shall have solidarity—but it will be socialism founded upon divine love, it will be solidarity issuing from the love of God shed abroad in every individual heart. In this way, and in no other, will the great economic problems now vexing society be solved.

But Christ is the "way," the *only* way, into that kingdom. Is He your hope, your trust, your life? If He is, then you are one of the elect, and you shall share forever the justice, the peace, the glory and joys of a social state founded eternally in the wisdom and goodness of God.

O THAT I had a thousand lives, and a thousand bodies! All of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals.—R. Moffat.



### The Chain of Life

HOURS are golden links, God's token  
Reaching heaven; but one by one  
Take them, lest the chain be broken  
Ere the pilgrimage be done.

—A. A. Proctor.

### "Pray Through"

IF clouds of darkness hang heavy and dense across your pathway, and the form and face of your Leader are obscured, pray through, pray through. It can be done. Though Satan, the prince of darkness, throw his dark shadow across your pathway, over your Christian experience, and cause the future to loom with failure and defeat, pray through.

Though your own weaknesses and past failures seem to spell defeat large, pray through. Pray until the darkness breaks and scatters. Pray until out of weakness you are made strong. Pray until the light of God shines into your heart, and hope and gladness take the place of despair and gloom. Pray through, until the heart is cleansed and the power of sin broken, until you know that its hold upon you is loosened. Pray until you feel it give way. Pray until you are on top, and the mists and sins and rubbish are beneath you. Pray until you can spell triumph and success large through Christ.

"Men ought always to pray," and pray through, "and not to faint." Keep praying until victory comes. "Ye let go of the arm of the Lord too soon." Pray through.

It is when fighting our hardest battles with self and Satan, with darkness and weakness, on our knees alone with God, in the closet or in the woods, that faith is in most lively exercise. Pray and believe. Grasp the largest promises, and hold them until they are yours in experience. "Sin shall not have dominion over you." You are to triumph. "All things are possible to him that believeth." Press your case. Pray through. Listen to no suggestions of defeat and failure. Resist the darkness. Hold fast your confidence, and it will increase. There is victory for every soul who is determined to have it. Stay alone with Christ and angels and the Spirit of God until the joy of heaven and the strength of God are imparted to you, through the righteousness of Christ. Pray through.

You are defeated when you decide not to pray through, when you listen to the suggestion that "it is no use." It is use. It is victory and success. It is peace and power, and triumph and blessed rest in active warfare. It means deliverance from all your enemies, within and without. God lives, and hears and answers prayer. Prove it. Pray through, until your hand is in His; until your weakness is united to His might, your foolishness to His wisdom; until all heaven is on your side, and they that are for you are more than they that are against you. Pray until every particle of doubt of God's goodness and love, every suggestion of infidelity, is banished from your soul, and confidence, assurance, and love take their place, and you are sweetly comforted of God, and assured of His full and free pardon of all past sins and failures, and that He puts them away from before Himself and you, to remember them no more forever. And believe that it gives Him the joy of the most loving

of fathers to press you to His heart of love, and whisper in your ear the sweetest of assurances that you are His child, a child of faith, a prince of His household, and that you and He together are more than a match for the combined powers of earth and hell, and that you are to triumph gloriously, to the honor and glory of God, your Deliverer.

Pray through, clear through. Never surrender. The battle is yours, and eternity the reward.

G. B. STARR.

### Studies in the Word "Let"

WHILE the Lord declares, in His word, what we should *let*, He has as plainly commanded what we should *not let*. In the words of Solomon we read, "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." Prov. 3:3. To do this would be a great aid in following other injunctions, as: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:12, 13. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29. "Let no man deceive you with vain words." Eph. 5:6. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. "Let no man beguile you of your reward in a voluntary humility." Col. 2:18. "Let no man deceive you by any means." 2 Thess. 2:3. "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth He any man." James 1:13.

J. N. LOUGHBOROUGH.

### Beauty of Holiness

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." Ps. 29:2.

TO worship means to reverence, love, and obey. Mankind are naturally constituted worshipers. All worship something. Many worship their appetites, or passions, or conceits, while many more worship the work of their own hands, or the work of others like themselves. Again, there are many that worship earthly treasures, or pleasures, or fame, or education, or business. And not a few bow down and worship some *creature* rather than the Creator. All worship that does not center in the living God, the Creator and Preserver of all, is idolatry.

Reader, whom or what do you worship? Examine yourself and see. You may know without question. Do you reverence, love, and *obey* the living God? If so, then you worship Him. Angels must not be worshiped. Only fallen angels will accept worship. Satan wanted Christ to fall down and worship him. Matt. 4:9. John fell down at the feet of a good angel to worship him, but the angel said, "See thou do it not; . . . worship God." Rev. 22:9.

How shall we render acceptable worship to God? The Lord does not say, Worship Me in outward surroundings of splendor and gorgeousness. If He had, many could not render acceptable worship. He does not say, Worship Me in scholarly attainments, or personal beauty, or costly attire, or worldly honor; for then very many could not worship God at all. But He does say, Worship Me "in the beauty of holiness."

What kind of beauty is this? and is it attainable by all without respect of persons? Jesus explains it by saying that they that worship God "must worship Him in spirit and in truth." John 4:24. This, then, is holiness. To worship God in spirit is to have the soul full of His love, the mainspring of all acceptable service to God. Without this spiritual mind, there is no true worship. But this is not all. We are required to worship God in *truth*. His holy word is the truth, and His Spirit guides into a knowledge of truth, that our worship may be intelligent and according to His will. Paul said his brethren "*obeyed from the heart that form of doctrine.*" Rom. 6:17. This expresses it exactly,—the *heart work* and the *form of doctrine*, the spirit and the truth. John says, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. True love and true obedience go hand in hand. These constitute true worship, not in the meeting-house, or at the family altar, or in the secret prayer chamber alone, but everywhere, every day, all the time.

It is holiness. It is the beauty of holiness, and attainable by the weakest and the poorest. There is nothing so beautiful in all the world, nothing so valuable, nothing so beautiful in the sight of God, Christ, or angels, as holiness. Reader, you may possess it internally, and externally, and eternally. It will be the heritage of the redeemed saints in glory. O, worship the Lord in spirit and in truth, or in the *beauty of holiness!*

H. A. ST. JOHN.

### His Moral Victory Saves the World

(Continued from page 2)

of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?—By the word of God. Only by the Word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptations, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."



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## PROPHECY

*A Large Part of the Bible Is Prophetic—The Prophecies Throw a Clear Light into the Future and May Be Understood*

PROPHECY is defined to be "a declaration of something to come; a foretelling; a prediction; especially, an inspired foretelling."

Those who have given the Bible anything more than a passing notice are well aware that it abounds with prophecy; that prophetic declarations are to be found in almost every book from Genesis to Revelation. Indeed, some books contain but little else than prophecy. The books of Daniel and the Revelation are of this class. In these are to be found long chains of prophecy which foretell many of the principal events of the world's history from six hundred years before Christ to the end of the world. Such lines of prophecy, showing, as they do, the position of the human family in the stream of time, must be of the greatest importance to all. We may not see the meaning and value of the inspired prophecies, but that does not affect the question. The fact that the blind do not see the sun, in no way affects that great body, which is of so much value. Those who are blind sustain the loss. So it is with those who pay no attention to the prophecies of the Bible.

