

Signs of the Times

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A War and a Crisis in State Church

Will England's Established Religion Be Protestant or Catholic?—Leading Bishops Consider the Situation Grave—A Proposed Church Federation in East Africa Precipitates the Conflict

By W. T. BARTLETT



THE religious world in England finds itself to-day in the presence of a crisis of all-absorbing interest, in which crisis, strange to say, the name "Seventh-day Adventist" occupies a rather prominent place. Concerning the magnitude of this crisis the bishop of London says: "The church is face to face with a dispute which, unless it is properly and firmly and delicately handled, may split it into two pieces."

HOW THE TROUBLE STARTED

In June, 1913, some sixty missionaries in British East Africa gathered together in conference at Kikuyu. These missionaries, according to the published reports, represented the following Protestant missions at work in the protectorate: the London Missionary Society, the Church of England Mission, the African Inland Mission, Lutherans, Friends, Seventh-day Adventists, and United Methodists. At the close of the conference, the members took part in a united communion service. The only building favorable for the purpose was the Scottish church, and in this Bishop Peel, of Mombassa, celebrated the Lord's Supper, the bishop of Uganda being also present.

The object of the conference is said to have been to consider suggestions for the organization of a united native church, and a committee was appointed to prepare and submit a scheme. It is not to be supposed for a moment that the Seventh-day Adventists present were disposed to surrender principle and Bible truth for the sake of outward uniformity. They do, however, make it their aim, in their missionary operations in British East Africa as elsewhere, to cooperate just as far as possible with other missions. They have been able to do something along this line in the preparation and printing of literature for use in native schools.

It has been taken for granted, however, in the religious press, that the Kikuyu conference means a step toward the organization

of a native church in which Seventh-day Adventism will have its share of representation; and the *Church Times*, the leading Anglican paper, speaks with scorn of "this amazing conference," sneering at the perplexity of a native Christian who should be addressed in turn from the pulpit of his church by a Presbyterian, a Lutheran, a Seventh-day Adventist, and a Quaker. The Roman Catholic press has also been amused by such a strange combination of preachers for one congregation as Seventh-day Adventist missionaries and Anglican clergymen.

THE ISSUE CALLS FORTH NEW BOOKS

Already books are being published dealing with the issues raised by the conference; and in one of these, Mr. Norman Maclean writes concerning the puzzling mixture of sects that distracts the mind of the native of central Africa:



Photo by Paul Thompson

The bishop of Mombassa, who was the instigator of the controversy, with some of his native followers, on a preaching tour through his diocese.

"The Baptists confront the universities' mission, saying, 'You must be immersed to be a Christian.' The Seventh-day Adventists confront the Baptists, saying, 'You must keep the seventh day holy and not the first, and so be a Christian.' The Brethren confront the Baptists, and the Friends the Brethren, and each raises his testimony to the truth; and the African, in his bewilderment, asks, 'What is the truth?'"

Thus the name "Seventh-day Adventist" is bandied about in not only the religious press, but the daily newspapers. These recognize the importance and interest of the situation, and are giving it plentiful space in their columns. The *Times* especially has printed a large number

of letters from the most influential people in the religious world.

THE WARRING BISHOPS

But while the bishops of Uganda and Mombassa were showing themselves favorable to the idea of unity among the various denominations at work in the mission field, the bishop of Zanzibar was stirred with indignation at the sight of Anglican prelates planning to organize a native church to which non-episcopal Chris-

tians could be admitted on terms of equality, and dispensing the holy communion to non-conformists in a Scottish church. He has definitely charged the two bishops with heresy in departing from the Anglican doctrine in respect to episcopacy, and demands that they be tried for their offense by the archbishop of Canterbury and a suitable ecclesiastical tribunal in England. He insists that the Church of England is not Protestant in character, but Catholic, and that —

"We who deliver the whole Catholic faith to our people [in Zanzibar] are directly challenged to our faces by the two bishops who are within easiest reach of us, and our cause is by them betrayed into the hands of our Protestant neighbors, our work is hindered, our witness is stultified; we are made to appear as pretenders, impostors."

SHALL IT BE CATHOLIC OR PROTESTANT?

Accordingly the bishop of Zanzibar demands some definite and authoritative pronouncement, that he may know where the Church of England stands. He affirms:

"If to Protestantize the world and modernize faith be the work that she officially undertakes, I for my part have no longer place or lot within her borders. Let the *Ecclesia Anglicana* declare herself."

The Evangelical party in the Church of England, with its Protestant sympathies, has not been slow to declare itself at this juncture. The bishop of Durham, the most prominent leader of this section of the Anglican church, has written:

"If the bishops of Uganda and Mombassa are arraigned for heresy for their share of responsibility for a program which I think to be true to the mind of our Master, and full of promise for His work, I, for one, would willingly, if it may be, take my place beside them."

So far the archbishop of Canterbury, who is nothing if not a diplomatist, has declined to commit himself on either side of the question. He will wait till all the particulars are before him, and meanwhile the matter is receiving his best attention. The bishop of Zanzibar is on his way home to lay his case before the archbishop and other authorities of the church.

THE MOST CRUCIAL CONFERENCE SINCE THE REFORMATION

The bishop of Zanzibar recognizes the gravity of the issue he has raised. He says himself:

"There has not been a conference of such importance to the life of the *Ecclesia Anglicana* since the Reformation. For it has brought us to the parting of the ways, that we have so long dreaded and sought to avoid."

ENGLISH BISHOPS IN HOSTILE CAMPS

These charges of heresy, brought against one bishop by another, and the demands for a council that shall settle the question, together with the dividing up into hostile camps of the English episcopacy, and not

least, the fact that the trouble arises in Africa, seem to carry the student of church history back into the atmosphere of the early centuries of the Christian era. The bishop of Zanzibar is not the only one who foresees a possible breaking up of the English church. If that prelate carries the day and secures the condemnation of the bishops of Mombassa and Uganda, grave consequences must inevitably follow. Says the dean of Canterbury:

"If the present conference should result in such repudiation of the Protestant character of the Church of England, not only would its bisection be inevitable, but the loss of its position as a national church would be unavoidable also. The religion of the nation of England is irrevocably Protestant, and the nation will never uphold with public authority, in every parish in the country, a church which repudiates the principles of the Protestant Reformation."



Photo by Paul Thompson

A medicine-man who was converted to the Christian faith by the bishop of Mombassa. He is preaching to his brother natives.

SET TOWARD ROMAN AND GREEK CHURCHES

For nothing else than this repudiation is really involved in the demand put forward by the bishop of Zanzibar. He is requiring that the church dissociate itself from the Protestant ideal, and identify itself with the Catholic, which in effect means that the Church of England shall shut the door against all recognition of English non-conformist bodies, and set its affections — albeit vainly — upon the Roman and Greek communions. The bishop of Zanzibar will be supported by the powerful High Church party, which for years past has been expressing the greatest detestation for the name and principles of Protestantism, and doing all in its power to restore in the Church of England the doctrines and practises of the Roman Catholic Church.

SEES THE ISSUE IN THE BATTLE

The bishop of Durham recognizes that this is the issue which must be fought out, and he declares his position boldly:

"If the English church comes to pronounce authoritatively such action heretical, a new epoch of vital or mortal import will enter her history. It will be officially avowed, for the first time, that we have no part nor lot with non-episcopal churches, to whom, by the way, in a sense unknown to history, the great word 'Protestant' is

now being applied as a term exclusive of Anglicans. We shall be committed to the tenet, never before affirmed with authority by the Church of England, Catholic and reformed, that divine grace runs only for certain in the Episcopal channel; that all other ministries, as not irregular only, but invalid, are to be shunned in the name of spiritual truth."

BOTH PARTIES STRONG FOR CONFLICT

Both parties in the Church of England, the Catholic and the Protestant, are strong, and neither is disposed to give way, so that there is a possibility that the Church of England has before it one of the greatest crises in its history. The bishop of Oxford, Dr. Gore, says:

"I do seriously think, unless the great body of the Anglican church can again speedily arrive at some statement of its principles, such as will avail to pull it together again in a unity, comprehensive but intelligible, and compatible with the moral principle of sincerity of profession, it will go the certain way to disruption; with the appalling result that it will miss its great vocation in Christendom just when its characteristic witness appears to be most needed."

"WORLD CONFERENCE ON FAITH AND ORDER"

Another item that gives some added importance to the present crisis is the fact that a deputation is now on its way to these shores from America in the interests of the proposed "World Conference on Faith and Order." If the champions of an unyielding episcopacy carry the day in the Church of England, the World Conference might as well be abandoned. If, on the other hand, that principle is defeated in the struggle, and the Anglican

church presents a kindlier aspect to the other religious bodies, the prospect before the World Conference will become distinctly more favorable.

WILL SEVENTH-DAY ADVENTISTS TAKE PART?

Possibly the present agitation is preparing the way for a definite submission of Seventh-day Adventist beliefs to the World Conference on Faith and Order. The bishops and others who have been ready to stand side by side with their brethren of Uganda and Mombassa, assailed for the offense of regarding Seventh-day Adventists in Africa as brethren in Christ, will hardly be able to deny a hearing to Seventh-day Adventists at home if a hearing should be asked when the World Conference on Faith and Order convenes.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Marvelous Outpouring of Spiritual Power

*The Climax of Prevailing Prayer at Pentecost—That Manifestation of God's Working Brought
Thousands to Christ in a Day—A Far Mightier Work Lies Just Before*

By MRS. E. G. WHITE



THE commission that Christ gave to His disciples just before His ascension, is the great missionary charter of His kingdom. In giving it to the disciples, the Saviour made them His ambassadors, and gave them their credentials. If, afterward, they should be challenged, and asked by what authority they, unlearned fishermen, went forth as teachers and healers, they could reply, He whom the Jews crucified, but who rose from the dead, appointed us to the ministry of His word, declaring, "All power is given unto Me in heaven and in earth."

Christ gave this commission to His disciples as His chief ministers, the architects who were to lay the foundation of His church. He laid upon them, and upon all who should succeed them as His ministers, the charge of handing His gospel down from generation to generation, from age to age.

