

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA



VIEWS OF THE SANTA BARBARA FLOOD

*Upper, left, two houses
in collision.*

*Upper, right, boulevard
along the beach.*

*Lower, left, a cross street
with bridge washed away.*

*Lower, right, river two
feet deep in front of rail-
way station.*



THE MESSAGE OF THE ELEMENTS

*Storms, Earthquakes, and the Like Are Increasing in Frequency and Destructiveness — Is There a
Meaning in It? — The Cheering Rays of Hope and Comfort*

By J. O. CORLISS

DESTRUCTION upon destruction is cried," are the startling words of one who, in prophetic vision, was permitted to scan the future of earth's history. The expression employed was the outburst of a sadly pained heart, the tumult of which refused to be quieted. Its sound was as a voice in the prophet's soul, which must, perforce, find utterance through the lips of the inspired seer. So terribly real and complete seemed the breaking up of things earthly, and so continuous were the applied agencies in effecting the end portrayed, that the single word "destruction" could not adequately describe the prophetic view, which could only be told by saying that one calamity after another would attend earth's record until the whole work of destruction would be complete. Jer. 4: 19, 20.

PREDICTION RESERVED FOR TO-DAY

The fact that earth's history continues until now is evidence that the eventual fulfilment of this prediction has been reserved to

our day. Besides, during the Saviour's earthly sojourn, He spoke of startling changes nature would unfold just prior to His second advent to earth. Among these were to be violent volcanic disturbances, unusual agitation of ocean's waves, resulting in unavoidable wreckage and general ruin. Luke 21: 11, 25, 26. The seer of Patmos declares that the last of these earthquakes will exceed in vehemence anything of the kind before known (Rev. 16: 18), thus indicating just what the world is now experiencing — that the violence of these will steadily increase till the end.

A CONDITION AND A PREDICTION

It is also certain that ocean surges have never been known so uniformly destructive as now, defying as they do both the art and the skill of man in the attempt to guard against their encroachments. The continued reference to this phase in the daily news columns, makes unnecessary an enlargement upon this point in detail. There is, however, another section of this subject to which

prophecy lends attention, but which may perhaps have been overlooked by some. It is that of destruction by sudden inundations, which remove time-honored landmarks, and make homeless the landholders. Referring to these, the prophet says: "The Lord God of hosts is He that toucheth the land. . . . It shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is He . . . that calleth for the waters of the sea, and poureth them out upon the face of the earth." Amos 9: 5, 6.

A NEW EXPERIENCE — THREE CLOUDBURSTS

The writer had read of devastating floods in Europe and the far East, especially China, also in various parts of the United States, and had noted the increasing frequency of their occurrence, as well as the aggravated intensity of their action. But until very recently he had not actually been a witness of their destructive tendencies. However, this experience was not always to be denied him. Leaving Los Angeles the evening of January 24, he was overtaken at Santa Barbara by no less than three cloudbursts, which quickly inundated the lower part of the city, putting business houses in that vicinity out of commission, and making it next to impossible to move about in that quarter of the town. Bridges of every description were washed away, prohibiting both railroad and other modes of travel. No strong wind was noticeable, yet the ocean surf, as though not to be outdone in carrying destruction before it, began pounding violently upon the strong protecting wall lining the beach, breaking it down, and tearing up the beautiful palm-lined boulevard that hitherto had gracefully dignified the shore-line.

The first appearance of anything unusual to which attention was specially called, was that of a huge, inky cloud just above the mountain range back of the town, which resembled those of tornado-menace in the East. In almost shorter time than is taken to tell the story, a perfect deluge was falling from the heavily saturated cloud, which threw down telephone wires, and brought on a general chaotic condition.

MOUNTAIN CREEKS BECOME RIVERS

With other cloud ruptures quickly following, the mountain creeks were suddenly converted into torrential rivers, which tore away their retaining borders, where grew beautiful sycamore and oak trees, and carried everything before them, thus changing the very face of parts of the back country. It was indeed pitiful, after the subsidence of the flood, to witness the desolation of homes. There were dwellings which, in collision with each other, had almost entirely collapsed. One plumbing shop had been thrown crossways in the middle of the street, while some private houses were left partly projected over

yawning caverns that the devouring waters had ruthlessly scooped out.

A CHEERING MESSAGE OF CONFIDENCE

One short article can not possibly describe the situation. It must be viewed at first hand to get an adequate idea of it. In fact, to dwell at length upon this particular incident may not be best, since similar ones are becoming quite frequent nowadays. This one is referred to here merely to call attention to the significance of these general happenings in every part of the world.

Indeed, one must, if true to duty's call, make note of such occurrences, in order to

Greatest of Possessions

*It Brings Rest, Peace, and Contentment—
The New Creation*

By H. W. COTTRELL

THE greatest of all possessions is Christianity. The divine reason of this is, that Christianity is a real condition, born of God's love; and like God, its Author, it never slumbers nor sleeps, neither does it age with time.

Men and women, boys and girls, and little children slumber and sleep, and many of them grow old. Our garments grow old. Surely the earth itself groans under the age of the curse resting upon it, and it has grown old.

The covenant that our ancestors made with God, that they would obey Him—that is, be good—when they did not have Christ abiding within them individually, waxed old, and at the cross of Christ it vanished away. All similar contracts that men make in this our day, are ineffective at the time of making, and because there is no Christ in them, are ready to vanish.

Through Himself, Christ would make both men and "all things new." When our divine Lord was here upon earth, He held a conversation with a great and wise man—speaking after the manner of men; but that man did not really know who Christ was. He thought Him to be a mere man like himself, but one who had been with God.

The great Master, observing that Nicodemus did not discern His Deity, said to him, "Ye must be born again," "born from above," "born of the Spirit," "born of God." This new birth gives to the individual assurance of spiritual organization, spiritual life, spiritual sight, and spiritual strength to endure to the end, that he may reap eternal salvation. "He that shall endure unto the end, the same shall be saved."

PERSONAL EXPERIENCE AND NEW CREATION

In this lesson, Christ gave assurance that there must come into the individual life a personal

experience, not of fancy, but of fact. Otherwise one might, like Nicodemus, see physically, but be blind spiritually; be strong physically, but paralyzed spiritually. Surely, in the absence of personal experience, none can see or enter the kingdom of God.

This is another reason why Christianity is the greatest thing in the world. Without it there is surely no hope for those who labor. "Come unto Me, all ye that labor," said He, "and I will give you rest." This is not make-believe rest. If the door of one's heart, or life, is opened for Christ's admission, and He abides within, He will subdue the carnal tendencies to cherished evil. Fruit will be borne in the new life, and such a one becomes a new creation. The physical man is

(Concluded on page 7)



Photos by Paul Thompson

Views of wreckage caused by the tornado that swept the south of Wales a few months ago. Above is a school at Quaker Yards; below, a demolished street at Abercynon. Views of wreckage caused by the increasing storms of various kinds may be gathered from every part of the world. The significance of these things is briefly set forth in the article on our first page.

direct attention to the fulfilment of prophetic warnings of the day of the Lord at hand. They are not and should not be dwelt upon simply to inspire terror, but to bring a cheering message of confidence in God's word, and create a desire in all hearts to be ready for the great consummation which is to give eternal joy to all who become participants in it. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

THE wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—James.

DID YOU EVER THINK?

By L. D. SANTEE

DID you ever think what this world would be
If Christ hadn't come to save it?
His hands and feet were nailed to the tree,
And His precious life—He gave it.
But countless hearts would break with grief
At the hopeless life they were given,
If God had not sent the world relief,
If Jesus had stayed in heaven.

Did you ever think what this world would be
With never a life hereafter?
Despair in the faces of all we'd see,
And sobbing instead of laughter.
In vain is beauty and flower's bloom,
To remove the heart's dejection,
Since all would drift to a yawning tomb,
With never a resurrection.



"For we have seen His star in the east, and
are come to worship Him."

Did you ever think what this world would be,
How weary of all endeavor,
If the dead unnumbered in land and sea,
Would just sleep on forever?
Only a pall over hill and plain,
And the brightest hours are dreary,
Where the heart is sad, and hopes are vain,
And life is sad and weary.

Did you ever think what this world would be
If Christ had stayed in heaven,
No home in bliss, no soul set free,
No life, or sins forgiven?
But He came with a heart of tenderest love,
And now from on high He sees us,
And mercy comes from the throne above.
Thank God for the gift of Jesus.

Clothed with Power for a Mighty Work

*Long Had He Sought to See Jesus—Found Him at Last—Healed by His Creative Power—Disciples
Arrested and Brought before Court—The Divine Presence with Them—Authorities
Compelled to Grant Their Release from Prison*

By MRS. E. G. WHITE

THE disciples of Christ had a deep sense of their own inefficiency, and with humiliation and prayer they joined their weakness to His strength, their ignorance to His wisdom, their unworthiness to His righteousness, their poverty to His exhaustless wealth. Thus strengthened and equipped, they hesitated not to press forward in the service of the Master.

RELIEVED AFTER FORTY YEARS OF INFIRMITY

A short time after the descent of the Holy Spirit, and immediately after a season of earnest prayer, Peter and John, going up to the temple to worship, saw at the gate Beautiful a cripple, forty years of age, whose life, from his birth, had been one of pain and infirmity. This unfortunate man had long desired to see Jesus, that he might be healed; but he was almost helpless, and was far removed from the scene of the great Physician's labors. His pleadings at last induced some friends to bear him to the gate of the temple; but upon arriving there, he found that the One upon whom his hopes were centered, had been put to a cruel death.