### BOTH PROPHETS AND ANGELS STUDIED THEM

The apostle Peter tells us that not only the prophets "inquired" and "sought diligently" for an understanding of the prophecies, but that even "the angels desire to look into" them. 1 Peter 1:10-12. When the Saviour was on earth, He called the attention of His disciples to events then transpiring in fulfilment of prophecy, and declared that "many prophets and kings" had "desired to see" them. Luke 10:24.

It is certain, from these statements, that angels, prophets, and kings were deeply interested in prophecy—in the Lord's "declarations of things to come."

But we are told by many, even ministers of the gospel, that we can not understand the prophecies, and that therefore it is of but little use to notice them. This is not the opinion of a few only; it is wide-spread. To say that the prophecies can not be understood is to charge God with trifling with men. It represents Him as having given the human family a book, the most of which would be of no possible use to them, simply because He put it in a form impossible to be understood. Why were all the prophecies written? What are they for? Have they any meaning? If it be true that we can not understand them, then they only occupy space, have no meaning, and are of no value. This we can not believe to be the case.

### CAN A REVELATION BE A HIDDEN MYSTERY?

It is admitted, by all believers at least, that the Bible is a revelation from God to man. But what shall we say of a pretended revelation that is so dark and hidden that its meaning can not be understood? Webster says of revelation: "Specifically, to communicate that which could not be known or discovered without divine or supernatural instruction." "To reveal is literally to lift the veil, and thus make known what was previously concealed." The Bible, being a revelation of many things of both the past and the future, must "lift the veil," and make known to man that which could not be discovered without divine instruction.

And this is just the object for which the prophecies were given. The Lord assigns the following reason why an outline of the world's history was given to Nebuchadnezzar in his dream of the great-image:

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:29, 28.

This scripture states most emphatically that the object of this line of prophecy was to "lift the veil" and disclose the future. How wrong, then, must be the teaching that prophecy can not be understood, and therefore is of no value!

Moses says, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29. If revelations and prophecies "belong" to us, we certainly are not on forbidden ground when we are seeking and teaching their meaning. On the contrary, we are but doing our duty, and using them as the Lord designs we should.

### "HE REVEALETH HIS SECRET"

In Amos 3:7 the Lord says, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." When inviting the sinner to come to Him and live, the Lord lifts the veil, and makes known to him what the future will be to the righteous. Before He brings His judgments on the wicked, He reveals His purpose through His servants the prophets. The dealing of God with past generations illustrates this important truth. The Flood was stayed until the people had been warned one hundred and twenty years; then the impenitent perished in their sins. The Bible declares that Noah was a preacher of righteousness. 2 Peter 2:5. What did he preach?—The prophecy of a coming flood.

But the people would not believe him. They no doubt charged him with foolishness in saying so much about that prophecy. And "as the days of Noah were, so shall also the coming of the Son of man be."

### THE LIGHT THAT SHINES INTO THE FUTURE

The apostle Peter highly commends the prophecies, and admonishes all to take heed to them. He says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19. In the preceding verses, he has endeavored to give unmistakable evidence that Jesus was the Son of God. He points to the scene on the mount of transfiguration, and says that he was an eye-witness of Christ's glory, and that he heard the voice of God which came from heaven, saying, "This is My beloved Son, in whom I am well pleased." Then he says, "We have also [in addition to the above evidence] a more sure word of prophecy." He points to the prophecies of the Old Testament that reveal the time, place, manner, etc., of the first advent of Christ, and says these, as fulfilled by Him, are "more sure," bear stronger testimony, than any other evidence. He then adds, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Every one knows the object of a light in a dark place. It is to show us where we are and what to do. So the prophecies are to show us where we are in the world's history, and the work we should do to meet the mind of God.

### THE BOOK OF REVELATION

Many people have the impression that the book of Revelation is so mysterious and dark that no one can understand it. This is a strange position to take with reference to this book. It is called "the Revelation"—literally, "the veil lifted," and that made known which was previously concealed. The introduction of this wonderful book runs thus:

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:1-3.

The Father "lifted the veil," and made known to His Son the contents of this book. Christ gave the same to His angel, who gave it to John, and he wrote it out for the world. Then a gracious blessing is prom-



ised to those who read and hear the words of the prophecy, and keep the things written therein. From these plain statements, who can say that the book is only a mystery, and that it is useless to study it?

#### SUFFERING A GREAT LOSS

From these considerations, it is evident that those who set the prophecies of the Bible aside suffer great loss. It has pleased the Lord to communicate His purposes to the human family, that they might understand His ways. Referring to Daniel's prophecies, the Saviour says, "Whoso readeth, let him understand." Matt. 24:15. After all that God has done to lift the veil of futurity, after He has told us we can understand, and after He has pronounced a blessing on all who read and keep the prophecies, it is surely a great wrong to claim that they can not be understood, and that those who endeavor to explain them are on forbidden ground. Concerning the book of Revelation, the Lord said to John, "Seal not the sayings of the prophecy of this book: for the time is at hand." Rev. 22:10.

A. G. D.



#### THE THIEF ON THE CROSS

*Did He Ascend with Christ to Paradise on the Day of the Crucifixion?*

**I**n answering the request of the dying thief, "Lord, remember me when Thou comest into Thy kingdom," Jesus said, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Luke 23:42, 43.

Those who believe in the immortality of the soul and consciousness in death, and that all who die enter upon their reward at death, claim to find in this text proof for their doctrine. One writer, George F. Pentecost, says, "This saying of Jesus to the thief disposes of the foolish doctrine of the sleep of the dead." Jesus, they say, told this dying, penitent thief that he would be with Him *that very day* in Paradise; consequently he did not really die, but his immortal spirit entered upon all the fulness of celestial bliss before sundown that day.

We frankly admit that from the casual reading of this text alone, apart from the consideration of any other scripture, or any reflection as to the terrible consequences involved in such a conclusion, one might be led to believe that there is some basis for the claim put forth in reference to the inherent immortality of the soul.

#### ONE OF THE GIBRALTARS—WILL IT STAND?

This is one of the Gibraltars of consciousness in death. If this citadel can be destroyed, there is no other that is stronger.

By careful and candid investigation of the text, however, we find that it contains no proof for consciousness in, or reward at, death. The following are some of the reasons:

#### TIME OF THE REWARD

1. The time of reward is at the second coming of Christ, and not at death. Jesus said, "I will come again, and *receive you unto Myself*; that where I am, there ye may be also." John 14:3. When He comes, "*then* He shall reward *every man* according to his works." Matt. 16:27. Having received from His Father the kingdom, He

will bring the reward of the penitent thief with Him then, as well as that of the unnumbered millions who have died in Christ. It is folly to think of Jesus coming at the last great day, with the reward of all the righteous dead, when they have all been in heaven, singing songs of praise, some of them several millenniums. Such teaching makes this great and solemn event a farce.