COMMANDED TO SEEK THEM OUT

The disciples were not to wait for the people to come to them. They were to go to the people, hunting for sinners as a shepherd hunts for lost sheep. Christ opened the world before them as their field of labor. They were to go "into all the world, and preach the gospel to every creature." It was of the Saviour that they were to preach,—of His life of unselfish service, His death of shame, His unparalleled, unchanging love. His name was to be their watchword, their bond of union. In His name they were to subdue the strongholds of sin. Faith in His name was to mark them as Christians.

"YE SHALL RECEIVE POWER"

Giving the disciples directions, Christ said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

In obedience to the word of their Master, the disciples assembled in Jerusalem, to wait for the fulfilment of God's promise. Here they spent ten days,—days of deep heart searching. They put away differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "And the same day there were added unto them about three thousand souls."

THOUSANDS CONVERTED UNDER THESE MIGHTY LABORS

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them." Under their labors there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, "The kingdom of God is at hand." They could not be restrained or intimidated by threatenings. The Lord spoke through them; and wherever they went, the sick were healed and the poor had the gospel preached unto them.

So mightily can God work when men give themselves up to the control of His Spirit.

SECRET OF SUCCESS AND POWER

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: "The

multitude of them that believed were of one heart and of one soul." The Spirit of Him who died that sinners might live, animated the entire congregation of believers.

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

GREATER BLESSING AND POWER YET TO COME

So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the "former rain," and glorious was the result. But the latter rain will be more abundant. What is the promise for those living in these last days?—"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

PRAYER UNLOCKS THE POWER-HOUSE

By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with Him. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up.

Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfilment of His word, "Ask, and ye shall receive"? Is not the Spirit of God to come to-day to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain? "Lo, I am with you alway, even unto the end of the world."

UNSEEN AGENCIES BATTLE FOR CONQUEST OF SOULS

We do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Over every man, good and evil angels strive. This is no make-believe conflict. It is no mimic battle in which we are engaged. We have to meet most powerful adversaries, and it rests with us to determine which shall win. We are to find our strength where the early disciples found theirs. "These all continued with one accord in prayer and supplication." "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost."

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in cooperation with Him, and He will also move upon the hearts of unbelievers to carry forward His work in the regions beyond. Already many are receiving the Holy Spirit.

A work similar to that which the Lord did through His delegated messengers after the day of Pentecost, He is waiting to do to-day. At this time, when the end of all things is at hand, should not the zeal of the church exceed that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and Him crucified? Should not the power of God be even more mightily revealed to-day than in the time of the apostles?

Post-Office Sunday-Closing Law

Criticized by First Assistant Postmaster-General—Early Congresses Grappled with the Subject—Un-American and Wrong to Settle Religious Controversy by Civil Law

By S. B. HORTON



THE law prohibiting the opening of post-offices and the delivery of mail on Sunday has added largely to the cost of the postal service, and materially lessens its efficiency, according to the annual report of Daniel C. Roper, first assistant postmaster-general, recently presented to Postmaster-General Burleson. One year's trial of the law has compelled the post-office department to coincide with the views of earlier Congresses which had the subject of Sunday closing of offices under consideration, that such regulation should be referred to the department to deal with according to the judgment of its officials.

CAME AS A "RIDER"

It will be remembered that on May 16, 1911, Representative Mann, of Illinois, introduced a bill (H. R. 9,433) "for the observance of Sunday in post-offices." The Religious Liberty Association of Washington, D. C., and others, inaugurated a campaign against the passage of the measure, and applied for a hearing. The committee to whom the bill was referred did not bring it up for consideration; but when the post-office appropriation bill was reported to the House, Mr. Mann moved an amendment to that measure, inserting his bill as a "rider," which went through, but not without protest from several members. Upon its reaching the Senate, protestants requested an opportunity, through a hearing, to point out reasons why the "rider" above referred to should be struck from the appropriation bill, but without avail.

DEFEATS ITS OWN PURPOSE

The Senate Post-office Committee, in reporting the bill favorably (Report No. 955, July 23, 1912), gave as one reason why the same should be passed, that—

"It has been suggested by some that the provision be changed so as to permit the delivery of mail for one hour or for delivery of mail through boxes on Sunday, but on a moment's reflection it will be readily apparent that the delivery of any portion of the mail for any portion of the day necessitates handling and distributing the entire mail, and, consequently, the employment of a considerable number of clerks, thus defeating the purpose to be accomplished."

In other words, the legislation was in the interest of economy to the service and rest to the employees. But according to the report of the first assistant postmaster-general, the legislation has done neither. On this point he says:

"The enforcement of this law, particularly the latter clause, not only adds largely to the cost of the service but materially lessens its efficiency. Mails are received and despatched at practically all first- and second-class offices on Sundays, and during certain hours this necessitates the employment of at least a part of the force. Under this law these employees must be granted compensatory time on one of the six succeeding days. . . . The granting of compensatory time to these employees during the succeeding week when the condition of the work urgently demands their presence and to

employ inexperienced substitutes in their places results in a serious impairment of the force.

"The department believes it would be in the interest of both the service and the employees to amend the law so as to provide for the granting of compensatory time for Sunday work when the employees can be most conveniently excused from duty."—Report for the Year Ended June 30, 1913, page 14.

FIRST CONGRESSIONAL ACT OF ITS KIND

The law in question is the first favorable response by our national legislature to demands for Sunday observance by civil enactment which began to be made soon after the organization of the government.

PREVIOUS ATTEMPTS AT SUNDAY LEGISLATION

On January 4, 1811, a petition was presented to the eleventh Congress by the Synod of Pittsburg, asking for compulsory closing of the postal service on Sunday. This petition was referred to Postmaster-General Gideon Granger, who reported back that—

"From the peculiar phraseology of the ninth section of said act (act of April 30, 1810), it is doubted whether he be warranted by law in limiting the right of the citizens to demand their letters to one hour on the sabbath."

Postmaster-General R. J. Meigs, Jr., reporting January 16, 1815, to the thirteenth Congress, on a similar petition, said among other things:

"The usage of transporting the mails on the sabbath is coeval with the Constitution of the United States, and a prohibition of that usage will be first considered."

Other postmasters-general held the same views.

WARNINGS OF RELIGIOUS DESPOTISM

Though the principles involved in Sunday legislation were evidently recognized in our early history, the subject was more fully set forth in the twentieth and the twenty-first Congress, when faithful warnings against lawmaking of this character were sounded by patriotic statesmen. And these warnings were emphasized by a well-informed citizenship outside the halls of Congress. Reporting adversely on Sunday-closing petitions referred to it, the United States Senate Committee of the first-mentioned Congress, of which Col. Richard M. Johnson, of Kentucky, was chairman and author of the report, commented as follows on the principles involved:

"It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . It is the opinion of the committee that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. Congress has never legislated upon the subject. It rests, as it has ever done, in the legal discretion of the postmaster-general. . . . Let the national legislature once perform an act which involves the decision of a religious controversy (which is in fact contemplated in Sunday laws), and it will have passed its legitimate bounds. The precedent will then be established, and the

foundation laid, for the usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."—"American State Papers."

The twenty-first Congress had the same question before it, and the House Committee on Post-offices and Post-roads made substantially the same comment on the principles involved. Its report against enacting a Sunday observance law gave evidence that the committee was familiar with the views held by the founders of the republic. "It is perhaps fortunate," says the report, "for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor." ("American State Papers.")

ESTABLISHED PRINCIPLES IGNORED

The sixty-second Congress gave little or no weight to the views of its patriotic ancestors, or it would have refused to enter the forbidden path of Sunday legislation. In the present post-office closing law, it not only repudiated the great American principle of absolute separation of church and state, but it has involved the post-office service in a question of economics, and made necessary the pertinent strictures suggested by the report of the first assistant postmaster-general. The thing for Congress to do is to repeal the statute compelling the post-office to shut down on Sunday, and to keep its hands off this kind of unconstitutional and un-American legislation.

The Man Who Is Sincere

THE popular adage is, "It makes no difference what a man believes, if he is only sincere." Let us see. A man indorsed a note for another, whom he sincerely believed to be honest. This latter man was a scoundrel, and left his friend to pay the debt. Did it make no difference?

A traveler takes the train going north, sincerely believing it is the south-bound one. Will it make any difference? Will that train take him south?

The popular adage is not correct. If a man is sincere, he will take pains to know the truth. Where facts are concerned, all the thinking in the world will not change them.

Before the year 1810, America had no foreign missionary organizations; but the young Adoniram Judson, who was reared and educated for a Congregationalist minister, became interested in missionary work. After earnest prayer, he gathered around him other young men whose hearts burned to help the lost, and a missionary society was organized. These young men were very much in earnest, and the Congregationalists urged them to go and establish work in India.

After some time, arrangements were made, and young Judson, with his wife and friends, started for Calcutta, India, expecting to meet, on their arrival, the English Baptist missionaries, and establish a mission near them.

Judson realized that this would make it necessary for him to explain to the natives the difference between the organizations. He therefore spent most of his time on the journey studying his Bible; and when he arrived in Calcutta, he and his wife were baptized, having been convinced that the Baptists were right upon the doctrine of baptism.

The Bible admonition to all is, "There is

a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. The sincere man takes time to find the truth.
J. W. McCOMAS.

Why Not Found Out Before

THE truth of the Bible is like gold in the earth. Many generations may walk over deposits of valuable mineral and know not what treasures are hidden beneath their feet. Likewise centuries of men may glance over the sacred page and know not what riches lie hidden from their intellectual apprehension.

Sometimes when they discover them they call them new truths. One might as well call gold, newly dug, *new* gold. But it is the same genuine article that has been there pocketed away for these many years, with its luster undimmed, and its intrinsic value undiminished. And so it is with this unsullied word of God that has stood and will stand the test of the ages. "Thy word is true from the beginning."

Mark 2:28 says, "The Son of man is Lord also of the Sabbath." Ex. 20:10 says the seventh day is the Sabbath. Here are two plain statements of Scripture which may form the premises of a syllogism thus: The Son of man is Lord of the Sabbath. The seventh day is the Sabbath. Therefore the Son of man is Lord of the seventh day.

Forming another of which the above conclusion shall be the minor premise, we have this: Whatever day it is of which the Son of man is Lord, is the Lord's day. The Son of man is Lord of the seventh day. Therefore the Lord's day is the seventh day.