BEGS FOR A PITTANCE—RECEIVES HEALTH

His disappointment excited the sympathy of those who knew for how long he had eagerly hoped to be healed by Jesus, and daily they brought him to the temple, in order that passers-by might be induced by pity to give him a trifle to relieve his wants. As Peter and John passed, he asked an alms from them. The disciples regarded him compassionately, and Peter said, "Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none." As Peter thus declared his poverty, the countenance of the cripple fell; but it grew bright with hope as the apostle continued, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

"And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. . . . And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

SOURCE OF THE MIRACLE

When the disciples saw the amazement of the people, Peter asked, "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He assured them that the cure had been wrought

in the name and through the merits of Jesus of Nazareth, whom God had raised from the dead. "His name through faith in His name," the apostle declared, "hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

"Repent ye therefore, and be converted," he cried, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

PHARISAICAL EXPEDIENCY—PETER AND JOHN ARRESTED

Converts to the new faith were rapidly increasing, and both Pharisees and Sadducees agreed that if these new teachers were suffered to go unchecked, their own influence would be in greater danger than when Jesus was upon the earth. Accordingly, the captain of the temple, with the help of a number of Sadducees, arrested Peter and John, and put them in prison, as it was too late that day for them to be examined.

The enemies of the disciples could not but be convinced that Christ had risen from the dead. The evidence was too clear to be doubted. Nevertheless, they hardened their hearts, refusing to repent of the terrible deed they had committed in putting Jesus to death. Feeling secure in their own righteousness, the Jewish teachers refused to admit that the men charging them with crucifying Christ were speaking by the direction of the Holy Spirit.

TRIUMPHANT VICTORY ON GROUND OF FORMER DEFEAT

On the day following the healing of the cripple, Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial, and the prisoners were brought before them. In that very room and before some of those very men, Peter had shamefully denied his Lord. This came distinctly to his mind as he appeared for his own trial. He now had an opportunity of redeeming his cowardice. Since his fall he had been converted. He was no longer proud and boastful, but modest and self-distrustful. He was filled with the Holy Spirit, and by the help of this power he was resolved to remove the stain of his apostasy by honoring the name he had once disowned.

Hitherto the priests had avoided mentioning the crucifixion or the resurrection of Jesus. But now, in fulfilment of their purpose, they were forced to inquire of the accused how the cure of the impotent man had been accomplished. "By what power, or by what name, have ye done this?" they asked.

With holy boldness and in the power of the Spirit Peter fearlessly declared: "Be it known unto you all, and to all the people

of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

THEY TAUGHT WITH CONVINCING POWER

This courageous defense appalled the Jewish leaders. They had supposed that the disciples would be overcome with fear and confusion when brought before the Sanhedrin. But instead, these witnesses spoke as Christ had spoken, with a convincing power that silenced their adversaries.

As the priests listened to the apostles' fearless words, "they took knowledge of them, that they had been with Jesus."

Of the disciples after the transfiguration of Christ, it is written that at the close of that wonderful scene, "they saw no man, save Jesus only." "Jesus only"—in these words is contained the secret of the life and power that marked the history of the early church.

THE DIVINE PRESENCE WITH THEM

After the Saviour's ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, "Lo, I am with you alway, even unto the end." Their union with Him was stronger now than when He was with them in person. The light and love and power of an indwelling Christ shone out through them, so that men, beholding, marveled.

Christ placed His seal on the words that Peter spoke in His defense. Close beside the disciple, as a convincing witness, stood the man who had been so miraculously healed. The appearance of this man, a few hours before a helpless cripple, but now restored to soundness of health, added a weight of testimony to Peter's words. Priests and rulers were silent. They were unable to refute Peter's statement, but they were none the less determined to put a stop to the teaching of the disciples.

In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves. They all agreed that it would be useless to deny that the man had been healed. Gladly would they have covered up the miracle by falsehoods; but this was impossible, for it had been wrought in the full light of day, before a multitude of people, and had already come to the knowledge of thousands. They felt that the work of the disciples must be stopped, or Jesus would gain many followers. Their own disgrace would follow; for they would be held guilty of the murder of the Son of God.

DARED ONLY TO THREATEN THEM

But notwithstanding their desire to destroy the disciples, the priests dared not do more than threaten them with the severest punishment if they continued to speak or to

work in the name of Jesus. Calling them again before the Sanhedrin, they commanded them not to speak or teach in the name of Jesus. But Peter and John answered: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard."

Gladly would the priests have punished these men for their unswerving fidelity to their sacred calling, but they feared the people; "for all men glorified God for that which was done." So, with repeated threats and injunctions, the apostles were set at liberty.

The principle for which the disciples stood so fearlessly when, in answer to the command not to speak any more in the name of Jesus, they declared, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye," is the same that the adherents of the gospel struggled to maintain in the days of the Reformation.

FIRMLY TO MAINTAIN RELIGIOUS FREEDOM

This principle we in our day are firmly to maintain. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to

our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this Word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A "Thus saith the Lord" is not to be set aside for a "Thus saith the church" or a "Thus saith the state." The crown of Christ is to be lifted above the diadems of earthly potentates.

We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would unnecessarily close up our way. We are to go forward in Christ's name, advocating the truths committed to us. If we are forbidden by men to do this work, then we may say, as did the apostles: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard."

The Approach of the Millennium

Does Christ Come Before or After?—Will It Be a Time of World Peace?—The New Jerusalem at the End of the Period

By E. W. CATLIN

SUPPER being ended, the disciples are grouped around Jesus. As He continues His instruction, He informs these men that He is about to leave them. All their fond hopes are now blighted, and their countenances reveal the dark cloud of woe that has suddenly settled down over them. He seeks to dispel their gloom with a description of the Father's house, and the mansions He intends to prepare for them, then the promise to return to take them to be with Him where He is. He requests that they exercise the same confidential trust in Him as in the Father. For "this same Jesus" shall come again.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

THEY LIVED AND REIGNED A THOUSAND YEARS

The prophet John saw in heaven, through vision, "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4. Jesus returns to take them to heaven, to be with Him for a thousand years.

When He shall appear with the angelic host to gather the glorified saints to Himself, in harmony with His promise, the wicked

of earth will gaze upon the glory and brightness of Him whose very presence consumes darkness and creates everlasting day; and though kings, and great men, rich men, and chief captains, mighty and free men, they will hide themselves "in the dens and in the rocks of the mountains," and say, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17. While making this agonized request, they are stricken down in death, for the brightness of His coming consumes their unprofitable lives. 2 Thess. 2: 8.

UNTIL THE YEARS WERE FINISHED

The prophet again speaks, saying: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 5. These scriptures reveal the righteous living with Jesus in heaven, and the wicked in the sleep of death, during the millennium.

THE WHOLE LAND SHALL BE DESOLATE

The intelligences of heaven gaze upon the earth during these fast-occurring events, and behold the fulfilment of prophecy; for the "seer" has said: "Behold, the Lord maketh the earth empty, and maketh it waste, and perverteth the face thereof, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 1, 3, margin. "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was

no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 24-27.

This chain of varied circumstances encircles the path of the enemy, and binds the devil, holding him captive in this devastated earth, "till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

At the expiration of the thousand years, when the millennium is ended, the Lord comes, and all the saints with Him. Zech. 14: 5. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Verse 4. The holy city, New Jerusalem, descends from God out of heaven, and is established in that valley. Rev. 21: 2. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14: 11, 9.

SATAN MARSHALS HIS FORCES

During that eventful period, Satan will marshal his forces—the wicked who have been raised in the second resurrection—and will encompass the camp of the saints and the beloved city (Rev. 20: 7-9), and thus seek to take by force the reward and the home of the saints. To the very last, Satan is absorbed in wicked, evil designing against God and His children, but the end of such vile work is at hand, for fire comes down from God out of heaven and devours them. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem." Zech. 14: 12. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

With pride we may speak of the coronation of kings, and with rapture gaze upon the glittering tinsel; but all this—the product of human conception—will pale to insignificance before the coronation of the real King, who has conquered every foe in the universe of God, and given everlasting life and immortality to His humble followers.

Sunday Laws and Sabbath Observance

Wrong Views of Sabbath-Keeping—Christ Himself Charged with Sabbath-Breaking—Man Must Be Converted to Keep the Sabbath

By DANIEL H. KRESS, M.D.

ALL Sunday legislation is based upon a wrong conception of what Sabbath observance is.

The Sabbath was never designed as a day of physical rest or idleness. There is nothing in science, in nature, or in the law of God, which indicates that one day in seven, or some special day, is needed or has been set apart for physical rest. Idleness is a curse on any day of the week, for the devil always finds something for idle hands and minds to do. The day upon which most people are idle is the day upon which the most sin is committed as a rule. The day is usually given to excesses in eating and drinking and in gratifying the baser passions. To compel men to rest, or to enforce idleness, is therefore not a blessing to mankind, and is a hindrance rather than a help to the cause of Christianity.

IDLENESS AND DEBAUCHERY

Some years ago, a patient of mine who had in his employ a great number of men in building railroads, said to me, "I find it necessary to employ my men seven days a week." I inquired of him why this was so, and he replied, "If I give them a day off, they get drunk, and many of them can not work the next day, and some are of very little use the remainder of the week." It was this incident that led me to investigate more fully the real purpose of the Sabbath.

The Sabbath law demands that six days we shall labor and do *our* work. On the Sabbath *our* work should cease. This does not mean that men should be idle upon that day. While they should cease from *their* work, they should actively engage in the

work of blessing the unfortunate and the needy.

The fact is, the Sabbath is not kept *holy* if it is not set apart by the individual to holy and beneficent purposes and deeds.

It is possible to rest on the Sabbath and be a Sabbath desecrater, and on the other hand it is possible to work hard upon that day and yet be a true Sabbath-keeper.

Here is where the Jewish nation erred. They taught that the day was to be one of physical rest, a day to be spent in the synagogue and the home. Jesus, on the other hand, by precept and example taught that it was "lawful to do well on the Sabbath days," and that "the Sabbath was made for man [to minister to his needs], and not man for the Sabbath."

PROPER TIME FOR REST

The time for rest is during the hours of sleep. It is then that the repleted energy is to be replenished. He who observes a proper period of rest out of each twenty-four hours of the day, will not feel the need of one day in seven for physical rest; and he who enters upon the Sabbath physically or mentally exhausted, is in no condition to keep the day holy.