#### WHEN DID THE THIEF DIE?

2. There is no evidence that the thief died the same day he was crucified. In fact, there are strong probabilities that he did not; for those who suffered crucifixion, usually lingered in agony on the cross for several days. The fact that Christ died that same day was a matter of astonishment to the Jews, because it was an uncommon occurrence. The sins of men broke His heart, and He died sooner than those with whom He was crucified. Surely if the thief did not die the day he was crucified, he could not be in glory with his Redeemer that day. No argument is needed to prove this.

#### WHEN DID CHRIST GO TO PARADISE?

3. Besides, Jesus did not ascend to Paradise, where His Father was, that day. On the day of His resurrection, when He appeared to Mary, He said to her, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17. How, then, could the thief be with Him in Paradise *that very day*?—It was impossible. To claim that the thief was with Jesus in Paradise when he himself was not dead, and when Jesus had not yet ascended, would be more "foolish" than to believe in the sleep of the dead.

#### A SIMPLE EXPLANATION

4. The true explanation is a simple one. The punctuation of the text is unfortunate, and as a result, a different meaning is conveyed from what was intended when the Saviour spoke to the dying thief. Place the comma after the word "to-day" instead of before it, and all will be clear—"Verily I say unto thee to-day, Thou shalt be with Me in Paradise." That is, I *tell you to-day*, even while hanging on the accused cross, forsaken and rejected of men—even *to-day*, regardless of all these circumstances, I tell you that when I receive from My Father the kingdom, your request will be granted, and you shall be with Me there.

Punctuation was not invented for many hundreds of years after the Saviour's time. The comma was not used until the fifteenth century. Then men used the best judgment they had when they punctuated the Holy Scriptures, the same as they do to-day in punctuating that which is printed. The punctuation of the Bible is not any more inspired than that of any other book, and it is perfectly proper to correct that which is an evident error, and which causes the Bible to contradict itself.

#### A SCHOLAR'S SUGGESTION

Rotherham, in his excellent translation of the New Testament, while he punctuates the text as in the Authorized Version, says this in a foot-note:

"It is left for the reader to determine whether the words 'this day' should be joined (a) with the

former part of the sentence, or (b) with the latter. In favor of (a) may be urged (1) the fact that *semeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ('Thou dost ask to be remembered then: verily thou art assured now. As on this the day of My weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in My kingdom; thou shalt be remembered then, and with distinguished favor: thou shalt be in My kingdom; shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord—Isa. 51:3 [Sept., *paradeisos*]; Eze. 36:35; compare Gen. 2:8 [Sept., *paradeisos*]; 3:2 [Sept., *paradeisos*]; Rev. 2:7—in that most central and blessed part of the coming kingdom, of which thou dost believe Me to be the destined King.')

This explanation, which is in full accord with facts, makes a beautiful harmony of the Scriptures, and conveys the true meaning of the Saviour's words.

G. B. T.



#### BEHOLDING HIS GLORY

*The Mighty Transformations That Are Wrought*

**W**E all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." What a marvelous statement that is! In this sinful world, man may behold the glory of the Lord. In fact, the one who believes in Christ, actually by faith beholds that glory, looks upon it, sees it—God's own glory, "the glory of the Lord."

But we are told that this glory is seen by reflection,—*"as in a glass."* The glory of God is reflected from somewhere into our open faces. What is the means by which God reflects His glory to His children?

We know that the revelation of Christ's life is a revelation of God's glory. The Holy Spirit takes the things of Christ, and shows them to us. John 16:14. From every page of the Bible the glory of the Lord shines. As the old hymn phrases it:

"A glory in the Word we find,  
When grace restores our sight;  
But sin has darkened all the mind,  
And veiled the heavenly light.

"When God's own Spirit clears our view,  
How bright the doctrines shine!  
Their holy fruits and sweetness show  
The Author is divine.

"How blest are we, with open face  
To view Thy glory, Lord,  
And all Thy image here to trace,  
Reflected in Thy word!

"O teach us, as we look, to grow  
In holiness and love,  
That we may long to see and know  
Thy glorious face above."

Also from the book of nature, as from one vast reflector, shines the glory of the character of God. "For the invisible things of Him, even His eternal power and Godhead, from the creation of the world are clearly seen, being understood by the things that are made." Rom. 1:20 (paraphrased). Not many study nature, science, material things, to obtain this reflection of the light of God; and one whole denomination denies the verity of material things, declaring that they



are antagonistic to the character of God, and teach perverted views of God. Not so says the Word.

NATURE SHOULD TEACH US

From the vast field of nature we may gather great facts which make clear to us God's wisdom, His goodness, His love, His care, His providence. As Christ in His parables announces, God does these things in nature to show us how much more He will do for our souls. For example, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" The humble flowers of the meadow rebuke us, then, by saying to us, as Christ plainly teaches, "O ye of little faith." The sparrows teach us that not one hair of our head can be disturbed without the knowledge and permission of God. The Lord makes His sun to rise on the evil and the good, and sends rain on the just and on the unjust.

Thus from the life of Christ, from the records of the Word, from the world of nature, the light of God shines, and "their harp-line of melody has gone out into all the earth, and their words to the end of the world."

CHANGED BY BEHOLDING

But not only may we see the glory of God with open face, but as we thus behold His glory we are changed—changed into the same image, from glory to glory—from God's glory there to God's glory in us; changed, also, into the same image from our attainments yesterday into our attainments of to-day, and thus onward day by day, until we become completely like Him, and see Him as He is.

Shall we not, then, all with open face behold that glory, look upon it, avoiding that which would veil the glory, and hide it from us, and prevent the wonderful change from taking place? For "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4.

THE OBSCURING VEIL

Unbelief now, as in the days of Moses, will put a veil over the face, and hide the glory of the Lord, and we shall not be changed from glory to glory by His blessed Spirit. However, if the gospel be thus hid (2 Cor. 4:3), "it is hid to them that are lost," and lost indeed they are if thus from them it is hid.

But, thank God, if we have faith, if we believe God's promises, He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:6, 7.

Truly this excellency of power is from God, but it is for us, and it will change us, and make us like Him, "according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:21.

L. A. R.

A MAN can never move the world who lets the world move him.—Martin Luther.

# 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.

4234—"IN THE MIDST OF THE STONES OF FIRE"

What is meant by Eze. 28:14, last clause, "Thou hast walked up and down in the midst of the stones of fire"?

T. C. B.

Under the symbol of the king of Tyrus, a portion of the twenty-eighth chapter of Ezekiel is talking about Satan. He is said to seal up the sum, "full of wisdom, and perfect in beauty." It is said of him that he has been in Eden, the garden of God. The text tells of the wonderful beauty that infinite power and wisdom had given to the person of Satan. Among other things, it says that he had walked up and down in the midst of the stones of fire.