Though years have gone down into the past, the original Sabbath, coming on the seventh day of the cycle of the week, or the Lord's day — for they are synonymous — is still the same identical hallowed day of observance and commemoration.

This is not "new gold," nor a "new truth," but it is pure gold and a Biblical truth. Let us not pass over the hidden treasures.

I. C. COLCORD.

Cohering Currents

A LITTLE boy was experimenting with his batteries. An electric magnet had been made; and after completing his circuit through his magnet, and exhausting his experiments upon jack-knife, needles, pins, etc., he thought of tacks. Getting a handful of common carpet tacks, with his strong current from several dry batteries his magnet would pick up from the table every one — a great black ball, one hanging to the other like a swarm of bees clinging to a limb. By simply moving a wire and cutting off the current, the whole bunch would immediately be made to fall, a mass of individual carpet tacks, without any cohesion whatever.

As I watched him, I thought, What a beautiful illustration of how God unites into one His earthly believers! By His heavenly current of divine love, He holds together His children upon earth. But with the unseen heavenly current severed — well, there are so many illustrations all over the land, it is unnecessary to mention the sequel.

T. E. BOWEN.

"Love is the poetry of human nature."

Modern Skepticism Changing Front

Befogged by a Christianity Which Is Not Christianity — The Situation an Anomalous One — Did the Prophets Have a View of Existing Conditions?

By J. H. PARSONS

MANY people, in reading the Bible, believe that the prophets were merely talented men, who wrote about their own times, to people now dead. They do not realize that each and every one of those prophets was inspired by the living God, to give a living message, which must bear fruit as long as time shall last.

TRUTH LIVES AND ACTS

Truth, to use the words of inspiration, "is living, and active" (Heb. 4:12, A.R.V.), and can not be confined to any one people, day, or age. It is eternal, and will ever accomplish the same work, when the like circumstances arise to call it into action.

EVENTS THAT ARE FULFILLING PROPHECY

Some who have studied the long lines of prophecy that are woven through the narrative of the Bible, pointing down to the great climax of all history, the second coming of Christ, find a corresponding fulfilment in the rapidly gathering events that are recorded from day to day by the press.

STORM-CENTER OF HUNGRY QUESTIONING

The January issue of the *Ladies' Home Journal* says:

"An age of doubt has been followed by an age of questioning. . . . The Bible is to-day literally the storm-center of hungry questioning."

EXTREME RESTLESSNESS AND A SPIRITUAL WAVE

A contemporary issue of the *Literary Digest* quotes Winston Churchill, the novelist-preacher, thus:

"The extreme restlessness everywhere to be seen, he thinks, is the characteristic sign of the rise of a great spiritual wave in history. . . . We want a religion. Perhaps we are waiting for a new one. . . . We are unable to say, with the conviction of our fathers, 'This is the absolute truth.' For one thing, it may seem to us that the science and the agnostic critics of the age just past have riddled that religion."

These are simple statements of fact, for this generation has departed from the old-time faith, and is drifting in a rudderless ship on the open sea of skepticism.

THESE EVENTS AND THE PROPHETS

Prophecy has foretold these conditions; and of "science falsely so called," which has undermined the faith of many, Peter says:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

RELIGIOUSLY HUNGRY

Of the fact that people have lost faith in God's word, yet are hungry for religion, inspiration says:

"It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dream-

eth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion. . . . And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:8-14.

A PROUD AND WONDERFUL GENERATION

Yet there probably has never been a generation that has felt more proud of its position in the world's history than the present generation. It has practically all the knowledge of past generations at its command, and is making use of knowledge both new and old to such an extent that the daily life is a constant panorama of wonderful inventions, until it can be said: "All things are full of labor; man can not utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." Eccl. 1:8.

ISAIAH'S VISION

In the last days, according to the prophet Isaiah, when many people will be preaching peace, "Their land also is full of silver and gold, neither is there any end to their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." Isa. 2:2-8. Another prophet, speaking of the last days, says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

THEIR VERY BLINDNESS FULFILLS PROPHECY

The blindness of the Protestant churches to the trend of prophecy would surely be passing strange but for the fact that their very attitude is in itself a direct fulfilment of more than one prophecy; for "while the bridegroom tarried, they all slumbered and slept." See Matt. 25:1-13.

Christ's message to the last church on earth is: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:17, 18.

Our Heart Treasures

*What Is Their Character?—They May Be
Exchanged—Eternal Happiness the
Fruitage of One Class, Eter-
nal Death the Other*

By D. J. C. BARRETT

THE heart is deceitful above all things, and desperately wicked: who can know it? (Jer. 17:9) is the divine depiction of every soul in his carnal state. This is the full measurement of all who know not Jesus as a personal Saviour. This simple pronouncement reveals the true status, before their redemption by the blood of Christ, of all who have ever lived or ever will live on the earth.

As we look at the text, it reveals to us the hidden purposes, motives, desires, contrary to divine suggestion. It lays bare the hypocrisies, deceptions, false profession, of all the self-righteous, as well as the guilt of the most openly avowed sinner. It places all the human family on the same basis—"alienated from the life of God"—and Scripturally indicted—"All have sinned, and come short of the glory of God." Rom. 3:23.

TENDERNESS TO THE MOST DEGRADED

But God, addressing in tender pathos the most degraded sinner, makes the comforting announcement, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Eze. 36:26.

The Lord takes away the unimpressionable, and gives us the impressionable. He takes away the rock constituents of sin, and gives us flesh tables. He takes away the dross, and gives us the incorruptible, with its enduring transformation.

A NEW HEART BY DIVINE DECREE

This operation of the Spirit receives beautiful expression in the following text, involving new covenant relation:

"After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:33.

What a transformation! What hath God wrought! He says of the wicked, deceitful, diseased heart, with its attendant symptoms: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. The fruitage of the law-breaking propaganda is superseded by the superscription of the divine: "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31.

And Matthew, speaking feelingly, enforces the thought: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:34, 35.

COMPLETE SURRENDER, ELSE DEATH

These texts forcibly set before us the absolute claim of God upon us. Our heart must be wholly surrendered to Him, completely dedicated to His cause, or a dis-

ordered heart, revealing any of the above terrible symptoms, will surely drag us down to perdition, eternal death.

The good treasure is obedience, is the law in action, revealing in the life the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Let God create in us a clean heart, let Him write on the tablets of the soul His holy law, let us enter into covenant relation with Him, and the positive message concerning our souls is, "None of his steps shall slide."

The evil treasure is "unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. 1:29-31. And God, speaking with these in mind, says, "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. 6:9.

WHAT ARE YOUR SYMPTOMS?

Dear reader, what are your symptoms? Are you a candidate for heaven? Have you the superscription of the divine upon your heart? Are you actuated by the power and Spirit of God? Is your life bearing fruit to the honor and glory of God? Are you so walking that should God reveal Himself in full power, glory, and majesty, you would give expression to the triumphant experience, "Lo, this is our God; we have waited for Him, and He will save us"? Isa. 25:9.

Or are you walking at cross purposes with God? Does your heart show signs of disorder, thus giving evidence of unregeneration? Do you not possess the complete satisfaction of a consecrated life? Does your life betray a divine confidence? Instead of the sweet influences of a Spirit-filled life, is your experience darkened, sickened by the miasma of a corrupt heart? If so, the admonitory voice of God is heard in this tenor: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

THE REGENERATE TREASURE AND MORAL TRANSFORMATION

The treasure of the regenerate heart is the law of God, transforming the life, until we are perfect in Christ Jesus. "The law of the Lord is perfect, converting the soul." Ps. 19:7. But the treasure of the unregenerate heart is the law of sin, which, if not superseded, means eternal separation from the face of Jesus Christ. The law of God upon the heart restores the moral image, marred, effaced by sin. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3:18. The law of sin upon the heart stamps the character of Satan, and the sad objective of such an experience is, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Let the prayer of the psalmist be the burden of your soul: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. And when the Good Shepherd appears in glory and power, we will see Him as He is. "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Triumphant Life Secret

*The Plan for Continued Victory over Each and
Every Besetment—The Personage and
the Power That As-
sure Success*

By GEORGE B. STARR

THERE has been but one absolutely triumphant life lived in this world, one life only that never failed to keep the world, the flesh, and the devil in subjection, and that ever kept them all under, no matter what the circumstances or the temptation or the pressure. He succeeded. He triumphed. That life was the life of Jesus Christ of Nazareth.

Many ten thousands have been charmed by that life, and have tried with all their powers to imitate it, to reproduce it in their own. They have tried sincerely, honestly, earnestly, but have failed, mortifyingly failed, and that for the very simple reason that no one can live the life of Jesus Christ but Christ Himself.

Why then was that one perfect life permitted to appear, and its every victory recorded, if we may not successfully imitate or reproduce it ourselves?—That we may be driven, by our very failures, to accept the provisions of the gospel, "which is Christ in you, the hope of glory" (Col. 1:27); to learn that man is not only saved from past sins by the blood of Christ, but "much more, being reconciled, we shall be saved by His life" (Rom. 5:10)—His life in us—*Jesus Himself living His own life over again in us, reproducing Himself.*

But Jesus can only do this in the man or woman who is entirely dissatisfied with self, and ready to stop trying to prove that he can live the Christ life if he only struggles hard enough. Crab-apples only can be picked from a crab-apple tree; and if it is peaches we want, we must plant the peach-tree. So if it is Christ's character we want, we must have Christ's life to produce it. "Christ liveth in me," is the secret of success. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3:17-21.

But now to the blessed promise to us all: "If any man . . . open the door, I will come in" (Rev. 3:20), says Jesus. Then all will be changed. The self-satisfaction of being rich and increased in goods and in need of nothing is seen in its true light. The man or woman who has everything but Christ in the heart is truly wretched indeed, blind without His light, poor without His riches, naked without His righteousness.

But opening the heart to Him, we have all. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." He has "all power in heaven and earth," "power over all flesh." John 17:2. He has power over your flesh and my flesh, to subdue it and to triumph in it and

over it, and to live over again His own life in it, and so glorify God. He prays to His Father: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. . . . I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17: 21-26.

This is the secret of a triumphant life—Christ Himself by His Spirit in the life. "As many as received Him, to them gave He power to become the sons of God." John 1: 12.