The Sabbath is to be a day of worship, but not as the Jewish nation understood it, for the priest and the Levite passed by the injured man by the wayside on their way to the temple. The Samaritan who ministered to the man's needs was the true worshiper, and not those who assembled in the synagogue. To bless the needy is the truest and most acceptable worship that can be rendered

on the Sabbath. "The Father seeketh such to worship Him."

The controversy between Jesus and the Jews was not in regard to which day was "the Sabbath of the Lord," for all were agreed concerning this; it was regarding the proper observance of the day.

THEY WORSHIPED THE DAY

The Jews spent the Sabbath in the home and the synagogue. They demanded of every one else that the day should be spent in physical rest. They worshiped the day instead of worshiping *upon* the day. That which God designed as a blessing, not merely to them, but through them for the entire world, was by them converted into a curse to mankind.

Jesus spent the Sabbath in arduous labor, apparently working harder on that day than upon any of the others.

It was on the Sabbath that Jesus made an ointment of clay and opened the eyes of the man who was born blind. "Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day."

CHRIST HEALED ON THE SABBATH

It was on the Sabbath that Jesus healed the impotent man at the pool of Bethesda, and commanded him, "Rise, take up thy bed, and walk." The Jews said, "It is the Sabbath day: it is not lawful for thee to carry thy bed." "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5: 16.

Had He remained idle on that day, they would not have molested Him. He was persecuted because He went about doing good on the Sabbath. Merely to get people to abstain from physical toil and spend the Sabbath in idleness does not disturb Satan very much. But when Sabbath-keepers engage actively in ministering to the needs of mankind, physically and spiritually, this disturbs him.

On another Sabbath, the disciples who accompanied Jesus in His work, being wearied and hungry, in passing through a corn field, plucked the ears and ate. The Pharisees said, "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day."

On still another Sabbath, a man with a withered hand stood before Jesus. It was a chronic condition. There was no immediate need that he have attention. He could as well have been put off until the next day. The Pharisees knew this, and felt they had a strong case. They asked the question, "Is it lawful to heal on the Sabbath days? that they might accuse Him." Jesus replied, "It is lawful to do well on the Sabbath days," and He healed the man. "Then the Pharisees went out, and held a council against Him, how they might destroy Him."

CRUCIFIED FOR SABBATH-KEEPING

Jesus was crucified because He kept the Sabbath day, by a people who considered themselves Sabbath-keepers, and Him a Sabbath desecrater.

A great master mind instigated the law demanding physical rest on the Sabbath. His purpose in it was to destroy Christ, the only true Sabbath-keeper.

When Jesus was accused of working on the Sabbath, He made no denial. He justified His course by referring to nature, and

saying, "My Father worketh hitherto, and I work." "What things soever He doeth, these also doeth the Son likewise."

God's blessings are constant. Angels of God are constantly going to and fro ministering "for them who shall be heirs of salvation." They do not cease their work on the Sabbath. The demands upon them are greater on that day than on any of the others, for more favors are asked of God upon the Sabbath than on other days of the week. God does not wait until the close of the Sabbath to grant these requests. Heaven's work never ceases, and man should never cease doing good.

THE ONLY TRUE SABBATH-KEEPER

He who was accused of being a Sabbath-breaker, was in reality the only Sabbath-keeper, the true representative of the Father, the One who came "to magnify the law, and make it honorable."

The Jews, who claimed to keep the Sabbath, brought it into dishonor and disrepute. They had the Sabbath underneath their feet. All their fastings, and prayers in the temple, could not take the place of the service which God designed they should render the needy on the Sabbath. He called upon them to deal their bread, physical and spiritual, to the hungry; to bring the neglected ones to their homes; to cover the naked. This was a work that was in keeping with the Sabbath commandment.

PROMISES FOR SABBATH-KEEPING

The promise was given, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." On that day we are to do His ways and His pleasure and His works, as did Christ. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

"Then shalt thou call, and the Lord . . . shall say, Here I am." "Then shall thy light rise in obscurity," and "thine health shall spring forth speedily." Isa. 58:8-14. "In blessing," the Lord said, "I will bless thee." Thus the Sabbath should be a blessing to all mankind.

MUST BE CONVERTED TO KEEP IT

The Sabbath can not be kept by men and women who are unconverted. To keep the Sabbath is to the child of God a delight. It is not a hardship for those who have the law of God written in the heart to keep the Sabbath. It is the most natural thing to do—not as a means of salvation, but as an evidence of it. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." The Sabbath is the sign of sanctification. It is that which is to distinguish those who are sanctified, or the worshipers of the Creator of the heavens and the earth, from all other worshipers, for all time. To attempt to compel others to keep the Sabbath will prove a curse instead of a blessing.

"A DOUBLE-MINDED man is unstable in all his ways."

Where Will You Spend Eternity?

This Earth Not to Be Destroyed—It Will Be Renovated and Become the Eternal Dwelling of the Redeemed

By ALLEN MOON

IT is in harmony with the character of Jehovah and His purposes, as revealed in His word, to believe that He creates worlds not merely for the pleasure of beholding the work of His hands suspended in space, but rather that they may be the abodes of His offspring. Of the earth, He Himself has caused it to be written:

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

God is love, and can not be content without objects of love who possess intelligence and partake of His attributes. The inhabitants of our world, although fallen, are still the objects of His love and redeeming grace.

PROVISION FOR AN ETERNAL HOME

He has not failed to make provision for their future inheritance, as He has said by the mouth of His servant David:

"He will bless them that fear the Lord, both small and great. . . . Ye are the blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:13-16.

Our God is a real being, as surely as are those whom He has created; and the homes that He provides for His offspring are material abodes. The fact that our world is now marred by sin and the curse, does not change the plan of God for its future. It has only delayed, for the time being, the execution of His purpose.

DEFINITE DESIGNS FOR THE FUTURE

The Lord has not left His people to conjecture as to His designs for the future. He says:

"Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed." Ps. 112:1, 2.

This is a promise which He will, in the future, fulfil to every son through Jesus Christ; for He says further:

"His soul shall dwell at ease; and his seed shall inherit the earth." Ps. 25:13.

Man, as man, lost his inheritance by sin. The earth was his as the gift of his Creator, but he forfeited it. The divine Son redeemed it to Himself, and will share it with the righteous ones, who are also redeemed. He has promised it.

"Evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Ps. 37:9.

Sinners unrepentant and unredeemed shall not share in the inheritance restored at such infinite cost—the death of God's beloved Son. Sinful men could not appreciate the inheritance, as evidenced by their having rejected the Son. The decree is:

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

By his own transgression, the sinner forfeits all right to this earth as his home, which God had again promised on condition of

faith and obedience; but of the righteous it is said:

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

JUSTICE CALLS FOR DESTRUCTION OF SIN AND SINNERS

How just and reasonable, since God must pay the ransom price for man and the home He has provided for him, that He should dispossess those who continue in transgression and sin, and cut them off eternally without an inheritance, while He bestows it upon the righteous seed, who accept redemption through the Son, and will not again threaten the stability of His dominion.

"Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." Ps. 37:22.

The earth is not promised to the upright as merely a temporary dwelling-place, for we are assured:

"The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. "For the upright shall dwell in the land, and the perfect shall remain in it." Prov. 2:21.

And again:

"Behold, the righteous shall be recompensed in the earth." Prov. 11:31.

And since he has eternal life as the gift of God, through Jesus Christ, he will spend eternity in the earth.

NOT IN ITS PRESENT CONDITION

It is not in the present condition of this old sin-cursed earth that the righteous will delight themselves in the abundance of peace. The children of God may, by faith, look forward to new conditions on earth, as one has said:

"Nevertheless we, according to His promise, look for new heavens [atmospheric] and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The promise is unmistakable in this particular. The Lord has spoken directly and definitely through His servant the prophet.

NEW HEAVENS AND A NEW EARTH

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

No more poisonous atmosphere, no more death-laden breezes to remind the redeemed of the sin-cursed earth, no more seas to engulf mankind, and no more thorns and thistles to wear out his life! No more ferocious animals, for man's dominion over the animal creation will be restored! No more sickness or death! Decay will be removed from the earth itself, and all that pertains to it will be perpetual. He says:

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.

NONE BUT RIGHTEOUS THERE

The earth, as the home of the saved, will not only be abiding, but the further promise of the Lord is:

"Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60: 21.

Throughout the ceaseless ages of eternity the ransomed hosts will ascribe praise and adoration to the name of Jehovah.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14.

The Creator who walked and talked with man in the garden before his transgression, as a father with his son, has said:

"In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54: 8.

SOME OF THE MYSTERIES OF THE KINGDOM

These are some of the exceeding great and precious promises of our God. These are some of the mysteries of the kingdom of God which belong to the redeemed; for the Saviour said:

"Unto you it is given to know the mystery of the kingdom of God." Mark 4: 11.

Also the apostle wrote:

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 7-10.

These are not man's conceptions or man's theories. David, who was mouthpiece for the Lord, said in his last words:

"The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23: 2.

And how decisive are his words when he says, speaking for the Lord:

"The righteous shall inherit the land, and dwell therein forever."

As "all Scripture is given by inspiration of God," His children may confidently rest therein.

God's Alarm Clock

RETIRING at her usual time, a little girl slept soundly for about ten hours. Then, upon being wakened, she began to cry. Her father asked what was the trouble. She answered, "Why, papa, I just went to bed." Ten hours seemed but a moment.

By inspired writers death is likened to sleep. Jesus said, "Our friend Lazarus *sleepeth*." David prayed, "Lighten mine eyes, lest I sleep the *sleep* of death." Again from David: "Thou turnest man to destruction. . . . Thou carriest them away as with a flood; they are as a *sleep*."

Cheering is the thought that we sleep only for a time. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. Then Job continued by saying: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Verses 14, 15.

Often, as we retire for a night's rest, we set the alarm clock, that it may waken us at a definite time. We sleep. The clock measures off every minute of those hours. The alarm keeps watch for its appointed minute. When that time has come, we are wakened.