The Scriptures speak of God dwelling in light which no man can approach. 1 Tim. 6:16. When Christ comes, it is said, the wicked will be destroyed by "the brightness of His coming." 2 Thess. 2:8. And again, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And the prophet Ezekiel had a view of this exceeding brightness in which God dwells, for he says, in describing God sitting upon His throne, "I saw as it were the appearance of fire, and it had brightness round about." Eze. 1:27. The second verse of the eighth chapter of Ezekiel also speaks of the brightness surrounding the person of God "as the appearance of fire." In Revelation 22 we are told that the city of God will not need the light of the sun, for the throne of God and of the Lamb will be there, and will give the light. In other words, the brightness of the person of our divine Father, the infinite Creator, shines above the brightness of the sun.

This indescribable glory that shines from the person and the presence of the Father, and of His Son, our Lord and Saviour Jesus Christ, is beautifully reflected in all the precious stones and gems that adorn the dwelling-place of God, the city of the great King.

Shut away in this dark world of sin, we have but little conception of the brightness that surrounds the infinite King of eternity. We have little conception of the immortal power that will be given to the redeemed, and that is now possessed by the unfallen beings, which enables them to behold the great shining of His glory. To our enfeebled and darkened conceptions, God speaks of it as flaming fire, and it was in the midst of this blazing and flaming glory that Satan had walked, and from which he deliberately departed through sin. And it is into the presence of this great glory that the redeemed are to be finally brought.

4235—THE THIRD HEAVEN

What is the third heaven spoken of in 2 Cor. 12:2? I had always supposed that there was but one heaven. What are the other two?

T. C. B.

2 Cor. 12:2-4 makes it quite clear that the third heaven is the place where God dwells. The apostle was caught up to the third heaven; and giving further explanation of it, he says that he was caught up to Paradise, and heard words which it is not possible (margin) for a man to utter. In Rev. 2:7 we are told that the tree of life is in the midst of the Paradise of God; and in the twenty-second chapter of Revelation we are told that the river of life proceeds from the throne of God, and that in the midst of the street and on either side of the river is the tree of life. Putting these texts together, we learn that Paradise is where the tree of life is, and that the tree of life is on either side of the river of life, which proceeds from the throne of God. So it would seem very plain, from these scriptures, that the third heaven, or the Paradise of God, is the place where God Himself dwells.

There have been a great many speculations con-

cerning the heavens. The Jews had a list of seven heavens; the Mohammedans also have the same; and while the Scriptures, as shown in the foregoing, are quite clear in telling that the third heaven is where the throne of God is, they make no mention of anything beyond that. The Scriptures make no mention of a first and a second heaven, and therefore they do not specifically tell what God regards the first and the second heaven to be. But in the first chapter of Genesis it is stated that "in the beginning God created the heaven and the earth," also that He made the firmament. It has been usually considered, by Bible students, that passages of this character refer to the first and the second heaven, or to the atmosphere that surrounds this earth, as the first heaven, and then the planets of our system, and possibly the nearer stars, as forming the second heaven, while the third heaven is the place in His great universe where God Himself dwells. This distinction, however, can not be based upon definite Scripture statement which will say in just so many words what the first and the second heaven are, but we do have the foregoing clear Scripture teaching as to what the third heaven is. And what God has so clearly revealed, is the thing that we should accept and dwell upon, and there may not be particular value in speculating upon what He has not revealed.

Men have brought endless and useless discussions and strifes into the Christian world by trying to teach doctrines that could not be found plainly revealed in the sacred Book.

4236—MELCHIZEDEK

What is the interpretation of Melchizedek? Who was he? Could a primate from another world have any jurisdiction over the inhabitants of this world without involving the Lord in the charge of usurpation?

F. A. H.

The interpretation of the word "Melchizedek," as given by Young, and corroborated by other authorities, is, "My king is righteousness." The word occurs but twice in the Old Testament (Gen. 14:18; Ps. 110:4). In the New Testament, it occurs in the book of Hebrews only, where the apostle Paul is discussing the priesthood. It is in the sixth and the tenth verse of the fifth chapter, in the twentieth verse of the sixth chapter, and in the first, tenth, eleventh, fifteenth, seventeenth, and twenty-first verses of the seventh chapter. All that we may know of Melchizedek is found in these verses, and it is more than probable that this is one of the things that the Bible mentions only incidentally, and which will be understood and studied much more fully in the world to come.

## Our Bible Band

SCHEDULE FOR WEEK ENDING DECEMBER 20, 1913

Sunday	December 14	Rev. 5; Ps. 123, 124
Monday	" 15	Rev. 6; Ps. 125, 126
Tuesday	" 16	Rev. 7; Ps. 127, 128
Wednesday	" 17	Rev. 8; Ps. 129, 130
Thursday	" 18	Rev. 9; Ps. 131, 132
Friday	" 19	Rev. 10; Ps. 133, 134
Sabbath	" 20	Rev. 11; Ps. 135

Our readings for the week include Revelation, chapters 5 to 11 inclusive, covering the seven seals, God's great sealing work, the seven trumpets, the vision of the mighty angel of Revelation 10, and the two witnesses. Wonderful prophecies are they all, pregnant with meaning for these days.

Our readings in the Psalms include 123 to 135, several of them psalms of the restoration from the Babylonian captivity.





Koto Mission, Africa

# Missions

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



Japanese Colporteurs ready for trip

## Encouragement in Central China

*Well-Attended Meetings Notwithstanding Conditions of Unrest—Native Recruits to the Working Force*

LEAVING Shanghai in company with Elder R. F. Cottrell, enjoying a pleasant trip up the Yang-tse River, we reached Hankow in time for the Hupeh general meeting.

There were sixty-five present at the meeting, eighteen of whom were Chinese native workers. Three of these are evangelists, three Bible women, and ten are colporteurs. The meetings were of a deep spiritual nature, and all hearts united in renewed consecration to service in the cause of Christ.

The last Sabbath, the attendance increased to one hundred. At the close of a consecration service, Brother Frederick Lee was ordained to the gospel ministry, and twenty-seven were buried with their Lord in baptism.

The two mission homes for our workers are nearing completion. They are well arranged and neat in appearance. The laborers present at this meeting were Dr. A. G. Larson, S. G. White, F. Lee, R. F. Cottrell, the native evangelists, and the writer.

### UNREST YET PROGRESS IN HONAN

We were happily surprised to find so many in attendance at the Honan meeting. There has been such a condition of unrest that not many were expected to attend. One hundred forty were present from the beginning. This number increased until at the last Sabbath services one hundred sixty were with us. This is one of the oldest missions we have in China. It has shown excellent progress for the labor bestowed. The people show an intelligent Christian experience. At this meeting there were twenty-four native Chinese laborers present. The evangelists rendered acceptable assistance in the preaching services. Elders Cottrell and Westrup and the writer were the foreign laborers.

At this meeting twenty-eight were baptized, and a very solemn ordinance service was held the last Sabbath. Three or four of the recent converts to the faith give promise of making excellent evangelists and colporteurs.

Elder Westrup has manifested a real devotion to the work here, remaining for almost two years without his wife's assistance. Mrs. Westrup is still in America, on account of a serious nervous difficulty. The work is on a good basis in this province. The school and foreign buildings are almost completed. They are comfortable, economically constructed, and well adapted to the needs of the work.