Is the Natural Man Partly Divine?

May He Become a New Creature?—Promises of Help

By J. N. LOUGHBOROUGH

THE Lord's description of man's natural condition is very materially different from some of the scientific theories of the present day. These theories affirm that man has in him an element of divinity, and that all he needs is proper environments, and he will be developed as a divine man, as a result of the *evolution* of the divine already implanted in him.

How does that theory compare with the experience related by the apostle Paul? "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7: 18.

It seems that the prophet Jeremiah had also learned the same thing, for he said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10: 23.

Our Saviour, when teaching the necessity of divine aid to do right, said, "Without Me ye can do nothing." John 15: 5. Again, "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." John 6: 44.

Until a person turns from the way of sin through divine aid, he is represented as "having no hope, and without God in the world." Eph. 2: 12. How could this be if there were an element of divinity in him?

COMFORT TO THE FORLORN

To those in this forlorn condition, the Lord has given assurance of help: "I, if I be lifted up from the earth [crucified], will draw all men unto Me." John 12: 32. That man needs an element outside himself to lead him to do right, was laid out before Nicodemus, when the Saviour said to him, "Except a man be born again, he can not see the kingdom of God." John 3: 3. As expressed by another, "The religion that comes from God, is the only religion that leads to God."

Our Saviour, in His teachings, was only more fully developing what had been taught in the Old Testament. To those turning from sin to obedience, the Lord had said, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart [mind] out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36: 26, 27.

THE NEW CREATURE

How like the work of Christ, as portrayed by the apostle Paul when he asserts, "If any man be in Christ, he is a new creature ["a new creation," R.V.]: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. How this change is accomplished, the apostle set forth in his epistle to the Romans: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4. Thus we are "created in Christ Jesus unto good works, which God hath before ordained ["appointed," margin] that we should walk in them." Eph. 2: 10.

The Saviour, when about to close His earthly mission, said to His disciples that He would send them a *Comforter*, and, "When He, the Spirit of truth, is come, He will guide you into all truth." John 16: 13. The psalmist foresaw how the Lord would lead His people: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." Ps. 32: 8, 9. Here is another precious promise: "The meek will He guide in judgment: and the meek will He teach His way." Ps. 25: 9.

With such encouraging promises of divine guidance, how appropriate to make the prayers of the psalmist our own: "O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill." Ps. 43: 3. "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness." Ps. 143: 10. And, "Lead me in the way everlasting." Ps. 139: 24.

Sphere of the Civil State

Governments May Make Laws as Between Man and Man, but Not Between Man and God

By W. F. MARTIN

"LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13: 1.

THE greater part of Romans 13 is devoted to a discussion of the Christian's proper relation to the civil government. That this is true is granted by all.

There is another feature, however, in the chapter, that is frequently overlooked, and that is the proper attitude of the civil government toward the Christian; and not only toward the Christian, but toward all the citizens of the civil state.

THE PROPER FIELD FOR GOVERNMENTS

In verse 8, we are bidden, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." This text recognizes the Saviour's teaching in Matthew 22, where He divides the ten-commandment law into two sections, the first defining our duty to our God, the last defining one's duty to his fellow men.

In this verse, also, is the key to what has gone before, as well as what is to come. The central thought is the relation of man to his

fellow man,—that which is covered by the second table of the law,—the realm occupied, and rightly so, by civil legislation. Then follows verse 9, quoting the last five commandments of the second table, closing with the significant statement, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

FORBIDDEN GROUND FOR CIVIL LEGISLATION

Why did not the apostle mention, in this list, the commandments of the first table? Was it because they were not to be obeyed?—Certainly not. He is not here defining duties to God, but duties to fellow men and civil government, and the realm of government. This not only defines the realm of government, but sets the bounds of the state.

Legislative bodies can with propriety pass measures defining the outward acts covered by the second table of the law. If it were proper for the civil law to define and regulate man's duty to God as set forth in the first four of the Ten Commandments, the first table of the law, the apostle would have mentioned them here. On the contrary, by his expression, "if there be any other commandment" than those mentioned in verse 9, he recognizes that the realm of the first table is forbidden ground for civil legislation.

Well would it have been for all mankind, if this truth had always been recognized. The assertion has been truthfully made that when man sets himself as God's avenger, he becomes a demon.

Consonant with the above are the noble sentiments expressed by the Hanover presbytery in the year 1776:

"We would also humbly represent that the only proper objects of civil government are the happiness and protection of men in their present status of existence, the security of life, liberty, and the property of the citizens, and to restrain the vicious and to encourage the virtuous, by wholesome laws equally extending to every individual; but that the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason or conviction, and is *nowhere cognizable but at the tribunal of the universal Judge.*"

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Impressed by a Dream

A WOMAN that attended some of our meetings in California, tells how God led her to see and accept the Sabbath. She had never heard of the Seventh-day Adventists, and her attention had never been directed to the Sabbath question. One night she dreamed that she and another woman, with one or two children, were ushered to the gates of heaven. One stood at the gate, and placed the children within the city of God, then inquired, "Have you come to enter the city?" The woman made answer, "Yes." Then said the gatekeeper, "Before you enter, you must take oath to keep all the commandments of God."

A few days after, she came to Los Angeles, and one Sabbath afternoon came into our tent, and heard for the first time a study on the seventh-day Sabbath.

When we called on her, she related to us her experience, and said she could do nothing else but obey the oath she had taken to be obedient at any cost.

The good Spirit of God is leading His children into the truth. A. S. BOOTH.

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RIGHTEOUSNESS IMPUTED WITHOUT WORKS

"EVEN as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Rom. 4:6.

MUCH has been said and written about the imputation of the righteousness of God to men. Yet the subject is not exhausted. Nor is the question an antiquated one. It is as fresh, as pertinent, and as full of interest to-day as it has ever been. And thanks be to God, He is still imputing His righteousness to all who will receive it in His appointed way.

No man by nature possesses the righteousness of God. Says Paul, "There is none righteous, no, not one." Rom. 3:10. "All have sinned, and come short of the glory of God." Verse 23. All sin is unrighteousness. 1 John 5:17. Thus we are taught that man not only does not possess God's righteousness, but that he is filled with all unrighteousness.

IMPUTED BY LOVE AND CREATIVE POWER

Now the imputation of God's righteousness to men who are by nature all unrighteousness is a wonderful thing. It is a manifestation of clemency, of grace, which none but our heavenly Father, who is love, would show. And it is so great an act that none but God, who has creative power, can perform it.

A FREE GIFT — NOT BY WORKS

The only way that any one can obtain the righteousness of God is to receive it by faith as a free gift. But few of the great masses who have lived have been willing to receive it in this way. In all ages men have endeavored to obtain it by works—a thing that can never be done. This fact is thus stated by the apostle Paul:

"Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." Rom. 9:31, 32.

This attempt on the part of the Jews to become righteous by works was simply an attempt to establish their own righteousness, which was nothing but unrighteousness. Paul says, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

"By the works of the law shall no flesh be accounted righteous in His sight." Rom. 3:20, R.V., margin. Paul says that if Abraham had been made righteous by works, he would have had "whereof to glory; but not toward God." "Abraham believed God, and it [his faith] was counted unto him for righteousness." Rom. 4:2, 3.

THE FAITH THAT BRINGS RIGHTEOUSNESS

The faith by which Abraham was made righteous is the faith which all must exercise in order to become righteous. That faith is so simple that all may exercise it. It is set before us by the apostle in these words:

"And being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." Rom. 4:21, 22.

To this the apostle adds the following:

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Rom. 4:23, 24.

Let us, then, believe that God is able to perform what He has promised, that His righteousness may be imputed to us.

A. G. D.

THE VICTORIES THROUGH WAITING

Inspiring Promises to Those Who Await God's Hour—Warning Examples to Those Who Do Not

GIDEON was called supernaturally to the deliverance of Israel. With only three hundred men, through the cooperation of unseen agencies, the mighty hosts of God's invisible army, he put "to flight the armies of the aliens." Heb. 11:34, last part. Truly he did wax valiant in the fight; and as the armies of the aliens were turned to flight, he sent word to his brethren who lived along the Jordan for them to stand at the fords of the river. They rapidly gathered, and the victory was made far more complete through their help than otherwise it could have been.

DOWNFALL THROUGH RASHNESS

But Gideon's mighty victory has a sad sequel. Instead of waiting for the Lord to indicate to him the next step in his life, when there came a time for quiet waiting he refused to wait. When the leaders among his people came to him, and seemingly said, "Now, Gideon, what shall we do next?" he felt called upon to mete out a something that would fulfil their desires, and so he set up a system of idolatry that was a curse to Israel all his days. Judges 8:27. The evil sowing ended in the awful harvest of the wiping out of Gideon's house soon after his death. The sons quarreled among themselves, and murder and fratricide wrought havoc with the family.

The prophet Jeremiah tells us, through inspiration, a good thing to do in the time of rest and waiting. He says: "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:25, 26. And another prophet declares: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

MASTERFUL MAJESTY IN HIS LIFE

Contrast the haste of Gideon with the perfect majesty of Christ's life. Over and over Christ spoke of "the hour," "My hour," as clearly implying that every act of His was regulated by the conviction that the time appointed for it had arrived. Friends could not hurry Him, though they tried. He would not be hurried. He waited for His hour to strike. Until it was come, nothing could induce Him to act. His hour is best. Those who trusted Him then, learned that this is so. All who have trusted Him since, have been taught the same blessed lesson.

God's clock does not go at the same rate as ours. He can pack a thousand years into one of His days, and one of His days may seem to be lengthened out into a slow thousand years. His purposes are hidden from the ken of mortals until He chooses to reveal them. The considerations which determine His hour are beyond our sight. Whatever may hold back His hand, we know it is not lack of sympathy with our sorrow, it is not disregard for our confidence, neither is it unwillingness or inability to respond to our cry.

We are told that "the Lord is not slack concerning His promise, as some men count slackness"; but He is long-suffering toward us. He is not willing that any should perish. He watches each soul, moved by the deepest tides of compassion. So what we call delay, is but the result of His love, and is meant for the greatest possible good to His creatures.