Our loved ones may be claimed by the

grave. Death may claim us. Yet ye know this sleep is but for a time. While these sleepers know nothing of the passing of time, there is One who counts the years. At the "appointed time," "the trumpet shall sound, and the dead shall be raised."

B. E. BEDDOE.

The Bible an Elevating Power

"As an elevating power, the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity."

(Page 7)

An Evening Prayer

"Evening, and morning, and at noon,
will I pray, and cry aloud: and He shall
hear my voice." Ps. 55: 17.

TAKE me into sacred nearness to Thyself, O Lord,
As westward sinks the setting sun.
O, give me that sweet sense of rest
That comes from moral vict'ry won—
Through Thee.

Forgive, O Lord, the failures of the day.
I know myself imperfect in Thy sight.
A sense of debt is always with me, Lord;
And yet I rest securely in Thy might—
Because 'tis Thee.

My heart, my life, my all I've given Thee,
Because Thou hast so bidden me;
And now I come on bended knee,
And ask that I anew be made—
Like unto Thee.

Grant me secure to rest beneath Thy wing;
Make Thou with joy my heart to sing,
As to sweet hope I humbly cling,
And grateful tribute gladly bring
To Thee, Thou matchless Saviour King—
Forever mine.

C. P. BOLLMAN



Greatest of Possessions

(Continued from page 2)

spiritually organized. He has a new life, a new mind, a new heart, and new desires. In a thought, the will of God—whatever it is—is his will.

RESTS NOT ON FEELING, EMOTION, OR
SENTIMENT

His Christianity will not rest upon feeling, emotion, or sentiment, but upon a daily acquaintance with the divine Christ who has so bountifully bestowed the treasure. His anchorage is that Rock within the veil, even Jesus. The storms of misunderstanding, or misrepresentation, or discourtesy, may, perchance, be his to endure on his earthly voyage, and this may cause anguish of spirit and sorrow of heart without; but at the same time, there is *contentment, peace, and rest* within the soul where the Redeemer—the Author of Christianity—abides.

This experience is Heaven-ordained to every one who will comply with the conditions; namely, surrender all, and accept Him. It is Heaven-honored, time-honored, and to become eternity-honored. The experience, in fact, is found at Jesus' feet, and comes, let me suggest, by personal experience.

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Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.
(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

A. O. TAIT, EDITOR
L. A. REED, ASSOCIATE

EDITORIAL CONTRIBUTORS

A. G. DANIELLS
I. H. EVANS
H. R. SALISBURY

W. A. SPICER
G. B. THOMPSON
E. E. ANDROSS

W. T. KNOX
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J. O. CORLISS

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G. C. HOSKIN, Circulation Manager.

AN ENCOURAGING AND SIGNIFICANT SIGN

Call for Conference on Prophecy—To Study Anew the "Blessed Hope"—The Believer to Watch and Proclaim the Good Tidings

IN making an announcement of the calling of a conference for the study of prophetic truths during the latter part of February, at the Moody Bible Institute, in Chicago, the *Sunday School Times* says:

"There are evidences of a quickening interest in the subject which was the great 'blessed hope' of New Testament Christians, and which is the blessed hope held out to this earth since our Lord ascended and sent us His Holy Spirit: the hope of His personal return."

The call for the conference, which follows, is signed by men in active service in the Presbyterian, the Baptist, and other churches. In their announcement it is stated that twelve years ago such a conference was held, and that many "feel that the times demand another testimony to the doctrine of the premillennial coming of our Lord and Saviour, Jesus Christ."

TO DEAL WITH THE CENTRAL DOCTRINE

Naturally the callers of so informal a convention feel that the meeting should deal not so much with specific interpretations of prophecy, as with the central doctrine of the personal coming of Christ as the hope of the church. We quote as follows from the call:

"It is believed that the signers of this invitation are a guarantee that the conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths, to employ the true principles of Scripture interpretation, to warn against present-day apostasy, to awaken slumbering Christians, to present the most majestic of all motives for world-wide evangelism, to call attention to the doctrine of 'last things' as a bulwark against the skepticism of modern theology, and to bring into closer fellowship all those who 'love His appearing.'"

We are glad to see this token of a revival of interest on the part of many in the doctrine of Christ's second coming.

CAN NOT FIX DATES—WATCH FOR SIGNS

As to the fixing of dates for that great event, the Saviour's own words forbid the thought. "Of that day and hour," He declared, "knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

But our Saviour's outline of events preceding and betokening His second appearing in power and glory is an earnest call to Christian believers to watch the signs of the times, to note the fulfilment of events that were to mark the very last days; and in the most solemn words of warning, He commands His servants to watch and to be ready, "for in such an hour as ye think not the Son of man cometh."

Not only is the believer to watch, but as the end draws near, all watchful believers are to be proclaiming the message of the coming of the Lord. The moment it is recognized that the signs of the times indicate that the last days have come, that moment the burden of the gospel message must be the coming of the Lord and the preparation to meet Him. That is the "meat in due season."

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:45, 46.

STRIKE AGAINST THAT MYSTICAL AND ILLUSIVE COMING

While the spreading to and fro of doctrines of a secret and mystical coming of the Lord tends only to confuse minds and

obscure the plainest truths of Scripture, we thank God for every testimony that sounds the note of the personal coming of Christ in power and glory as the hope, the "blessed hope," of the church. In Great Britain the preaching of the coming of the Lord is far more common in the great churches than on this side of the water. We trust that there may be indeed among the churches in America a revival of interest in this subject, which shall turn many hearts to the study of the evidences that Christ's coming is "even at the door." The moment this study is taken up, it must clearly appear that the Scriptures abound in definite historic prophecies that are given by God as a sure foundation of the believer's hope, in this last generation. With the great day at hand, every watchman on the walls of Zion is called to proclaim the coming King.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." Isa. 40:9, 10.
W. A. S.

THE LETTER AND THE SPIRIT OF LAW

Can the Spirit Be at Variance with the Letter?—Should They Harmonize in One Age and Make Discord in Another?—The Correct Position Enforced by Three Miracles a Week for Forty Years

THE fourth commandment of God's law declares that the seventh day is the Sabbath of the Lord, and prohibits secular labor on that day. But the great majority of professed Christians work on the seventh day and rest on the first. This is not according to the letter of the law; for that specifies the seventh, not the first day. To many conscientious people, this does not seem to be consistent; and during the last half century, thousands have, after careful study, changed to the observance of the seventh day in obedience to the letter of the law. Naturally they have felt it their duty to call the attention of their fellow men to the claims of the law, and urge them to observe the day that the commandment enjoins. In doing so they are sometimes told, by professed Christians, that we are not to be governed by the *letter* of the law, but by its *spirit*.

FORCED TO ACKNOWLEDGE IT

This is a tacit acknowledgment that the letter of the law does, at the present time, enjoin the observance of the seventh, not the first day. It is also an attempt to justify the observance of the first day by appealing to the *spirit* of the law. That is to say that the letter of the law specifies the seventh day, but the spirit of the law means the first day. And that is to say that the letter and spirit of God's law do not agree, that they conflict, that the letter does not express what God means. Surely those who argue thus do not fully appreciate the relation of the letter and the spirit of law.

WHAT IS LAW?

Law is "a rule of order or conduct established by authority; an edict of a ruler or a government; a fixed regulation; an expressed command." From this definition it is plain that law is the *will* of the lawgiver. But how is the will of the lawgiver to be known? How are his subjects to understand it?—Only by expressed commands. It must be conveyed to them by language either oral or written. Thus we have the spirit and letter of the law. The spirit is the will, the intent, the real meaning; and the letter is the command, the verbal expression, the literal statement. It is evident, then, that there must be perfect agreement between

the letter and the spirit of the law. If there is not, the letter is not a true expression of the intent of the lawgiver. And if the letter does not express the will of the lawgiver, that letter is faulty, and the will of the lawgiver can neither be known nor performed by the subjects.

CAN NOT GOD MAKE HIS MEANING PLAIN?

It sometimes occurs that human legislators fail to express clearly and accurately their intended or real meaning. The wording of their laws is ambiguous. In such a case, the letter and the spirit would not perhaps agree. It would then be necessary to ascertain, if possible, the intent of the law, and perform that instead of the strict letter. Such a condition of things is faulty and objectionable. It is a manifestation of weakness on the part of those who frame the laws. But God, who is infinitely wise, must not be charged with such folly. He certainly knew His own will, and knew how to express it. This important matter was not committed to any man. God Himself came from heaven, and with His own voice proclaimed, in the hearing of His people, His law of Ten Commandments. Then with His own finger He engraved it on the two tables of stone. Who would presume to say that these commandments do not express clearly and accurately the spirit, the intent, the real meaning, of the Lawgiver? Who shall dare to argue that the wording is so ambiguous that man may violate the letter and at the same time keep the spirit?

If, then, the law as written by Jehovah is a true expression of His will, any violation of its letter is a violation of its spirit also. And obedience to its spirit is certainly a strict compliance with its letter. Therefore those who do secular labor on the seventh day, violate both the letter and the spirit of the fourth commandment; and that is sin, "for sin is the transgression of the law." 1 John 3:4. No amount of first-day observance can be considered obedience to the spirit of the law, for the law says not one word about the first day. By no well-established rules that govern civil courts in the construction of laws can it be made to appear that the observance of the first day of the week fulfils either the letter or the spirit of God's law.

The truthfulness of this statement will readily be made to appear by applying to the fourth commandment some of the rules by which human courts are governed.

MUST DECLARE THE LAW AS WRITTEN

1. "What a court is to do, is to declare the law as written."

This is a simple yet important rule. If the law is not declared as written, disastrous results will follow. Applied to God's law, it directs all religious teachers to declare it as it is written. The fourth commandment, as written, says, "The seventh day is the Sabbath of the Lord thy God." To declare that commandment as written is to teach men to observe the seventh day of the week; but when men are taught to observe the first day, the law is not declared as it is written. Thus men are taught to break the commandment. Jesus says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

INTENT OF LAWGIVER MUST BE ENFORCED

2. "In the case of all law, it is the intent of the lawgiver that it is to be enforced."