This is my first trip into Central China, and I am well pleased with the organization of the work and the progress made. I have seen a few of China's millions and noted their needs, and can truly say that both are



BAPTISM, GENDEA MISSION, AFRICA

great and worthy of our best endeavors. Let us show our faith in a soon-coming Saviour by our works.

R. C. PORTER.

## Progress in Borneo—Baptism in the South China Sea

IN company with a young Chinese man, I left Sandakan August 2, for a visit to some of the coast towns of British North Borneo. We spent one day in Kudat, and one in Jesselton, at which places we sold a good number of our Chinese books and pamphlets, besides visiting interested ones. Our next stop was at Labuan. At this place, loving hospitality was shown us by Brother



Photo by Paul Thompson

THE THREE SONS OF YUAN SHIH KAI

Yuan Shih Kai, the recently inaugurated first president of the new Chinese republic, has placed his three sons in Cheltenham College, England. This is one of the numerous evidences of how the nations of the Orient are laying hold on the progress of the Western world.

Wong and family, who were the first Sabbath-keepers in Borneo. We greatly enjoyed the nine days that we spent at the home of this family, and appreciated the privilege of studying the Word together, and singing many of the songs of Zion. As this family had not yet been instructed on all points of truth, I gave a study on baptism one evening. After the study, we read several passages of Scripture on the wearing of jewelry. The mother and the three oldest daughters wore earrings, and I did not know how they would receive the study. The next morning, however, all four appeared without earrings. This experience brought great joy to me. They are all willing and anxious to obey the instruction given in God's word. August 12 we went a distance of about two miles from their home, and the father, mother, three daughters, and En Fook, the young man who accompanied me from Sandakan, were baptized in the waters of the South China Sea. All returned home happy in the Lord.

On our return to Sandakan we found that the night services at the hall, which are conducted by Brother Chan, were well attended. There is a good interest here, in spite of the fact that a great deal is done to keep the people away from our meetings.

R. P. MONTGOMERY.

## Helping the Sick—Interesting Progress in South Africa

BOTH Brother and Sister E. C. Silsbee are doing all they can among the sick. This week they have visited and given treatment to three serious cases. Brother Silsbee has various experiences, as I suppose is common to all missionaries. A few weeks ago he was called from work in the garden to make a coffin for a little child that had just died. The relatives were so pleased that they asked him to preach a sermon at the grave. This gave opportunity to tell of the state of the dead and the resurrection to about one hundred people, including the chiefs of several villages. Brother Silsbee also had the honor of drawing a tooth for Josephine, one of the widows of Lerothodi, a former paramount chief of Basutoland.

I have been interested in watching Brother Silsbee translate and print a chart of the Ten Commandments which he is using in the church services.

Last week a minister of the Jerusalem Church came representing his people, and asking that they be admitted to our church. He has nine ministers under him, with five hundred members, and he says they are in harmony with the Sabbath truth. Brother Silsbee told him they would need more instruction first, and he is planning to visit them. This is the second visit from this man, asking the same thing.



Brother Lazarus and Brother Peter are having good times in the school and colporteur work. At our last Friday evening meeting, Lazarus told of one man who was very anxious to have a Sesuto copy of "Daniel and the Revelation." This man said if even one copy could be translated for him, he would give three pounds for it. Several near here are interested, and we pray they may be led to accept the whole truth.

FANNY C. BOURNE.

**"Melican Heathen" Not Up to His Standard**

THOSE who come to our shores from heathen lands are quick to see the inconsistencies of professing Christians. A story is told of a Chinaman who applied for a position as house servant with a family which belonged to a fashionable church. Among the inquiries proposed by the mistress of the house were the following:

"Do you drink whisky?"  
 "No, I Clistian man."

"Do you play cards?"  
 "No, I Clistian man."  
 The position was given him, and he proved to be a very capable servant. After a time the lady gave a bridge party, with wine accompaniments. The Chinaman did his part during the evening acceptably, but the next morning he said to his mistress, "I want quit."

"Why? What is the matter?"  
 "I Clistian man. I told you so before. I no work for Melican heathen!"

It is useless to pray for the heathen at our doors, so long as we do the things that are inconsistent with the Christian profession.  
 — Onward.

**Our Yencheng School**

OUR foreign houses and schools will soon be ready. I have lived in one room through the heat of July and August, and it was really comfortable. We had a good breeze most of the time. For about a week, I felt the oppressiveness of the heat. The rest of the time, I really enjoyed the heat

more than I enjoy the cold that we have now. From about the fifteenth to the twentieth of August the thermometer stood at '99 in my room, but after that a cold wind from the north brought it down to 64, and it has been there ever since. It has been cloudy for a long time, but the Lord has kept back the rain, and we have the roof on one schoolhouse, and the other will be on to-day or to-morrow. I shall be glad when the building work is done, for it is extremely trying.

Just received a letter from the consul, forbidding us to travel in Honan, as the country has no protection and is full of robbers — all the poor turn robbers — and the farmers and the rich people have suffered terribly, both this year and last. The robbers have come very near Yencheng sometimes, but the Lord has kept them away.