IT ADDS POWER TO THE MUSIC

Thus Ruskin has beautifully clothed the thought of our waiting for God:

"There is no music in a rest, but there is the making of music in it. How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time and not be dismayed at the rests. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, 'There is no music in a rest,' let us not forget there is the making of music in it."

When the prophet Samuel did not appear just as soon as Saul thought he should, Saul took upon himself the task of slaying the sacrifice, and thus disobeyed the command of God, and by refusal to repent, shut himself away from God's favor, from God's prospering hand.

There is a necessity that we wait. Though it may seem that the heavens fall, wait till God's hour for us strikes. If we go forth alone, we shall be like those who undertook to take the city of Ai—we shall turn our backs upon our enemies, and flee headlong in shame.

DAYS OF WAITING, THEN THE VICTORY

There is a time coming when the people of God will have to wait weary days for God's hour to strike. During that time, they cry day and night to Him, and it will seem to them that He does not hear. But the promise comes, "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" Yes, says Christ, "He will avenge them speedily."

The time will come—God's time; and when it comes, it justifies all the delay, and makes up for every sorrow, every moment of patient waiting. "It is good that a man should both hope and quietly wait for the salvation of the Lord." The longer the waiting, the more blessed the results, the deeper the joy that will compensate for all the sorrows.

L. A. R.

THE KINGDOM OF GOD ESTABLISHED

His Rights as Creator—The Marvelous Vastness of His Dominion—Character of the King and Stability of the Kingdom

THE history of the world has been written as related to kingdoms. Therefore in its beginning, the Bible record speaks of the dominion given to Adam. This earthly dominion was but an atom of the kingdom of God, which embraces the universe.

Adam's position as ruler of this earth was that of a subordinate sovereign, or prince. The stability of the earthly dominion would have been jeopardized by giving to Adam an independent sovereignty. God was ever the supreme King, and the stability of the dominion was assured by that fact. 1 Chron. 16: 30, 31. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103: 19.

Adam could act with the fullest freedom relative to his vested right of dominion; but for any questionable act of his, he must answer before the supreme King under whose sovereign power he reigned. None of his acts could nullify the right of the supreme sovereignty of God over the earth.

GOD'S RIGHT OF DOMINION

This leads to the inquiry, "By what act did God become the rightful King of the universe?" The answer is, "In the beginning God created the heaven and the earth." Gen. 1: 1. A more sublime statement is not found in the Book of divine revelation. In these ten words is revealed the true origin of all kingdoms.

It is impossible to establish a kingdom without territory and subjects. In originating the kingdom of God both were wanting. No other kingdom was ever confronted by such conditions in its development. In all other instances recorded, the territory and the subjects were at hand awaiting organization or conquest. In the development of the kingdom of God the record begins with the Godhead alone, prepared to enter upon the establishment of a kingdom, with all else wanting. From that condition God designed and developed a kingdom covering the entire universe.

HE ONLY COULD OPERATE IT

It is to this fact—"In six days the Lord made heaven and earth, the sea, and all that in them is"—that God in His sovereign law appeals as the reason for His right to rule as king. Ex. 20: 11. In this

statement proclaimed by Himself in the law of His kingdom, we have the history of the origin of the elements and the formation of the kingdom of God. The kingship can not be questioned. He who by His wisdom could design a kingdom of such magnitude where no kingdom was or ever had been, He who could by His almighty power create every needful element for the formation of the kingdom on such a magnificent and boundless scale, was the only One who could operate the affairs of such a kingdom after it was established. Its territory was the myriad planetary systems of the universe; its subjects, all the created intelligences in heaven and earth; its law, the law of God; and its King, God. One unable to produce from nothing this vast universe, its subjects and its laws, would be incapable of reigning as king of such a kingdom.

THE CONCEPTION OF THE CREATOR

That the marvelous universe, which stretches far beyond the reach of the most powerful telescope, was created according to a design that had been first conceived in the mind of the Creator, must be conceded by all candid thinkers.

The telephone was conceived in the mind of the inventor before it was developed. Likewise the phonograph and wireless telegraphy. The artist places upon the canvas the image first pictured in his own mind. A sculptor was once asked, as he stood by a block of granite, what he was going to do with it. He replied, "There is a beautiful angel in it." There may be seen in the Cistercian Chapel in Rome the result of that sculptor's conception.

THE SKEPTIC AND THE SOLAR SYSTEM MODEL

A skeptic was ridiculing the credulity of Christians who believe that the universe was designed and created by the power of God. A learned professor of astronomy prepared a most skilfully designed miniature reproduction of the solar system, which he exhibited to his skeptical friend. After a careful survey of its proportions and relations, the skeptic inquired who had so skilfully designed and developed this unique representation of the celestial system. In order to illustrate the fallacy of the skeptic's reasoning, the professor replied that there had been no designer or developer, it just developed itself. The skeptic retorted that he was not so childish as to believe any such inconsistency, and insisted upon the professor's treating him as a rational man. The professor quietly replied: "During your last visit, you asked me to believe an infinitely greater absurdity; namely, that the entire universe of planetary systems, circling in space in perfect order, was developed without a designer. Why refuse to accept your own theory when it is brought within the range of your comprehension in a miniature form?"

DESIGN PROVES A DESIGNER

All rational men must admit that design is evidence of a designer. In no other direction is there such evidence of wisdom displayed in design as in the work of creation. Mr. Mitchel, widely known as one of the fathers of modern astronomy, says:

"If all this mighty system was organized by chance, how happens it that the angular motions of the perihelia of the planetary orbits are ever progressive, while the angular motions of the planets of the orbits are vibrating? Design, positive and conspicuous, is written all over the systems, in characters from which there is no escape."

The psalmist David confirms this view. "Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. 139: 16. Every member of the psalmist's body was designed and written in God's book of designs before the Creator began His creative work. In the face of such evidence no greater folly could be displayed than for one to say in his heart, "There is no God."

THE CHARACTER OF THE KING

In the kingdom of God the character of the King is the standard of the character of His subjects. It is written, "Be ye holy; for I am holy." 1 Peter 1: 16. His holiness is the strength of His justice. "God sitteth upon the throne of His holiness." Ps. 47: 8. "God is love." 1 John 4: 16. But that love is not mere sentiment. It is manifested primarily in justice and judgment, which are the foundation of God's throne. Ps. 89: 14, R.V. The whole strength of His kingdom is therefore pledged to support the upright subject, and

THE kingdom of God has ever been a favorite theme of discourse. Much is said about it in the Bible. The Master often spoke of it when He was here in person; and the erroneous views of the Jews of that time, and even of the disciples, were exposed for correction. Our readers will be favored with several independent articles by Elder Porter on various features of the subject. The articles already presented from his pen, on creation and evolution, give a splendid foundation for this article, and others that are to follow. Our readers will find in this matter that which will instruct, edify, and entertain.

EDITOR.

"none can stay His hand, or say unto Him, What doest Thou?" when He judges. Dan. 4: 35.

FINITE ILLUSTRATION OF HIS LOVE

The sinless pair in Eden were warned not to touch or eat the fruit of the tree that would bring a knowledge of evil, lest they die. Gen. 3: 3. This was the warning of infinite love and justice. A finite illustration is seen in a mother warning her child to refrain from evil associations, lest ruin follow, or warning the innocent babe not to touch the hot stove, lest it be burned. There is nothing arbitrary in love and holiness. Holiness is always just. "Love seeketh not her own." In this relation to others God finds His highest pleasure, and the happiness of loyal subjects is insured.

STABILITY OF THE KINGDOM

A proper conception of the kingdom of God manifests His glory, His power, makes known to the sons of men His mighty acts and the glorious majesty of His kingdom. It does more. It declares its stability. A kingdom built upon such a substantial and magnificent scale was designed to be everlasting. "They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." Ps. 145: 11-13. "Thy throne is established of old: Thou art from everlasting." Ps. 93: 2. "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17: 12. Since "what God doeth, it shall be forever," we may rest assured that when He established His kingdom "in the beginning," it was His design to provide for His subjects a home that would be everlasting.

DESIGNED FOR ALL ETERNITY

Man, made a little lower than the angels, was originally designed to live eternally. In his sinless state he was not subject to death, and having access to the tree of life in his Paradise home, an endless existence was possible. Seraphim and cherubim were created sinless and established in the kingdom with the possibility of an eternal inheritance. With the kingdom thus established, there was not a place in the universe where death had claimed a victim. Not a sigh spoke of broken promises. Not a heart throbbed under the burden of disappointed hopes. On this earth, man, in his perfection, was all that woman's heart could desire. In his companionship she could trace no shadow of insincerity, and she need not shrink from him in fear as from a tyrant. Woman, pure and true, was the joy of man, a fitting companion to share his labors and his pleasures.

Such was the happy Eden home of our first parents, and such were the joys of the kingdom universal, when, by the work of creation, it was originally established. With what rapture of holy joy the King reviewed His completed work, when, with one glance of His omniscient eye, "God saw everything that He had made, and, behold, it was very good"! Gen. 1: 31. Then "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7.

R. C. P.

OUR FAR-REACHING INFLUENCE

WE are made a spectacle unto the world [Greek, the *cosmos*, or universe], and to angels, and to men." Certainly here is a wide enough sphere of influence for anybody. This is not the word of any mere man, either. The pen of inspiration has written it, and declares to us that our influence moves out in lines that extend beyond the stars.

And this influence is not a stray word that goes out here and there, and now and then, for the word "spectacle" comes from the Greek term which means *circus*, or *amphitheater*. At Corinth, and other Greek cities, there was the great outdoor theater,—an amphitheater, or a theater in which the seats were built up one above another in central lines around the stage. Thousands of people could assemble in the seats, and look down upon the stage, where some play or show of interest was enacted.

So, then, if we are made an amphitheater to the world, to angels, and to men, it means that something of more than usual interest is going on. They peer down upon us from the seats of the mighty. They "desire to look into these things." They long to know the meaning of human life and human history, and the course and outcome of the great controversy between good and evil.

"We are made a spectacle to the universe, to angels, and to men." Who will remember it to-day, and walk in the realization

of it, knowing that his words, his acts, yea, even his thoughts, shall be scrutinized in the great controversy? What we do shall throw light or cast a shadow, illuminating the problem or darkening counsel in the conflict.