The application of this rule to the fourth commandment is thus clearly stated by another:

"What, then, was the intent of the Lawgiver when the fourth commandment was given? Did the Lawgiver declare or show in any way His intention?—He did. When the Lord gave that law at Sinai, He did not leave the people to interpret it to suit themselves, nor to interpret it at all. By three special acts every week, kept up continuously for nearly forty years, He showed His intent in the law. The people were fed by manna in their forty years' wanderings. But on the seventh day of the week no manna fell. On the sixth day of the week there was a double portion, and that which was gathered on that day would keep over the seventh, which it could not be made to do at any other period, or over any other day in the week.

"By this means the Lawgiver signified His intent upon the subject of observing the day mentioned in that law, and, keeping it up continuously for so long a time, made it utterly impossible that His intent should be mistaken."

All this emphasizes the fact that the letter and spirit of law must agree. The letter specifies the particular day; and the giving of the manna, as related above, shows that the letter is a clear and accurate expression of the spirit, or intent.

NOT ONE THING TO-DAY, ANOTHER TO-MORROW

3. "A constitution or statute is not to be made one thing at one time, and another thing at some subsequent time, when the circumstances have so changed as perhaps to make a different rule in the case seem desirable. . . . The mean-

ing of the constitution or statute is fixed when it is adopted; and it is not different at any subsequent time, when the court has occasion to pass upon it."

The gist of this proposition is this: The meaning of a statute does not change. Whatever its meaning is when adopted, this must always be its meaning. The reasonableness of this must be apparent to all; and when applied to the fourth commandment, it becomes a strong argument for the perpetuity of the seventh-day Sabbath. When the law was given, the fourth commandment enjoined the observance of the seventh day. The reason for this, as given in the commandment, was because God wrought six days and rested the seventh. Then to place the matter beyond the possibility of a doubt, the Lord gave the manna as shown above, thus explaining the precise meaning of the law.

NEVER REPEALED NOR ALTERED

Now this law has never been repealed nor altered. It reads the same to-day as it did when given, hence it must mean the same. How is it possible for a law to mean one thing for four thousand years, and then at a subsequent time, without the slightest change in its reading, mean something else quite different? The rules regulating civil courts would not permit such reasoning. "Shall mortal man be more just than God?" Any judge or court that would thus tamper with human laws "would be justly chargeable with reckless disregard of official oath and public duty." But is it not more serious to change the meaning of that law by which the whole human family shall one day be judged? "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

A. G. D.

THE LAW OF GOD'S KINGDOM

It Has Been Definitely Announced—It Is Infallible and Eternal in Character—Christ Affirmed It Anew When Here—The Standard in the Judgment

THE character of the king indicates the character of the laws of the kingdom. And the character of the laws indicates the character of the subjects. For this reason, in the study of the kingdom of God, a study of its laws is of first importance.

God is perfect, holy, and just. A God whose ways and works are perfect (Deut. 32:4; Ps. 18:30), whose character is holy (1 Peter 1:16), and whose throne is founded upon justice (Ps. 89:14), can but enact laws in harmony with His character.

HIS LAW IS INFALLIBLE

We have, therefore, the most conclusive evidence that the laws of the kingdom of God, founded upon the infallible basis of God's character, are infallible. The psalmist emphasizes this view in the statement, "The law of the Lord is perfect"; and an apostle to the Gentiles, in the declaration, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. God is also a spiritual being, and He requires that they who worship Him shall worship Him in spirit and in truth. John 4:24. He must therefore promulgate a spiritual law commanding worship. This He has done. "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14.

AN INFALLIBLE GOD COULD NOT GIVE A FALLIBLE LAW

In these passages is revealed the axiomatic truth that a perfect, holy, just, and spiritual God has given a law in keeping with His character as the law of His kingdom. For an infallible God to give a fallible law as the great constitution of His kingdom, would be inconsistent. Such an act would impeach His wisdom and justice.

The fact that God made angels and men sinlessly perfect in the beginning, before giving them the laws of His kingdom, is evidence that as He created them, He designed them to live. His law must therefore maintain the standard of creation, or the law would be out of character with the workmanship of its Author. For the law to be altered and its standard lowered in order to harmonize with the standard of character of a transgressor would be to nullify the law and dethrone the Lawgiver. His right to govern lies in His unimpeachable wisdom, power, perfection, and justice. If God had been so unwise as to establish a law necessitating immediate alteration in order to meet unforeseen contingencies in the administration of His government, His subjects would have discredited His wisdom and ceased to worship Him as God. But

this Paul says God has not done. The law is still holy, just, and good, although subjects have become carnal, sold under sin.

THE LAW ETERNALLY DEMANDS HOLINESS

At the time the law of the kingdom of God was proclaimed from Sinai, the Lord said: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:5, 6. In the twentieth chapter of Exodus follows the proclamation, by the King, of the law of Ten Commandments as the law of His kingdom.

The entrance of sin and the degradation of subjects as the result, has not in the slightest degree lessened the demand of the law of the kingdom of God for perfect holiness. The standard maintained in the law remains unchanged. A God "with whom is no variableness, neither shadow of turning," can no more alter the great constitution of His kingdom than He can change His own character; hence He declares, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. The Ten Commandments written with the finger of God on two tables of stone, were the words that had proceeded from His lips in the audience of the people, "and He added no more." Deut. 5:22.

The unimpeachable wisdom of God is therefore forever settled in that His infallible law, as originally set forth, demands the same perfection of character since man has become carnal through sin, as it did in the beginning; and the Lawgiver leaves no room for question as to its unchangeable character, in that He declares that He will never alter it.

CHRIST PROCLAIMED THE LAW OF THE KINGDOM

When Christ came, His whole mission was the proclamation of the gospel of the kingdom. In proclaiming it, He recognized the necessity of proclaiming the law of the kingdom. This He did in the most emphatic announcement, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

This is the Lawgiver announcing in a portion of His kingdom, where rebellion has swept every subject into transgression, that the dominion of the law remains unchanged in every "tittle." In verses twenty-one and twenty-seven He quotes two precepts, that all may know that the law to which He refers as the law of His kingdom is the Ten Commandments; and in verse nineteen He draws His conclusion in terms that not only a jurist, but even a child familiar with the meaning of law, can understand. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. He did not set all His disciples to teaching the law abolished. On the contrary, He emphasized its unaltered perpetuity, in the strongest and simplest terms that human language could express. Ignorance of its meaning is therefore inexcusable.

NOT ALTERED TO ACCOMMODATE TRANSGRESSORS

James, in like manner, speaks of the same "royal" or kingly law, quoting the same commands used by the Master as the basis for his reasoning (James 2:8, 11), and concludes with the statement, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Verse 10. Here again the infallible wisdom of God is proclaimed in the unqualified announcement that every precept of the "royal" law as originally given remains unaltered. Who can conceive of a perfect law being altered to accommodate transgressors? Such a charge against God would be little less than blasphemy. It would be to declare that He had become intimidated by a rebellion with which He was unable to cope on just grounds, and had yielded right principles of law in order to compromise with transgressors. When one remembers the statement that at His word every one that is proud shall be brought low, such a conclusion is impossible.

THE JUDGMENT-DAY STANDARD

James draws another conclusion that leaves any change or abolition of the law absolutely out of the question for eternity: "So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12. The Judgment settles all cases for eternity. The same law by which all shall be judged, will be the standard by

which loyal subjects shall live eternally. Restoration to the kingdom, beyond the Judgment, must be by acquittal in compliance with the same law for the transgression of which subjects were originally expelled as rebels against the government. If this is not the case, then the law is admitted to be imperfect, and the original sentence was unjust. Solomon, whose wisdom is proverbial, writing by inspiration of God, therefore wisely concludes his book of Ecclesiastes with the solemn appeal to all mankind: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

R. C. P.

ONE HUNDREDTH ANNIVERSARY OF PEACE

Proposed Celebration Among English-Speaking Peoples

IT was on Christmas eve, 1814, that representatives of this nation and representatives from Great Britain together signed the Treaty of Ghent, which ended the war of 1812. Mr. John Quincy Adams was one of those who, on behalf of the United States, signed this treaty, and shortly afterward he expressed the hope that the peace thus restored should be enduring. Soon thereafter, peace societies came into being in both America and England, and "within three years, by formal agreement, the boundary-line between the United States and Canada became a mere political limitation, like the peaceful boundaries that separate the states of the American Union, instead of a series of fortifications between two nations mutually distrustful of one another."

England and the United States now for a full century have been able to settle all their disputes and difficulties by diplomacy and arbitration. And the suggestion was made four years ago, by the American Peace Committee, that there be a general celebration, not only in this country, but in Great Britain, and in all her self-governing colonies, of this century of peace between English-speaking nations.

To be sure, these nations have had rebellions among themselves, as, for instance, the great war of 1861-64 in this country; and both this country and England have had wars with other nations since that time. But as between the English-speaking peoples themselves, they have not been at war with each other; and so it is proposed that a great celebration shall proclaim to the world the benefits of this era of peace. The whole world has been invited to enter into it, and it is hoped that such a celebration of such a world-wide character may tend toward permanent international peace.

We appreciate the aims and purposes that we are sure many of these large-souled men and women have in putting forth such efforts to create a sentiment in favor of peace. There is nothing so demoralizing, so brutal, and so barbarous as war. It is entirely foreign to every sentiment and principle of the great Prince of peace; and while recognizing these principles, and while seeking to labor in every way that we possibly can to promote and perpetuate peace, yet we can not be blind to the fact that the spirit of war is as strong in this generation as it ever was in the history of this world. Commerce and trade on the one hand, and religion on the other, have been the two great incentives to practically all the wars of history. This age is commercially mad. Men are struggling for commercial supremacy, and great princes of commerce are combining the world through interlocking confederacies for securing and holding trade.