J. J. WESTRUP.

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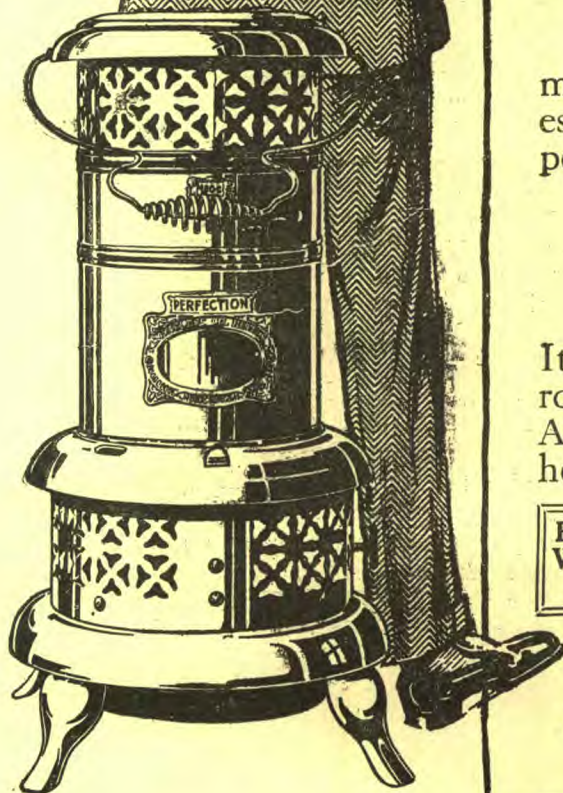
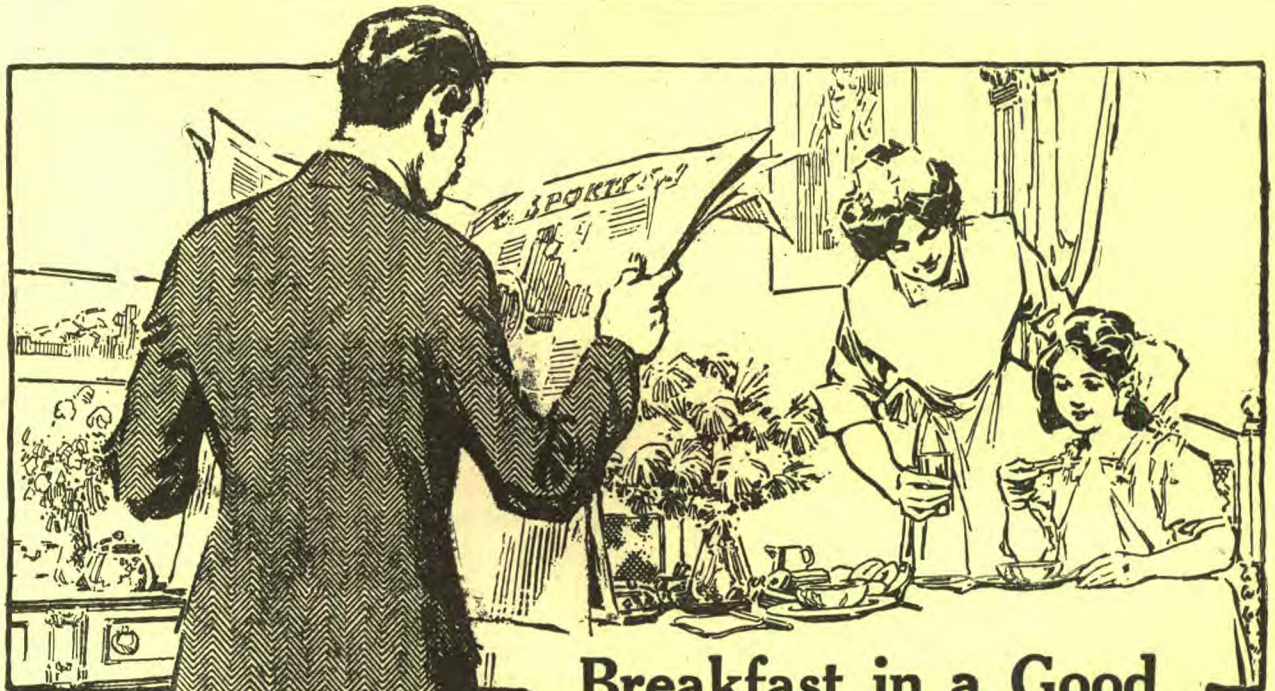
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# THE HOME



## Breaking Through the Hedge

ONE evening just at twilight, as I was passing a beautiful home in a rural town in the state of Wisconsin, I overheard a pleading voice entreating a well-dressed lad of about seventeen not to go on the street. I saw the face of the mother. It was carved in sorrow, and the tears were rushing down her cheeks. Her voice was importuning, her hand was outstretched, and I caught only the last words,—“Please stay home to-night.”

The mother did not see me; but the son, standing on the lower door-step, with his face toward the street and his back to his mother, saw the stranger, and answered her in an impatient undertone: “I’ll do as I please. You have always kept me in. I hate restraint.”

With these words, he entered the street before me. I followed the young man, curious to see where he would find the liberty he craved, the freedom from restraint that to him seemed so desirable. It was not far. In front of a hotel, where a crowd of men were sitting, smoking, reading, and talking, the youth paused. Beer was served, and cigars and cigarets were passed from table to table by the waiter.

The young man sat down at a table, and a waiter asked what he wanted. He hesitated, stammered, then asked for cigarets and a glass of beer. As he lighted a cigaret and began smoking, I passed on, and saw him no more.

I said to myself, “That young man has broken the hedge.” I never passed his way again, but in my mind I have seen him bitten by the serpent. No man can tell what the end of the lad may be.

The long evenings of autumn had come. The skating-rinks were opened. A young, bright girl of sixteen asked her mother if she might go to the rink and skate that night with a young man friend. The mother-heart knew the danger, and replied: “Daughter, it is not best. Some night soon father will go with you. It is not proper for you to go with a young man. You are too young.”

Mary grew angry, and said hot, bitter words, and went. She came home late, intoxicated with the excitement, and determined to endure restraint no longer. Two years later, there sat in a maternity home a pale, haggard girl, with shame and despair written in every lineament of her countenance. What was the trouble?—She had broken a hedge, and been bitten by a serpent.

A young man was cashier in a bank. He was trusted and respected by all. Once he bet on a horse-race—and lost. It was a small sum, but more than he had. To keep “honor,” as he called it, he took the cash from the bank, putting in its place a cash slip, and later was able to redeem it. No one knew; but every time the president entered the bank, the young man trembled, grew pale, and was confused, until the cash was replaced. Then he bet again, and again. It became common for him to tamper with

the cash. One day the local daily was sold on the streets with great red head-lines,—“Cashier of the First National Bank Arrested for Stealing \$2,000.” What had happened?—The young man had broken a hedge, and been bitten by a serpent.

Our conscience, our knowledge of right and wrong, is a hedge about us. Only when we break this hedge are we in danger of sin. No one can break through this hedge, which God Himself has put about us, without being bitten by the serpent. Eve was bitten in the Garden of Eden. Cain, and Balaam, and Saul, and Judas, and Ananias, and Sapphira, and a host of other Bible characters, broke through this hedge, and were bitten by the serpent of sin. Many young men and women are breaking this hedge to-day. Just so surely will the same result follow them as came to those whose failure is recorded in God’s word. A serpent will bite them.

God has put a hedge about His people. No one can break it without being bitten by sin. “Whoso breaketh an hedge, a serpent shall bite him.” Eccl. 10: 8.

I. H. EVANS.

## Jennie’s Religion

IT was decided that Jennie and I should have six weeks in the country, my son Tom, Jennie’s husband, spending the week-ends with us.

Jennie had not had a holiday in years. What with caring for Tom and the children, to say nothing of me, she never had time to think of a holiday. But now the children were old enough to leave, and my health good enough to allow me to travel. I did think Jennie ought to go without me, but she would not hear tell of it. She said she just knew I was starved and thirsty and aching for the country; and so I was, but I don’t know how she found it out. But then I never do know how Jennie finds things out. She always knows what we all want before we hint a word, especially if we’re sick.

Yes, I do think a lot of Jennie. No, her being a daughter-in-law does not make it any harder. I like all my sons’ wives. I make it a point to do so. You see, they were not choosing daughters-in-law for me, but wives for themselves, and it was none of my business. If I could like them, so much the better for me, my sons, and every one concerned. Of course we do not think alike in all things. When I was their age, I did not think as I do now about many things.

But to go back to my story. Jennie would not go without me. That was settled. She would not yield that point, but she gave in to a lot of other things.

I would hear her say, “Now I can take that crochet yoke of Edith’s and finish it, so the child can have her under waist to wear before the summer is over.” “No, you can’t, mother,” would be the answer. “No crochet work for you. You are going up there to rest.”