Here is the influence of human life as recorded in the Book. These are the dimensions of its sphere. Who, then, can say that the days are insignificant, and that life is not worth while?

L. A. R.

HUMAN CHRIST-EPISTLES

IT is not known that Christ ever penned an ink epistle to any one. He did at one time write a message in the sand to a company of pharisaic hypocrites, so condemnatory of their lives that, one by one, they slunk in shame from His presence. John 8: 11. The text of that writing, however, has never been divulged, and probably never will be this side of the great Judgment. That was sand-engraved composition, perishable in nature, and quickly obliterated. But the Saviour has chosen to leave behind Him *living* epistles, to be read and understood by all who care to investigate their contents.

An epistle, or letter, is the expression, through written words or by symbolical figures, of thought power. Human action was chosen by Christ to be the indicator of His mind while personally removed from earth, because that is an intervening substance entirely open to all observers. But as out of the abundance of the heart, or mind, of the human instrument issue its words and deeds of life power (Matt. 12: 35), so the very *seat* of life must have become the tablet of Christ's mind strokes, before its pulsations can express the divine mind through outward action.

It was this daily experience, this mind writing of Christ, which gave the apostle Paul his Christian life walk. Gal. 2: 20. Through this alone he was able to bear in his flesh the afflictions of Christ, which pressed him from every side so that he always carried about in his body the dying of the Lord Jesus, and so to manifest the life of Christ in mortal flesh. 2 Cor. 4: 8-11. His life was therefore the open expression—the epistle—of Christ to all the world.

Bearing thus distinctly in himself the mind of Christ, the apostle could well afford to ask the church at Corinth if he needed letters of commendation to make his anticipated visit acceptable to them. He knew surely that they already recognized his oneness of mind with the Master, and he therefore declared that they themselves were his epistles, known to every one, since they were also declared to be the epistles of Christ, ministered by him to them. 2 Cor. 3: 2, 3.

The apostle having brought to them the grace of God's peace—the gift of Christ—and they having followed him as he followed Christ, the hearts of teacher and learners were united in the great problem of letting their life actions express the mind of Christ to the world, not by letters of ink written on parchment, but by that which Divinity had written on the fleshly tables of their hearts. Such are truly *living* epistles of heavenly impulse, appealing to the inner selves of the world's toilers to yield their hearts and souls to Him who died for them.

J. O. C.

CHRIST'S ACTORS

THE Lord of glory was an actor in the world's theater. Coming to earth in human form, He in the flesh revealed the Ruler of the universe. The world beheld the marvelous drama of God-life among them and were bewildered. Some said, "We never saw it on this wise before"; and others, "What manner of man is this?" But with all His demonstration of God-power, even the beloved Philip could not be satisfied without demanding an actual view of the One personated. John 14: 8. The Jews were ready to stone the royal Actor, even though they had seen in His life what in reason they knew to be the works of their avowed Father. John 10: 32. But so little was then actually known of God's attributes, only a few were able to recognize the perfection of that divine stage setting.

Only through the death of Christ was the onlooking world to comprehend how accurately God had been personated in the wonderful drama of Christ's earth career. Though He did nothing in secret throughout His ministry, His most open act was the triumph of His resurrection, when many graves released their captives, who were led by their Emancipator to mansions in the heavens. Matt. 27: 52, 53; Eph. 4: 8.

But though the Saviour removed from earth to heaven, it is certain that He did not design to have the stage curtain drop, and thus hide His life-work from the view of humanity. Among His

later earth words were these: "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. As He came in the flesh to be the world's light, so through the flesh that light must continue to shine, and draw men to Him. But this can be done only by human beings becoming actors for Him and in His stead before human audiences. The great apostle, when writing of himself, said that though he was chief of sinners, yet he had obtained mercy, that in him first Christ might show forth all long-suffering, for a pattern to those who might afterward believe. 1 Tim. 1:16.

Men were then, and are now, called to the same end — openly to show forth the virtues of Him who has lived the God-life for them in the flesh. 1 Peter 2:9. To do this successfully is to personate Christ in the presence of surrounding humanity. Such exhibition, however, will not be alone before men, but also in the sight of a heavenly host. For as the angelic legions viewed with evident anxiety the pageant act of Christ's earthly sojourn, so before these all, humanity is called to act the part over again of that princely life in its holy setting.

Whether one wills or not to have this so, we are assured that it is so at all events. Thus the apostle says, "We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. For the word "spectacle" in this text, the marginal rendering gives "theater"; that is, a stage where the habits, customs, and characters of noted persons are reproduced in pantomime or dialogue. Spectators attend such exhibitions to view the story of human life in active deeds, anticipating a treat in the language and dress of the original characters presented. If the rendering is true to historical setting, it is well spoken of; if not well performed, the actor becomes an object of contempt.

With Christ's actors it is practically the same. If before the great world audience they personate Him to a fair degree, a drawing influence results; but if the acting is indifferent, and the dress and the pose are carelessly assumed, or adjusted to the world's standard, not only are the actors ridiculed, but the cause of Christ which they profess to represent is sadly jeopardized. To be an actor for Christ is a high and noble calling, and one deserving careful study of the character to be personated.

J. O. C.

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.

4260 — GENTILES KEEPING THE SABBATH

Where in the Bible does the Lord command a Gentile to keep the Sabbath? Where in the Bible does the Lord command a Gentile to keep the law of Moses?

J. W.

And, let it be asked further, where in the Bible does the Lord address any command or any promise to the Gentiles, as such? Where in the Bible have the Gentiles, as Gentiles, any promise of salvation? Where have they, as Gentiles, promise of anything? Christ Himself said that "salvation is of the Jews." John 4:22. Christ Himself, according to the flesh, was a Jew; and the promise is, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There is no qualification of this statement. If you are Christ's, you are Abraham's seed; and Abraham was the father of the Jewish nation. Therefore when we accept Christ we become Israelites. The Jews, when they rejected Christ, became Gentiles; for "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28, 29. Paul affirms himself an apostle to the Gentiles, in these words: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles." Rom. 11:13. And on the question of the law, the covenants, and the promises, he says: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9:1-5.

A person is seeking to escape by a very slim excuse when he tries, by affirming that he is a Gentile, to evade plain moral duty clearly taught in the word of God.

The word "Gentile," in both the Old Testament and the New, is translated from words that refer to the nations of earth. These words are not only translated "Gentile," but they are also translated by the terms "nation" and "heathen," showing that the Scriptures, in the use of these words, are referring to the heathen nations of the world; and God's promises are not for the purpose of saving heathen nations in their heathenism, but they are for the purpose of saving them from their heathenism. Hence the hope of the Gentiles is in turning to the light of the Scriptures of truth.

The Bible does not need to say that the law of Moses is to be kept by the Gentiles, for the reason that the whole tenor of the Scripture is to show

that the Gentiles, or the heathen — terms that were synonymous — were to be sought for and brought into the fold of salvation; but it nowhere says that the law was exclusively for the Jews.

Who will deny that all except the fourth precept of the Decalogue are binding on all the human race? It is because of their unwillingness to obey the fourth commandment that men attempt to prove that the law of God is not binding on Christians. But of this very precept, as if to guard it from such misapplication, Christ says, "The Sabbath was made for man" (Mark 2:27) — not for the Jews only, but for man as a race.

To the Jews was given light which was given to no other nation, simply because they were in a condition to receive it, while the other nations were not. But the truth was not given them to keep to themselves. They were to be priests to the nations around them, "a kingdom of priests." Ex. 19:6. They were set among the nations to be "a light to the Gentiles; to open the blind eyes" (Isa. 42:6, 7); to declare the glory of the Lord among the Gentiles (Isa. 66:19).

Those who try to elude the obligations placed upon them in the Bible, under the claim that these are binding on the Jews only, will find, in the Judgment, that they have rejected the salvation which also is promised to the Jews only. They are like the "unlearned and unstable" spoken of in 2 Peter 3:16, who "wrest . . . the Scriptures, unto their own destruction." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

4261 — THE UNDYING WORM AND THE UNQUENCHABLE FIRE

Please explain Isa. 66:24. This text does not seem to agree with Mal. 4:3 or 2 Peter 3:10.

E. R. M.

In Mark 9:43-48 the Master refers to this illustration found in Isa. 66:24. He speaks of people being cast "into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." "Hell" in this passage in Mark is translated from the Greek word *Gehenna*, and literally means the Valley of Hinnom, which was situated to the southwest of Jerusalem. During some of the idolatrous backslidings of Israel, the horrible worship of Moloch was conducted in this valley. Josiah overthrew these altars of worship on which human beings were sacrificed; and for the purpose of preventing the recurrence of the heathen rites, the valley was defiled by being reserved thereafter as a "place for the burning of the refuse of the city, along with dead animals and the bodies of criminals."

It was perfectly natural, therefore, that this burning should become the symbol for the destruction of the wicked. The dead bodies that were cast into this valley were burned up; and if perchance any portions escaped the fire, the worms preyed upon them until they were completely destroyed. The fires were not quenched, or put out, but were permitted to burn as long as there was anything for the flames to feed upon. Also the worms remained as agents of destruction while there was anything for them to devour.

An unquenchable fire does not necessarily signify an everlasting fire. Passages like Jer. 7:17-20 tell of the warnings of unquenchable fire that God pronounced upon Jerusalem and the cities of Judah, because of their idolatries. These fires were to be sent as judgments from God, and therefore no man would be able to quench them; but when the material upon which the flames fed should be devoured, the fires would go out of themselves — they would not be quenched. And thus this passage in Isaiah is shown to harmonize with the other scriptures which so plainly teach the complete destruction of the wicked in the second death, which is the wages of sin.



SYSTEMATIC BIBLE STUDY

"ACCORDING as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us 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." 2 Peter 1:3, 4.

The "exceeding great and precious promises" of God are the means that He uses in causing us to partake of the divine nature, and by which we escape "the corruption that is in the world through lust." Our partaking of the divine nature, then, and our escaping from the lusts of the flesh, depends upon our knowing and appropriating the great promises of the divine Book. It is therefore necessary that we be constant readers of the Bible, in order to find these great promises that are scattered all through its sacred pages.

The schedule of Bible reading suggested for the week ending February 21 is:

Exodus 3-10
Psalms 46-52
Luke 9-16

Read a chapter in each of these books on each week-day, and on the Sabbath read two chapters in Exodus and two in Luke.