Religious combinations which may seem fair, and promise much on the surface, are making their appearance; and he who has carefully noted how history repeats itself, must regard them as ominous. Thus we have these two great elements, commerce and religion, occupying positions in the world that indicate, to the careful observer, that the materials for war are still with us, and in as great proportions as ever.

But regardless of all appearances that would mark the tendencies of war, the prophets of the Bible have declared, not merely in some isolated or obscure text, but in numerous passages, that the closing days of this world's history would be marked by the intensities of war preparations that would finally lead to the great and final battle-fields of Armageddon.

And more striking still, if such could be the case, these same prophets point out the fact that while these war-clouds are gathering and the nations are making their great war preparations, yet there will be such outward enthusiasm in favor of peace that finally the position will be reached where the whole world will be

saying, "Peace and safety," just before the great, sudden destruction of Armageddon's war.

The prophets make these things plain, and we can see in the world the conditions that fit the prophetic declarations accurately. There never was a time in the world's history when there were such awful preparations for war, and never was there a time when more was said in favor of peace, and when there were greater or more influential peace societies and peace organizations. It is a strange medley of contradictory conditions, and the marvelous thing of it all is that the prophets thousands of years ago should have foretold these things that appear to be so opposite in character as to render them wholly unlikely ever to occur.

Isaiah and Micah tell of the many people who will be saying that they will beat their swords into plowshares and their spears

into pruning-hooks; and John the seer of Patmos, and Jeremiah, and Joel, tell us that at the time of the Judgment the nations will be angry, and that the spirits of demons will be stirring the kings of the earth to war preparatory to the rush into the furies of Armageddon.

All Christian peoples must do everything within their power to work for peace, because they are marshaled under the banner of the great Prince of peace. But while working for peace, we must not close our eyes to the prophetic utterances which reveal to us the true meaning of the conditions of this time; because through that prophetic Word we look beyond the turmoil of Armageddon to the glorious scene of the coming of Christ, bringing with Him an immortal crown of glory for every individual who accepts Him and who through His power has been prepared to receive Him.

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.

4262—OFFERED BY MAN OR BY GOD—WHICH?

Was the suffering and death of Jesus as a sacrifice for sin an offering made by God Himself, or was Christ an offering made by mankind?

E. M. M.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. This text very plainly says that God gave His Son; therefore He was an offering from the Father Himself. Another one of the many similar texts reads, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

God, in His love to humanity, did not withhold His most precious treasure. God gave His Son, and the Son was willing to be given as a sacrifice for the redemption of mankind. The love of both the Father and the Son was so great that They did not stagger at paying an infinite price to redeem these objects of Their love. Humanity had nothing to offer. The offering came from the great Father Himself.

He has so barricaded it against error, that if we desire to know His truth we will find impregnable forts into which we may enter and from which we may readily perceive and understand the meaning of every other text. As already suggested, to have the robes washed is equivalent to keeping the commandments of God. They mean one and the same thing. The far-fetched excuses that some people invent to cast discredit upon the clear duty of the keeping of God's commandments will present themselves to all in their great absurdity in the Judgment-day, and there are many people who can see the absurdity of them now.

4264—WEAPONS FOR FIRE-WOOD

What is the meaning of Eze. 39:9, 10?

N. C. M.

These verses give a prophecy of how complete will be the annihilation of the Israelites' enemies. The burning of their weapons would indicate that God designed that nothing belonging to them should be left to pollute the land.

But there were a great many things prophesied for ancient Israel that were dependent for their fulfilment upon certain things that Israel herself was to do; but she did not fulfil her part, and so the prophecies remain without a fulfilment, so far as ancient Israel is concerned. But many of these prophecies, while having a local and incidental reference to ancient Israel, look forward for their great and complete accomplishment at the close of time, when all the true Israel of God will be redeemed and placed in possession of their everlasting reward. The setting of this prophecy would indicate that in the main it was pointing forward to the complete victories that will be given to the true Israel of God. By keeping this thought in mind when reading many of the prophetic utterances of Isaiah, Jeremiah, and Ezekiel, we will see much light in passages of Scripture that otherwise might seem obscure to us.

4265—CLIFF-DWELLERS

I am sending you some views of the ancient cliff-dwellers of Colorado. Have been told that like things are found in Arizona. Will you please tell us what is known of the origin of that race of people?

J. W.

Better still than to tell you what is known of this race of people, we will suggest to you how you may investigate for yourself all such cases. You live in one of the large cities of our nation. There is no large city but has its extensive public library. These libraries may be found in most of our small villages, also, so there are very few people anywhere in the nation who do not have access to these storehouses of knowledge. The librarians in charge of these public libraries are usually able to direct you promptly to what books they have upon

their shelves on any given subject, and thus you can study any question of this character much more extensively and much more satisfactorily than we could give it to you through the question department of the SIGNS OF THE TIMES. And the same principle involved in the question of the cliff-dwellers would apply in any similar matter that you might want to know. About all we would have space to say concerning these dwellings is that they are found in Arizona, Utah, New Mexico, and western Colorado. Some of the most modern investigators have reached the conclusion that the cliff dwellers are ancestors of the Pueblo Indians.

This suggestion in regard to visiting public libraries for information must not lead to the conclusion that we are averse to answering questions, and we particularly invite any question upon topics that specifically pertain to the Bible. But in reference to certain kinds of questions, we believe it is more helpful to suggest ways by which individuals may themselves find them out, than merely to answer single questions.

4266—SUPPER AT BETHANY

In Matt. 26:6-13 the text speaks of the head of Jesus being anointed, but in Luke 7:36-50 and John 12:3-8 the feet only are mentioned. Would you please enlighten me about this?

E. T. H.

There is no contradiction in these texts. The ordinary anointing of hospitality was of the feet and head. Mary did both, but the apostles did not all record all the details. One mentioned one thing, and one another; but the omission of one detail in one account does not necessarily imply that it did not occur.

4263—CORRECT TRANSLATION OF REV. 22:14

Is the popular version of Rev. 22:14 correct? Does the original script read "do His commandments," or "wash their robes"?

H. T.

The Greek word from which "commandments" in Rev. 22:14 is translated in our King James Version is *entolee*, and every time that *entolee* occurs in the New Testament it is translated in the King James Version by either "precept" or "commandment." But some manuscripts read *stolee*, and *stolee* is translated by "clothing," "dress," "robe," etc. It all depends on which of the manuscripts we are following as to whether the translation is a correct one or not.

But what difference does it make which of these original manuscripts we follow in this particular text? Those who have washed their robes and those who do His commandments are one and the same. Such things are only quibbles; for the manuscript of Tischendorf, and that of Westcott & Hort, both of which use *stolee* in Rev. 22:14, agree in saying that Rev. 14:12 is *entolee* in all the best manuscripts. And Rev. 14:12 reads, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Concerning this text, which describes a leading characteristic of the church that will be prepared to meet Christ when He comes, there can be no questionings; and so long as Rev. 14:12 stands as a mighty Gibraltar in defense of the observance of God's holy commandments, we can allow people to take their choice of translations and manuscripts in Rev. 22:14, for there is nothing involved that is essential.

This is one of the great features of God's word.



SYSTEMATIC BIBLE STUDY

IN our reading last week we found, among many other precious things, this wonderful promise:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

In these times when storm, earthquake, and flood are spreading destruction in so many parts of the world, how assuring and restful it is to stand upon such promises! And how good it is to know that the Infinite One has given them! It is only when we carefully read the entire Bible by course that we can make sure of finding all these gems of divine inspiration.

SCHEDULE FOR WEEK ENDING FEBRUARY 28

Exodus 11-18
Psalms 53-59
Luke 17-24

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.

The reading in Exodus contains some important statements on the Sabbath question. "The Lord's Day the Test of the Ages," by Wilcox, and "History of the Sabbath," by Conradi, are two of the most helpful works on this subject.

Land of the Midnight Sun

By H. H. HALL

Our Representative Tells Interesting Things About Our Work in Northern Europe—Protected by an Unseen Guide—Progress and Prosperity in the Work

ENTERING THE HARBOR
AT ABO

GLASS HOUSE FRONTING
ON BEACH

CHIEF among the institutions that God is using to advance His truth in Scandinavia are the Skodsborg sanitarium and school. These properties include the old summer home of the king of Denmark, and his royal coat of arms is over the entrance of the house in which I had the honor of spending a very pleasant twenty-four hours. I looked out from the same old room and porch where he used to sit, and upon the same restless sound which attracted him. But "the sea is His, and He made it," and He shares His possessions with His children.

A few yards away and facing the beach, are long, shed-like buildings, with rear wall and glass roof, in which the patients sit or lie and enjoy the truly kingly view, or are lulled to sleep by the lapping waves at their feet.

It was Christmas eve; and after being assigned to "a very warm room, because you are from California"—so the inspector said—I joined the seventy or more guests and patients in doing ample justice to a bountiful dinner, the taste of which was not in the least impaired by the Danish names under which the various dishes were disguised. Then I followed a gathering company of two hundred fifty or more to the gymnasium to listen to their Christmas exercises, even though I could not understand a word that was said. Dr. J. C. Ottosen, who has been with the institution from the beginning, opened with a short talk on what Christmas really is. The business manager, A. C. Christensen, directed the choir in rendering several anthems and songs, and the children recited and sang, after which Elder J. C. Raft, president of the Scandinavian Union Conference, closed with an earnest gospel exhortation, which was well received.

A PROSPEROUS WORK

The next morning, the inspector, Chr. Juhl, formerly of Iowa, took me through the entire institution, and told me of its growth, of their efforts to make it a truly Christian home, of the devotion of their hundred twenty-five helpers, of conditions in the summer, when they have from two hundred to two hundred twenty-five patients and guests, and of the hundreds they have had to turn away. During the past four years, they have cared for over four thousand people, many of them being high in social and governmental circles. Their total investment now stands at a little less than two hundred thousand dollars; and with the new buildings

MR. H. H. HALL, a member of our board of management, and the manager of our book department, is making an extended trip through Europe and South America, to study our rapidly increasing work in foreign languages. He is favoring us with several articles, which, with the illustrations, give some conception of the magnitude of the world-wide organization formed for the one purpose of carrying to all the nations of earth the gospel of the coming and kingdom of Christ. The institutions and work that Mr. Hall is describing are nothing more than the separate units in the chain that girdles the world. Earnest men and women are thus establishing themselves in every nation and in the islands of the sea, because they have good news that they are seeking to tell to every one. Other articles of a similar character are on the way and will appear soon.