Then it would be, “I can just as well hem

those table napkins up there in the country as not.” But when she looked for the napkins to put in her trunk, they could not be found. She did get the stocking bag in, saying she could darn up the stockings and send them back with Tom, Monday morning; but somebody needed a darning-needle, so the secret was out, and the stocking bag disappeared.

The evening before we left, she appealed to Tom at the table, asking him what she was going to do, and if he did not think she ought to take some work with her.

Tom smiled, and picked up a paper he had just been reading. “Mother’s church paper tells you here, in the little moral on the front, to take your religion with you on your holidays,” he answered. “Take that, Jennie, and I’ll warrant you’ll find lots to do.”

“Just as if you could separate mother from her religion!” blurted Bob, who was beginning to look like a lost sheep, and his mother not even yet gone.

Well, we set out, and I had not been on a train for so long I felt like a child. Jennie was very thoughtful and quiet, and I asked her if she was homesick already. “No, I’m not, mother; but ever since Tom spoke of my taking my religion with me, I have felt bothered. I don’t believe I have any of the real, old-fashioned religion.”

Well, if I didn’t laugh at her, and told her I hoped her kind would become popular! But she would not be comforted. She went on to say that she had never been able to meditate and pray long prayers like so many people she knew.

“I have never spoken of this before, mother,” says she, “but I have been bothered. You all think I am almost perfect, and that has quieted my conscience. Why, mother, many and many nights, when the children were small, and we had so much sickness, I would just thank God that He had helped me through the day, and commit you all to His care, and I’d be asleep before I could say a thing more. Then, in the morning, I would be so tired that I would sleep until the last minute, and then only have time to ask Him to help me do my little part well.”

“Well, Jennie,” says I, “I think all those prayers were answered, for I can not remember when you did not do your little part well, and it was not such a little part either,” says I. “Why, when Jack’s leg was broken, and Tom failed in business, and the house was burned, and even when the dear baby died, we all know how your religion revealed itself.”

“Well, I hope I am all right, mother; but I do wish I could pray longer prayers and spend more time in meditation. Now that I have more time, I find I have not the habit, and can not form it. Perhaps, when I am up in the country, where all is quiet, I can do more thinking.”

I smiled to myself. I could not imagine Jennie sitting down to think over religion for very long, for she wouldn’t sit ten minutes until she’d think of something she could



do for some one, and she'd be doing instead of thinking. But Jennie's religion suited me all right, and I noticed she had it with her, and that it suited the people at the farm.

When we were going home at the end of our holiday, I asked her if she had succeeded in forming her habits of meditation and long prayers; and she said no, she had not, and looked so disappointed I just laughed at her good and hard, and says I: "What would you call it, reading to Mrs. Davey when she was pitting cherries and other things, and making the dessert for dinner three times a week—I think I even saw you hanging out the clothes for her one Monday—and helping that poor, awkward oldest girl to make a decent shirt-waist for herself, and teaching the little ones to sing that pretty little hymn, and even persuading Mr. Davey to take Mrs. Davey off to church for the first time in a year, and you looked after dinner? And, mind you, he told me he was going to get a separator, and sell his cream, so as to make it easier for the women folks; and I know who influenced him in that, even if he doesn't know himself," says I.

"O, mother! I didn't do one thing I didn't want to do; and do you really think that is religion and the proper kind? I do hope so, for I am lacking when it comes to long prayers, and some of the church sisters have looked at me rather disapprovingly sometimes when my simple petitions were given at the meetings."

"Well, Jennie, your kind of religion suits all the people you live with, and it suits your husband's mother, and they say mothers-in-law are hard to suit," says I.

"Not mothers-in-law whose own religion makes them look for the best," says she.

But it doesn't take any religion to see Jennie's religion, though it does take a lot to keep up with her.—*Gertrude M. Neil, in "Christian Guardian."*

## To Young Ministers

A the recent Council of the General Conference, the following recommendation was adopted:

"That young men who are now licensed ministers but have not completed the academic course be urged to pursue studies in our training-schools, or in the Fireside Correspondence School, with a view to reaching this educational standard before ordination."

Desiring to cooperate in rendering effective this wise recommendation, the Fireside Correspondence School will be glad to correspond with young ministers who can not at present attend our training-schools, in order to assist them in selecting those subjects that are best adapted to meet their individual needs, and that will at the same time advance them toward the completion of the academic course. Copies of the Academic Course and of the Correspondence School Announcement will be mailed them on request.

### PUBLIC SPEAKING COURSE

In this connection, I am pleased to announce that my experience in writing the first ten lessons of the Public Speaking Course has convinced me that the subject can be satisfactorily presented in twenty lessons, instead of forty, as announced in our last calendar, thus reducing the tuition from \$14.00 to \$7.00. The books upon which these lessons are based, Phillips's "Effective Speaking" and "Drills in Expression," are the best I have ever used or seen. There is more to effective preaching than "swinging the arms and hollering." That can be acquired without assistance. But to understand and apply the fundamental principles that underlie effective speaking is a more important matter, requiring earnest study. In this study, I am sure I can help you, by means of the text-books, the lessons of instruction and direction, and the personal correspondence that will grow out of these. A number of persons are now pursuing these lessons, and many more ought to begin them at once. Address C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, Washington, D. C.

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## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 16, 1913

### Cleaning Up a Great City

IT passes without saying that one of the recognized problems of this time is the condition of things in our great cities. Practically all the cities have some kind of process or plan in operation most of the time for the cleansing and the betterment of their conditions. Every little while some particular city is held up before us through the papers as a great example of what can be done, and also of what is being done in the way of reforms.

We might take as a concrete example a certain Western city. We will not mention the name, because we do not desire the reader to get to thinking about that individual city, but desire instead that he shall recognize that the story of this city is simply the story that is repeated over and over again in practically all the cities, not merely of this country, but of the whole world. This city, that we will not mention by name, had a thorough house cleaning some six or seven years ago. Even the president of the United States took occasion to speak of the work that was going on, and said that it was an omen of better days in city life; that the exposures of frauds and crimes would create a public disgust that would cause a complete renovation. That work wore itself out, and the city was still found to be in a desperate condition. In later days one reform after another has been attempted. The latest was during the past year, when some of the leading newspapers, the clergy, and other reformers united for a general cleaning up of the city. Its vice-laden districts were to be thoroughly cleansed and fumigated. It was to be made, through the united efforts of these reformers, an ideal and a model city, with respect particularly to its lack of open sewers of vice. That work was carried on for quite a while with a great blare of trumpets, and one writer ridiculed the idea that the world was getting worse instead of better. He said, "There are some people who, in order for their theories to succeed, must show that the world is getting worse all the time, but we will show them instead that it is getting better." They created a temporary atmosphere that was calculated to lead one to doubt the Scripture statement that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." They would tempt one to doubt the Master's positive prediction that the days of His second coming would be as full of violence, crime, and evil as were the days of Noah and of Lot, when every imagination of the thoughts of men was only evil continually.