We trust that those who are following this schedule of Bible reading are also finding time to read those two excellent books "Patriarchs and Prophets" and "Desire of Ages," the one of which is so helpful in the study of the first part of the Old Testament, and the other throwing so much light upon the New.

Remarkable Work in the Ancient City of Calvin

*Theological Battles in Reformation Times—Geneva Becomes a Mighty Stronghold of Protestantism—
The Message of Christ and His Coming Given There with Power—An
Appeal That Should Touch Our Hearts*

By JEAN VUILLEUMIER

At the request of the local church officers of the city of Geneva, Switzerland, M. Vuilleumier, an old resident of Geneva and now leader in the French evangelistic campaign in Montreal and Quebec, has prepared the English translation of a stirring appeal for help that comes to us in this article. Geneva was truly a light station in the dark days of papal supremacy. All papal France in the old time feared that city, with its testimony to Protestant truth, and again and again plans were laid to move against it and subdue it by force of arms, and again and again the providence of God intervened to frustrate these purposes. The Catholic reaction following the Reformation has won back much that at first seemed gained by the reform movement along the Latin border. Geneva is a strategic outpost, and we thank God for the stirring report that comes in this appeal. The city is one of the beautiful touring centers of Switzerland, and is thronged every summer with visitors from all parts of the world. W. A. S.

IT may not be too late to tell the readers of the SIGNS of wonderful developments in connection with our work last winter in the city of Geneva, Switzerland. But before doing so, allow me, dear reader, to go back to the Reformation for a few moments, in order to measure more correctly the importance of this city as a religious center.

THE SUPERSTITIOUS AND FRIVOLOUS CITY

At the time of the Reformation, Geneva, under its bishop and temporal prince, was a gay, superstitious, and frivolous city. The pure gospel first made an appearance among its people through the New Testament, published in French by Lefevre, a professor of the Paris university. The valiant Farel went there to preach against idolatrous worship, but was expelled. Froment, a school-teacher, made some progress in his quiet manner. Farel came back for the great battles, sustained memorable debates, and had the great joy of seeing the city decide by vote, August 27, 1535, that only the doctrine of the New Testament should henceforth be preached there. The bishop, the priests, the friars, the nuns, all left the city.

But a great work remained to be done for the worldly and dissipated Genevans, if their lives were to be brought into harmony with the gospel which they had nominally adopted.

STAYED THOUGH TERRIFIED BY THE RESPONSIBILITY

Farel, the indomitable pioneer, felt that the task was beyond his strength. Calvin, a young man of twenty-nine, but already well known through his book, "The Institution of the Christian Religion," happened at that time to pass through Geneva on his way to Basel. Farel, learning of this, ran to his hotel, and terrified the young traveler into the conviction that it was his duty to stay.

But the dissolute elements in the city cared little more for holy living than for a false worship. The Reformers were asked to leave the city. Farel went for good, but Calvin was humbly recalled, and returned, never to leave his work until his death in 1564, having spent in Geneva nearly twenty-five years out of fifty-three. Under his theocratic form of government (none other was known in those days),



ST. PETER'S CATHEDRAL
CALVIN'S OLD CHURCH IN GENEVA

under his faithful teaching and his pastoral watch-care, the moral condition of the citizens was completely changed. Geneva became a model city, whose good order, austerity, and culture excited the envy and admiration of the world.

Theodore de Beza, Calvin's worthy and distinguished successor, continued and developed the work. Geneva became a learned center, the bulwark of the Protestant cause, and a refuge for the victims of persecution in France. Repeatedly the hand of God was signally manifested in delivering the city from the plots of popes, Savoy, and France. But in time, religious indifference and worldliness again appeared. French incredulity crept in. Voltaire made his residence in the neighborhood, and his poisonous writings had their nefarious effect. At the end of the eighteenth century, Geneva was religiously dead and theologically rationalistic.

EARNEST LABORS RESULT IN A HARVEST OF DISTINGUISHED REFORMERS

About the year 1830, two devout Scotchmen, the Haldane brothers, explained the epistle to the Romans before a circle of theological students. A revival followed, which produced such men as Malan, Guers, Bost (evangelist), Merle d'Aubigne (historian), Gausson (expounder of the prophecies), Vinet (religious liberty writer), and de Gasparin (advocate of a finished Reformation). This revival was felt and is still felt all through French Protestantism.

But a new decline came on. Instead of receiving the third angel's message, which corresponds exactly with the principles laid down by the men of 1830, higher criticism and evolution were embraced. Geneva grew more and more worldly, until now the once austere city has become an up-to-date resort, a center of pleasure, Socialism, and infidelity. Many Roman Catholics have

settled there, constituting about half of the population, and they hope to rule the city again, and to re-introduce the mass in the old St. Peter cathedral.

MESSAGE OF CHRIST AND HIS COMING IN GENEVA

Our colporteurs entered the city at an early stage. Elders Bourdeau, Alb, J. Curdy, L. P. Tieche, and others labored there in public and in private. One or two camp-meetings held there attracted a great deal of attention. Within a few years, several families from our strong Swiss churches went there to reside. One year ago,

WHERE THE BRIGHT, BLUE-TINTED WATERS OF LAKE GENEVA FLOW OUT TOWARD THE SEA





A Romantic Life Story

ITS LESSON

By MRS. VEDA DAYTON



WITH the name Rebekah there is associated a beautiful story of romance, love, and domestic happiness, a story of joy and sorrow, faith and unfaith, from which we may draw many a lesson.

First let us get the setting for our story. Nearly forty centuries ago, Abraham was called to separate himself from his kindred in Mesopotamia, and go, a missionary, to the land of Canaan. He went, and there became an old man before the son of divine promise was given him.

This son, Isaac, the heir of the world and the progenitor of Christ, also heir to the large temporal wealth of his father, was, when forty years old, still unmarried. In those days, the experienced, God-fearing parents usually made the choice of life companions for their children, though not against the wishes of the young people. So Abraham, feeling himself growing old and feeble, wished, before he should die, to see his son happily united to one of like faith,—to one who would maintain with him, in that idolatrous land, the pure, lofty worship of the true God. And his mind turned immediately to Mesopotamia, the land of his kindred.

Long years it was since he had left relatives and friends—so long that his name was there only a misty memory. And now, under solemn oath he sent his most trusted servant, Eliezer, on this important mission to the old home—a long, long journey—based on the faith that God would provide a wife for Isaac.

* * * * *

It is the beautiful sunset hour. Eliezer has alighted at the well just outside of Haran, and is praying,—praying that the great God will guide in this most delicate undertaking. His prayer ended, he rises, full of faith, and soon there comes a beautiful maiden to draw water from the well. In answer to a request from him, and showing the gracious courtesy and deference to years which is a part of her character, she not only gives him water to drink, but draws for his camels also,—the very tokens he had prayed might be given as a sign of God's approval.

Joy and thanksgiving fill his heart as he learns that the maiden's father is a nephew of his master Abraham, and he bestows upon her costly ornaments of gold. She hastens home, and tells with excitement the strange tale of the old man, rich and having many camels, who has given her these ornaments, and who wishes lodging in her father's house. Immediately her brother Laban goes out and greets

this servant of his great uncle Abraham with these words: "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

When provision has been made for his men and camels, Eliezer, faithful messenger that he is, can not rest until his mission is made known. So he tells first of the wonderful blessings and great riches bestowed by God upon Abraham; then of Isaac, the son of faith; and finally he relates the story of his own prayer at the well, and its remarkable answer; and he asks that Rebekah be allowed to go to become the wife of Isaac. Bethuel her father and her brother Laban both see God's hand leading, so dare not refuse, but say, "Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." At these words, Eliezer reverently worships God.

His mission fulfilled, he is in haste to return home, and in the morning wishes to set out. Now the marriage custom is that a young woman shall remain at home for nearly a year after her betrothal, and Rebekah's mother and brother plead for her to remain. But Eliezer is unmoved; so Rebekah is called, and contrary to all custom, consents to go at once, for she feels that the call is from God. She realizes that her going means separation from home and relatives for a long time, perhaps forever; but her faith fails not, and she goes forth with gladness.

It is a long journey, and we can imagine what thoughts fill her heart during the weary days of travel. She wonders what the new home and life will be, and what love will be hers. But this is a journey of faith, so she goes with a heart full of trust for the future.

The heart of Isaac is filled with joyful anticipation and longing for the fair one of his dreams—and yet his dreams have never pictured one so fair as she who comes, his bride-to-be. He is out in the fields in the glow of the evening—praying. No doubt he is praying for the safe arrival of the precious caravan wending across the desert, for faith dwells in the heart of Isaac as in the heart of his father Abraham. As he lifts up his eyes, he sees the camels slowly approaching, and his heart thrills. As they draw near, Rebekah sees him, and alights from her camel, yet with maidenly modesty draws her veil over her face.

And the Book says, "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her." Those four small words connote much.

Very happy were Isaac and Rebekah, but their joy was not complete. For many years her arms ached for children. Their tent seemed lonely for the music of baby voices. At last, in answer to the earnest prayer of faith, twin sons were given them.

As the years went by, Rebekah's love grew stronger for Jacob, the boy of affectionate, home-loving disposition, while the heart of Isaac turned to Esau. We all know the story of the birthright and blessing, and how Rebekah aided Jacob to deceive his father. Here the chain of faith is broken. In her ardent mother-love, she did not leave it to God to untangle the knotted skein of circumstance, but for the time lost faith and failed.

This circumstance in the life of Rebekah and Jacob always fills one with sadness. Yet how many times we fail in the very same way!

As a consequence of Rebekah's failure, Jacob had to flee from home, and

The Land of Peace

THERE is a land where ne'er a note of sadness
Shall mar the sweetness of its sacred bowers,
But every song shall thrill with rapturous gladness,
And mingle with the breath of fadeless flowers;
The land where every face shall shine immortal,
Where earth's rude, jarring sounds forever cease;
A land within whose angel-guarded portals
Are homes of beauty and of endless peace;

That dear home land within whose sacred border
Earth-weary souls find resting long and sweet.
The wondrous pearly gate, with angel warder,
Shall open wide to welcome pilgrim feet.
Long shall they rest, with no sad misere.
Long shall they feel from pain a glad release;
Long, long enjoy the hours, never dreary,
In homes of beauty and of endless peace.