EDITOR.

now under way, they will eventually have nearly a quarter of a million dollars in grounds, buildings, and equipment.

The union school, which occupies the building to the left of the series shown, is under the efficient direction of Prof. Erik Arneson, our leading Danish and Norwegian scholar and translator. About sixty are in attendance. This building and its facilities are turned over to the sanitarium in the summer. The school building and equipment represent an investment of a little more than twenty-five thousand dollars.

CHRISTIANIA, NORWAY

To many of the SIGNS readers, the next best known institution in northern Europe is the Christiania publishing house, a view of which is here given. The publishing house, however, only uses the basement and the first and second floors of the new and taller building to the left. The church occupies the third floor of the main building, where the reader will note the tall windows; and the rest of the building is used by Brother C. M. Scott and his staff of twenty-four workers, for treatment rooms and a vegetarian cafe. Many will remember the financial crisis through which Christiania passed a few years ago, in which this institution was involved. Although the help sent from America relieved the most pressing obligations, the struggle to meet the remainder, and at the same time to provide the literature needed in this country, has been a long and trying one. But through the careful management of A. C. Christensen and Jens Olsen and their associates, the indebtedness is being paid little by little, and we hope the time will soon come when such facilities can consistently be provided as will enable them to do their own folding and binding, which are now done by outside firms. The amount of means invested in this institution now stands at a little less than seventy-five thousand dollars.

UNSEEN GUARDIAN

Among other interesting experiences related to me by the manager is the following: One of their colporteurs, in making his delivery among the mountains of northern Norway, was obliged to follow a very narrow, slippery path along the side of a steep precipice. He removed his shoes, and with his books strapped to his back, made the perilous passage. On the other side of the fiord—as the deep arms of the sea are called—a man and his wife watched him anxiously. Some



OUR SCHOOL AND SANITARIUM GROUNDS FRONTING ON THE SEA AT SKODSBORG, DENMARK

hours later, he met them on the plains above, and they immediately asked, "Where is your partner?" "I have no partner," he replied. "But you did have when you passed that dangerous place," they insisted, "for we both saw him with you." And they could not be convinced that he was quite alone so far as human help was concerned. The young man believes — and who will not join in his conviction? — that an angel was commissioned to protect him in his gospel mission. He has just gone up near Hammerfest, the northernmost city in the world, where at this time of the year the darkness of one night deepens into the next, and there he will work among the Laplanders with our publications.

ICELAND

And Iceland, "away out in the foaming, greedy Atlantic," has been entered, and about fifty are rejoicing in the hope of a soon coming Lord. Six thousand copies of our first Icelandic book, "Christ Our Saviour," have been sold to the ninety thousand islanders — an average of one copy to every fourth home. Elder Raft will soon make another visit to Iceland, although he tells me it takes almost as long to go there as to America.

STOCKHOLM, SWEDEN

In the beautiful city of Stockholm the Swedish conferences and depositories are pleasantly situated. I did not get

realizes that here he is in the dominion of Russia. My passport had first to be signed by the Russian minister, and was taken when I went on board, and not returned until arrival at Abo. It was again signed when I left. This seemed a little strange to an American, but it is their custom, so I acceded to it, and had no trouble. Here the sun rises about nine o'clock and sets at two-thirty. Thick ice had already formed in the harbor, and our boat looked much as it does in the accompanying picture. The city of Abo furnishes one ice-boat, and the government another, to keep the channel open through the winter, but they can not always accomplish the task.

At Helsingfors I was whisked out to our office in one of those Russian sleighs the shafts of which are connected with an arch-like yoke over the shoulders of the horse. And by the way, after that mile trip through the biting atmosphere, the driver offered to give me change out of the 20-cent mark I

In fact there were only a few men in sight. This is not the only place in Europe where I have noticed women in positions usually occupied by men in America. They are in ticket offices, parcel check stands, are cashiers and cooks on dining-cars, and in some cases, at least, care for the beds on the sleeping-cars.

I would not leave the impression, because I happened to visit Finland in winter, that it is a cold, cheerless country. On the contrary, it is famous for its many and beautiful lakes, its wooded hills and fertile valleys. Helsingfors is a city of some 160,000 inhabitants. It is located on the water-front, and is an



BUILDING WHERE THE KING USED TO LIVE



SCHOOL AT SKODSBORG

important commercial center. It is closely related with Sweden in business and social life, and the Swedish language is everywhere used as well as the Finnish. But the government is Russian, and that language is taught in the schools. The names of the streets are printed in all three languages, one above the other, so he who runs may read.

On my return to Hamburg, I spent a day at Copenhagen with Elder Raft, completing some items of publishing work, and gathering additional information about the union conference.

PROGRESS AND SACRIFICES FOR THE WORK

During the last four years, they have taken in 1,354 new members, their total membership now standing at 3,391. Their tithes and offerings have been \$141,149, and their literature sales \$300,562. Their publishing interests are rapidly developing, last quarter's record showing 140 colporteurs, whose sales for 1913 will run close to the \$100,000 mark. The conferences are officered by men of experience and energy, and their institutions enjoy the fullest confidence of our own people, and of business men on the outside as well. May the Lord continue to give largely of His Spirit, and make them fruitful in every good word and work.

Notice

"SHILOH, THE MAN OF SORROWS," published three years ago in the SIGNS, will soon be published in book form, if enough additional advance subscribers can be obtained to warrant it. I wish to thank those who have already sent in orders. The book will be neatly bound in cloth, 350-400 pages. Price, from \$1.00 to \$1.50. Agents wanted. Send no money, but address the author, quick. Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.

WOMEN CLERKS AND HELPERS

I was greatly surprised, on entering one of the leading banks of the city, to note that the positions of cashiers, tellers, bookkeepers, and clerks generally, were filled by women.



PUBLISHING HOUSE IN CHRISTIANIA

out to Nyhyttan, where their school is located, but learned that it is prospering. Our membership in Sweden is the largest of any conference in the Scandinavian Union — the Danish and Norwegian conferences being divided into two conferences each in 1912 — and now stands at one thousand eight. I had the privilege of meeting their leading minister, Elder O. Nelson, who labored in California and Utah twenty-five years ago, and who attended Healdsburg College in the good old days of that institution. Brother Emil Lind, their business man, came in from the school, and talked over plans by which the Pacific Press can cooperate with them in the publication of certain books which we believe will be a help to both countries.

HELSINGFORS, FINLAND

From Stockholm I took the night boat across the Baltic to Abo, Finland, and went thence by train to Helsingfors. One soon

THERE are simple but effectual precautions against disease which should not be ignored or neglected in the home life. Parents who properly safeguard their own health and the health of those under their care, will be amply repaid by the absence of disease sources in the home. "An ounce of prevention is worth a pound of cure," is a truism which every home keeper would do well to remember. It is so much easier to keep well than it is to get well after one becomes ill.

"One may have wealth or ease or luxury,
Or greatest fame that time can ever tell;
But wisest sages fittingly agree
That 'life is not to live, but to be well.'"

A SECRET OF KEEPING WELL

Many mothers have come to recognize that the secret of keeping a baby well lies in scientific cleanliness; and the rule is a proper one for the entire household. Many a case of serious blood-poisoning has resulted from a slight injury, which, if it had been cleansed immediately with a few drops of some good disinfectant, would have healed without trouble. Many a case of sore eyes is contracted from using a towel which has become infected by some one similarly afflicted. Infected tableware, also, is recognized as a common source of disease, so that the public dining-room is a great menace to health.

It is surely commendable that our government has seen fit to enact pure food laws for the safeguarding of the public. And now if we could only have some pure dish laws, so that food would not become contaminated during the serving process, that would surely be "a consummation devoutly to be wished." May the day hasten when proper thought will be given to this matter.

Family tooth-brushes are quite unknown, but family hair-brushes and combs are very common, in face of all the varied forms of scalp disorders. There are family conveniences that are eminently proper; but in the domain of health, individual conveniences only are safeguards against contagion.

DANGERS FROM KISSING

The common custom of kissing has come to be recognized as a fruitful source of illness. It is well known that life itself may be risked by kissing patients suffering of diseases which may be communicated in this manner. It is repulsive to think of using a table napkin that has been used by some one else; and yet how difficult it seems to refrain from kissing loved ones known to be suffering of deadly diseases!

"Well," says one, "I think this crusade against kissing is all old-fogyism. I am not at all afraid to kiss even those afflicted with tuberculosis." But the fact is, not being afraid of contracting a disease, is no sure protection against it. I once knew a trained nurse who did not seem to be at all afraid of the typhoid case under his care, but the bell tolled for his funeral while the patient was convalescing.

One should use judgment in associating with the sick, and should refrain from kissing when there is danger of becoming infected with disease germs. This is a good rule to follow even in case of a common cold.

INFECTED CLOTHING

Infected clothing is a source of disease of which many do not seem to realize the danger. Handkerchiefs,

especially, are disease carriers; and those used by patients suffering of any form of contagion, should be boiled in soap and water for twenty minutes, with as little previous handling as possible. All infected clothing that can be boiled, may be easily disinfected in this manner. It can then be washed without danger of contagion. After handling infected clothing, cleanse the hands with pure peroxid of hydrogen or some other good disinfectant.

Clothing that will not stand boiling should be fumigated with formaldehyde or sulphur, or be soaked for two hours in a cold solution consisting of two tablespoonfuls of bichlorid of mercury to one gallon of water. Formaldehyde and bichlorid of mercury are deadly poisons, requiring care in their use, and should be kept in bottles differing in appearance from any other bottle about the home; and they should be plainly labeled "Poison." Large colored-glass bottles answer the purpose well, and they should be kept out of the reach of children.