So we could only watch and wait developments, to see whether or not these words of God would stand. If these words are true, it would not necessarily be the case that there would be no attempts at reforms, but it would be true that these reforms would simply scratch over the surface, and would not touch the hearts and consciences of men, where all true reforms must be wrought out.

But to return to this city. This great storm of reformation has blown over, and during recent weeks an editor of one of the papers that took the lead in the reformatory work, tells us that a merchant on one of the principal business streets of his city—

"says his store has been repeatedly looted by thieves, that he has found many stolen articles in pawn-shops, and that he has always been forced to pay the pawnbroker his price before he could get his goods back."

Then the editor goes on to remark upon these conditions:

"We assume that every one knows that the owner has the right to recover stolen goods, no matter where he finds them or who has them. And we assume that every one knows that a pawnbroker who receives stolen goods and who refuses to give them up when he knows they are stolen goods, is subject to forfeiture of his license and to arrest."

"It is an astounding condition of things when reputable merchants, doing business in the very heart of the retail district, must buy back stolen goods from the receivers."

"Are we to guess that the amicable relations be-

tween the police and the bunco-men were rudely interrupted, only to be followed by the establishment of equally amicable relations between the police and the pawnbrokers?"

Great reforms have been attempted in city after city all over the world, but corruption has developed itself into a system, and it has entrenched itself in such high places and to such a wide extent that we see it deepening and broadening everywhere. God knew this thousands of years ago, and foretold it.

Now it is not for men to sneer at these things. Eternal issues are involved in the right decision upon these questions. The sensible man will throw away sentiment. He will stand squarely upon the word of God, and look the conditions fairly in the face. God's word gives the truth in the matter, because God has known these conditions accurately, and has taken the pains to foretell them centuries upon centuries before the time arrived for them to occur.

### The Condition of Man in Death and the Judgment-Day

A THEORY that is taught by a large part of the Christian church and that is believed by the most of the world, is that when a man dies he has an immortal soul that leaves the body, to go away to some other realm, and be, if anything, more conscious in death than it was during life. This soul is thought to be the real man.

The same Christian church which teaches this theory in regard to man's condition in death also teaches, and rightly so, for that matter, that there is a Judgment-day. Indeed, the apostle has said, in the word of God, that "He hath appointed a day, in the which He will judge the world."

There is no doctrine of the Bible that is any more clearly taught than the future Judgment, and the church as a whole, regardless of creed or sect, quite generally recognizes that teaching. Now if the soul of the righteous man at death goes immediately to heaven, and the soul of the wicked man at death goes immediately to hell, as the orthodox church has so generally taught, what is the occasion of this future Judgment-day? Will God, at the end of time, call a general Judgment to decide whether or not He has made a mistake in sending some poor man to hell maybe five or six thousand years ago, with the possibility of divine justice and divine accuracy being called in question, and having to apologize to this poor person for burning him so many thousand years, when he ought to have been in heaven? And then, is the same Judgment-day to consider whether or not the awful fact will have to be disclosed to some one who has been singing and rejoicing in heaven for two or three thousand years, that after all, he is in the wrong place? We would like to have those who really believe in their theories concerning the conscious state of the dead and the future Judgment-day, explain this thing to us. It is a conundrum that we can not harmonize with the justice, mercy, and infallibility of the divine Father.

Able writers in recent issues of this paper have presented scriptures which show that in death the man is absolutely unconscious, that he is dependent upon the future resurrection for his existence again. During this unconscious state in death he is absolutely oblivious to everything that is passing, and so the time that he spends in the grave will be to him only a moment, the twinkling of an eye. If he is a righteous man, it will be as if he had closed his eyes on his death-bed, only immediately to open them to the glorious spectacle of the second coming of Christ and to the experience of being made immortal.

Some of these same writers have shown, in our recent issues, that the Judgment upon the righteous will be in the past when Christ comes the second time. The books in heaven will have been opened, and their cases will have been decided for eternal life. Then during the thousand years between the first and the second resurrection, the righteous sit in judgment with God. They go over the entire history of the world. Every case that is sentenced to eternal death is examined, and the righteous are permitted to know why God has decided in the way that He has. And then they all heartily join in saying that God is righteous because He has judged thus.

We are not reviewing, in these paragraphs, the evidences that our writers have presented, but are simply calling attention to the conclusions reached

from the Scripture evidence. What a clear, consistent plan this is, and how good it is to know that it rests upon a plain "Thus saith the Lord," and not upon mere human speculations!

### A Naval Holiday for a Year

THE proposition made by the first lord of the British admiralty that the leading powers of the world should take a naval holiday of one year, is being seriously considered by a number of the leading nations. Mr. Underwood, leader of the house, expresses his belief that a resolution will be passed by the United States Congress favorable to the proposition.

If the nations of the world can suspend naval building and operations for a year, they can suspend them for a longer time. And why could these not be done away with altogether, and thus the world have universal peace? This is a dream that a great many wise and good men have, and discussions of the character now under consideration look very favorable from time to time in the direction of world-wide peace.

The Bible prophecies, however, tell of Armageddon and a world-wide war at the close of time. They also tell of the great efforts for peace. It will be very interesting to watch these developments in the light of divine predictions.

QUITE a part of the jingo press of the country has been seeking to force President Wilson and his cabinet into declaring war upon Mexico, but the administration has steadily adhered to its policy of keeping hands off and allowing Mexico to settle her own troubles. It would seem that there is much evidence to show that the financiers of this country and England are quite largely responsible for the continuation of the war, and many of those who have large money interests appear to think that it would be a very light matter to hurl thousands of our strongest and best young men into Mexico to be killed, if only their property interests can be protected. It will certainly be a fine thing if our administration can save the horrible necessity of war by patiently holding out against any of these jingo influences. Recent despatches are to the effect that Huerta is about at the end of his rope, and the very best people in Mexico are beginning to assert themselves for a settlement of the matter, and would be pleased if the United States should intervene to allow this element of society to establish a proper constitutional government there.

THE English press has been inclined to look upon the conditions in Portugal as very unstable. There are some who think that the only solution of the situation is to have Portugal return to a monarchy. But regardless of internal conditions, the Portuguese are proposing to spend \$80,000,000 in reorganizing their army and navy. In the great epidemic of war that was to sweep over the world in the last days, the prophet Joel announced, among other things, "Let the weak say, I am strong." And it would seem in these times that there is no nation so weak but that it is coming forward with the greatest military plans.

A WOMAN in Germany is said to have invented a "suffocation powder" that the war experts are investigating. It is claimed for her invention that this powder can be hurled in a bomb to be exploded in the camp of the enemy. A single bomb has thrown several hundred men into a deep sleep lasting seven or eight hours.

A FURTHER advance step has been taken in the work of the Panama Canal by the largest dredger in the service being raised through the locks to the Pacific entrance of the channel of the Culebra cut. It will assist in removing the earth on the south side of the Cucaracha slide.

Two hundred persons were killed and a large number were rendered homeless in Peru by the earthquake of November 11. It is reported that ten small towns in the province of Aymareas, in Apurimac Department, were destroyed.

THE report of the United States Bureau of Labor Statistics shows that food prices have increased 66% in the last fourteen years.