No doubting friends, no questions or surmising,
In that blest country far within the sky!
No faith is lost, no sinful thoughts arising,
To break the peace of those who dwell on high.
But loving ones shall meet with glad embraces,
Fearing no more earth's sickness or decease;
And joy shall beam on holy, happy faces,
In homes of beauty and of endless peace.

Though dull years pass, there seems no cheering token,
No welcoming message from the dear home land.
Still does the azure dome remain unbroken,
And still are brows by earthly breezes fanned.
But in God's own good time the joys of heaven
Will greet the white-robed throng, whose sorrows cease.
A palm and crown will to the saints be given,
In homes of beauty and of endless peace.

L. D. SANTEE.



she never again saw the son of her heart's delight. Poor mother! Her last days must have been filled with sorrow, all because of one rash act, one little time when faith was lost.

At the last hour, no loving son was there to smooth the brow of death. But as the heart clings longest to that most loved, this mother's heart still throbbed with love for the son of her hope, still held the sweet faith that she would look upon his face once more, even as death closed the curtain on the scene of life. So passed out the life of Rebekah the beautiful, and she was laid to rest in the Cave of Machpelah, "the tomb of the faithful."

It is a beautiful story, this of Rebekah, but so sad at the last, all because faith was lost just once. Faith is the tie that binds our hearts to heaven. When once it is severed by our failure—God never fails—sorrow and remorse—yea, and sin—are consequences. Let us not break one link in the golden chain. Let us be faithful.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 17, 1914

His Hour Not Yet Come

WHEN the Master was here in person He frequently stated that the Jewish nation were unable to do certain things to Him, because His hour had not yet come. All the powers that the demons could summon were brought against Him to overthrow Him, but to no avail, for His work was not finished.

He sends His followers to bear His great message to the ends of the earth, saying to them, "Lo, I am with you always, even unto the end of the world." The Master could not be placed in the hands of the people for trial and crucifixion until His hour came. His divine power shielded Him. He says He is with each one who follows Him, and therefore all workers for Christ have the Master's own divine power for protection, so long as they will trust in Him. There is nothing that can overthrow them. What a glorious assurance this is, as one after another is commissioned to go into the most difficult and trying places to bear to the ends of the earth the great message of Christ's soon coming!

Centered in Himself

SPEAKING of the conditions that obtained in the eighth century, the historian Wylie says:

"The evils of the time were legion; but all flowed from one colossal error: the cardinal truth of Christianity, that *salvation is of grace*, was completely obscured. By the most plausible pretexts and the most subtle devices was man led away from God, and taught to center all his hopes in himself. Faith was overthrown, and works were put in its room. The sacrifice of Christ was neglected, and man became his own savior."

For man to save himself by his own works has ever been one of the dreams of every false religion that has arisen, and a time of great intellectual light is just as susceptible to such doctrines as a time of great intellectual darkness—yes, even more susceptible. Men who desire to be saved from the destruction of death and to live eternally, are shut up to just one hope, and that is the salvation of the Lord Jesus Christ. No other hope brings satisfaction, no other plan brings rest to the soul; but the individual who knows Christ and His saving grace, has found rest and peace. His face is toward the future, and joys that can not be described are flooding his soul.

International Peace

MR. CARNEGIE recently said that "the foulest blot remaining upon so-called civilized man, beyond question, is the killing of each other." Then he expresses the conviction that "there are influences at work which inspire the belief that this must soon cease," and announces himself as "strong in the faith that international peace is soon to prevail through several of the great powers agreeing to settle their disputes by arbitration under international law, the pen thus proving mightier than the sword."

We will all unite in affirming that peace is the desirable thing, and that war comes as the result of wrong-doing and wrong aggressions on the part of some nation or nations. But while agreeing to all these things, is there any prospect at all that we will ever have universal peace in this world? The question is not one of what we may desire, but of what we may expect.

The tendency is, when a line of thought becomes popular, that the people will seek to make themselves believe that the thing called for in the popular teaching actually exists. The doctrine of universal peace is becoming very popular. We have, in the Old World and the New, something above a hundred regular peace organizations, each one seeking to create sentiment in favor of world-wide peace. But it is one thing to create sentiment in favor of a world-wide peace, and it is quite another thing to make the change in our human, selfish hearts that will destroy the spirit of fight-

ing. The power that comes to the individual heart from the Prince of peace is the only thing that can produce this desirable result.

It seems quite clear that the doctrine of universal peace, regardless of all-prevailing human depravity, is to be preached until it becomes so popular that the people all around the world will have been hypnotized into the unwarranted claim that we actually have peace. For, speaking of the days when the coming of Christ is at hand, the apostle says:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness." 1 Thess. 5:2-5.

It is "when they are saying, Peace and safety," that "sudden destruction" comes upon them.

Campaign Against Wood-Alcohol

THE *Journal of the American Medical Association* suggests that there ought to be a vigorous campaign waged against the improper use of wood-alcohol. After speaking of the crusade by "The New York Committee for the Prevention of Blindness," against makers of bay rum and other toilet articles that sometimes contain wood-alcohol, the *Journal* states:

"Bay rum containing wood-alcohol may cause blindness. Power-house whisky which contains wood-alcohol may cause blindness or death. Soft drinks containing wood-alcohol may cause a withering of the optic nerve and consequent blindness. Workers in large vats who are obliged to shellac the inside of them become blind from inhaling the fumes of the wood-alcohol contained in the shellac."

It is probably news to most of us that "soft drinks" contain any alcohol of any kind, and it is certainly very highly important that we all should know that drinks served at the ordinary soda-fountain may contain wood-alcohol, and that this drug, by its action on the optic nerve, may cause blindness. It is also important that we should know that various toilet articles, such as bay rum, may contain wood-alcohol and be very injurious to our health.

In Line for Prohibition

ONE of the most interesting and at the same time one of the most vitally important things before the people of the United States for the year 1914 will be the campaign in the state of California to put this great commonwealth within the ranks of the prohibition states.

The climate of California, and its many natural advantages, draw thousands of tourists, and make it a very desirable place to seek health and pleasure. The venders of strong drinks would take advantage of this by working to keep it a "wide-open state." Debaucheries and revelings and drinkings and carousings would be made popular, and this sort of thing would be held up to us as essential to the pleasure and prosperity of the commonwealth.

But there are many thousands of the good people of California who see things in a different light; and a law has been introduced, through the initiative, to prohibit the sale and the manufacture of strong drink within the confines of this state. A well-organized campaign is under way, and notwithstanding the difficulties in overcoming the vote of such cities as San Francisco and Los Angeles, it is confidently hoped that the effort will be a success; for there is a large population in the smaller towns and country districts, as well as a great many people in the larger cities themselves, who know by experience and observation that the liquor traffic is a curse and only a curse, and they are sick of it and are willing to do all they can to blot it out.

All people who have the good of their fellow men, as well as their own good, at heart, should join in this movement most earnestly and heartily. It is a movement that should not only interest the state of California, but it should interest good people throughout the nation, for every state that can be added to the prohibition ranks makes the cause of temperance just that much the stronger.

Great Navies Insure Peace

WE are gravely told by many people that the best insurance for peace is the greatest navies and the greatest armies. The more formidable the preparations for war, the better the insurance of peace. So they argue.

There have been times and places in this country, and in many other parts of the world, for that matter, when it was considered that the best way for a man to be sure of personal peace was to go about with two or three revolvers hanging from a belt, and to keep himself well practised in using them. But if we consider the individual to be warranted in going thus heavily armed, we will have to picture him in surroundings where the country is infested with a very lawless and possibly barbarous element. It is only when robberies and various kinds of outbreaks become quite general, that the private citizen thinks of going armed in order to meet attack.

Now if it is essential for the governments of the world to keep themselves so heavily armed in order to insure peace, have we reached the time of universal peace that we have been told about so much? Or are we in any sense bordering upon that time, if it is necessary for us to build greater and greater navies in order to keep the peace?

This old world of sin has been infested with wars ever since it violated God's order of things and started on its career of wickedness. The divine Book says that "evil men and seducers shall wax worse and worse," until the very end of time. The evidence is clear that the men who demand the building of the large navies will have plenty of arguments in their favor because of world conditions. Yet in the face of the clearest fact, there will also be thousands of men who will think that we may have peace, regardless of the elements of anarchy and strife that are becoming stronger and stronger everywhere.

It is understood that Secretary-of-the-Navy Daniels, and possibly President Wilson himself, are in favor of building at least two of the largest battle-ships each year, and there are strong influences working to have this increased to four. The naval program for the coming year will probably be settled within a few weeks. It has been proposed, and the matter is urged strongly upon all the nations, by certain individuals, that there be a naval holiday of one year, in which no nation will build any new war-ships. But notwithstanding this proposition, there seems to be a determination among most of the nations to build more heavily than ever before.

AMONG the big things planned for the Panama-Pacific Exposition next year is a race clear around the world with air-ships. Plans are being arranged whereby ships at sea will patrol the course of the air-ships while they are flying over the waters. All nations are to participate. It has not been very many years since people were laughing at the idea that it would ever be possible for men to fly, but aerial craft and the handling of it have been so perfected that now this proposed around-the-world trip through the air does not seem so very marvelous.

PRESIDENT WILSON has removed the embargo from shipping arms into Mexico. Both sides to the war struggle can purchase arms freely anywhere in the United States that they may desire. Provisional President Huerta, it is said, is making a protest against this action on the part of the government. But his protest is not likely to have any weight. It is hoped by the government that this course will soon result in ending the strife that has been in progress in that country for so long.

EDWIN GINN, who recently died in Boston, has bequeathed one million dollars to the "World Peace Foundation" movement that he established in 1910. It is the plan of this peace organization to circulate literature, and otherwise disseminate information in regard to the barbarities of war, and its destruction of the blessings and benefits of orderly pursuits.

FRANCE is greatly augmenting her aerial navy by popular subscription. \$1,200,000 was raised in this way, and with this fund 210 army aeroplanes will be provided and some 75 additional expert air-ship pilots will be trained. It is proposed to establish military "air ports" throughout the country.