It has been wisely suggested that no one ever should take a dose from any bottle without first reading the label *twice*. If this rule were followed carefully, many a case of accidental poisoning might be avoided.

Children should be taught never to place in the mouth food or anything else that has fallen to the floor. Playthings that lie about the floor should not be placed in the mouth. The creeping baby may become infected easily with disease germs from the floor, and therefore will bear watching.

WATER, AIR, AND SUNSHINE

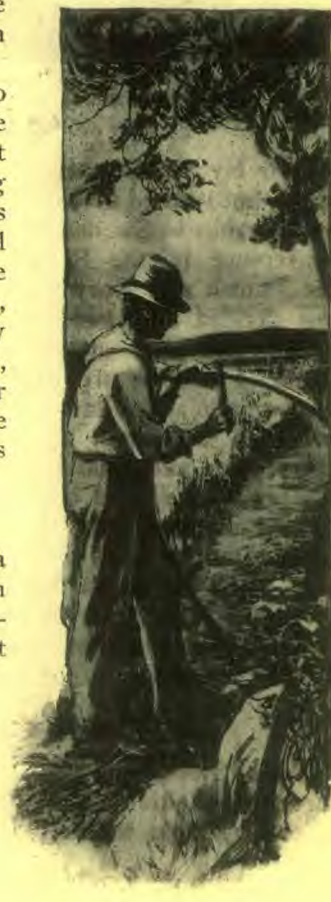
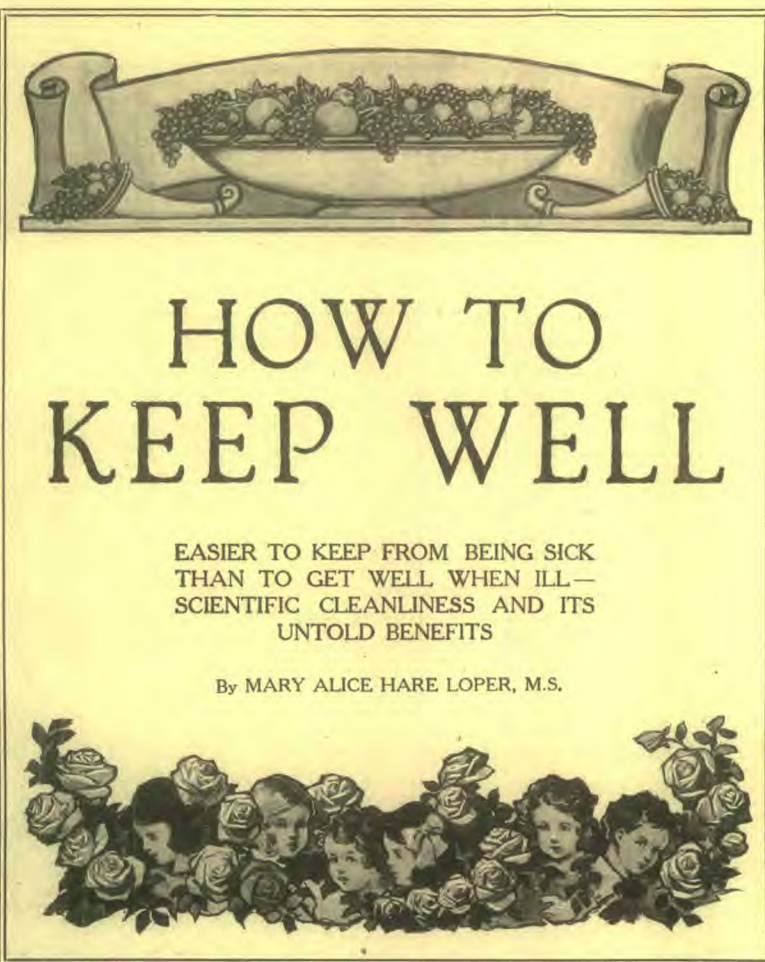
Our olfactories were given us not only for pleasure in enjoying the delicate perfume of flowers and the sweet odors of ripening fruits, but that we may discern when we come in contact with foul air, which may give rise to disease.

Typhoid fever, tonsillitis, diphtheria, etc., may easily develop from imperfect sewerage or surface drains. The surface well, also, is a dangerous thing. Many a case of serious illness and many a death have occurred as the result of infection from these sources.

Too much shade, also, is a menace to health. Far better have a dwelling-house occupy a rise of ground wholly apart from shade, than have the purifying rays of the sun so nearly excluded as they are when numerous trees are planted in too close proximity to it. Disease germs flourish where dampness reigns, and many a little grave in the cemetery attests the deadly effects of impure water, bad drainage, and too much shade. Far better cut down the shade-trees than live in a damp atmosphere. Disease germs die where the sun has full sway.

THE BURLAP-COVERED COOLER

The family refrigerator becomes a menace to health if permitted to remain in an insanitary condition. The burlap-covered "cooler" is much more difficult to keep free from germs than is the ice refrigerator. Mold should never be allowed to accumulate where contaminable table supplies are kept. Laws may be enacted for the safeguarding of the nation physically; but there are so many ways in which



health may be undermined, that it remains largely with the individual, after all, to determine to what extent his own health shall be fostered or abused.

However, the all-wise Creator has endowed man with sufficient wisdom to ascertain what is for his best good, and man is under obligations to use that wisdom as God intends. "Little foxes spoil the vines." So little transgressions of nature's laws, often repeated, result in illness and death. "Eternal vigilance" is the price of health as well as of liberty; but it pays to practise it.

The Art of Listening

ARE you a good listener? Or are you too busy creating epigrams of your own and developing your own points of view to pay attention to what any one else is saying? If you don't know how to listen well, you are a decided wet blanket on that most delightful of arts — the art of conversation.

Think back a moment to your own experience one time when you were trying to relate something, and to tell it through to its conclusion. Was there some one who sat on the edge of his chair with the air of merely waiting for you to swallow a period in order to snatch your next sentence? Or was there some one who hadn't the patience to wait even for the period, but rushed in at the comma, and snatched the conversation from you bodily, or perhaps recalling something more thrilling that happened to him or to a friend of his, plunged immediately into his own experience, and left yours dangling unfinished in mid-air?

If you have suffered in any way from the interrupter, the poor listener, you can form some sort of idea what effect your own inattention has on the conversation of your friends.

It is surprising that more people do not realize the advantage of listening well, for

the charm it possesses is indisputable. The good listener is universally popular. He is looked upon as charming and comprehending, and eventually wins for himself a reputation for real cleverness.— *Continent.*

Cooperation Corner Helping Together

THERE are constantly coming to this office requests for this paper for (1) those who are poor and unable to take the paper; (2) for mission work among prisoners and others otherwise confined or secluded; (3) for public reading-rooms; (4) for general missionary work in foreign fields by our missionaries; (5) for general missionary work in various phases. Sometimes there are calls for tracts in foreign languages as well as English. It is not possible for the publishing house to meet all these requests. Publications are sometimes published at a loss to the house. We feel sure that many more of our readers would be glad to help us in this work. Thus may we bring together those who have no time or opportunity to do missionary work, but who are able to help others who have the time and opportunity, but not the means. Who will contribute to our Cooperation Fund?

For Sale

If you have children to send to splendid church school or college, or if you would like to be near a large church, here is your chance to buy a beautifully situated home site, near St. Helena Sanitarium, only ½ mile from church school and sanitarium. Place of 15 acres on county road, R.F.D., good spring water, 2½ acres bearing table grapes 7 years old, 4½ acres standing timber, about 200 cords. Wood sells at present for \$6 a cord. The rest in good deep soil, suitable for any kind of fruit-trees or vineyard, also finely fitted for chickens. For particulars write to C. F. Mund, R.F.D. 1, St. Helena, Cal.

For Sale

Or trade for California land, income home at Mountain View, Cal. House is up to date and furnished. Earns one per cent per month of price. Address A. V. Emmert, Waterman, Cal.

Ripe Olives for Sale

Missions, in 50-gallon barrels, 45c a gallon. In 25-gallon barrels, 55c. In 5-gallon cans, 65c. In 1-gallon cans, 75c. Excellent flavor. A good, dark color. Average size, ⅝ or larger. Hygienically cured. Satisfaction guaranteed. Freight east of Rockies, \$1.50 a hundred. Minimum, \$2.85. By express, \$1.60 for 5-gallon can. A. E. Crist, Chico, Cal.

PUBLIC OPINION

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 24, 1914

Pacific Union College

A RECENT visit to our Pacific Union College reveals the fact that it has the largest attendance in its history, and what is better still, the class of students is of the highest quality. It was encouraging to mingle with those young men and women, and note their determination to reach the highest attainments in the least possible time, so that they may go to the ends of the earth, into the great harvest-field, to make known the glad message that Jesus is soon coming again. A more earnest, devoted, and intelligent class of young people it has not been our privilege to see. While looking into their faces, it was inspiring to think that this school is only one of the units in our great denominational educational system, which reaches clear around the globe. Similar bodies of earnest young men and women may be found in numerous schools in this country and in every other country throughout the world, and all with the one great aim of securing the preparation that will enable them strongly, intelligently, and quickly to do their part in carrying this gospel of Christ and His coming to all, so that the end may come.

Pacific Union College is urgently in need of added facilities. The college building proper is delayed for lack of funds with which to complete it. Other important buildings and facilities should be added. If those who have means that could be spared for this purpose could have the privilege of looking into the faces of these young men and women and witnessing their earnestness and faithfulness in their preparatory work, we are sure that they would not resist the conviction that they should give liberally to help this good work along.

Our schools in all parts of the world should be faithfully supplied with needed means, for they are the great training centers for every department of our work.

"Earthquakes in Divers Places"

ON February 10 the greater part of New England, as well as the eastern section of Canada, was visited by a severe earthquake. In some sections the buildings swayed so that plaster fell from the walls. Although panics were narrowly averted in schoolhouses and other places where people were assembled, the reports give only one death as a result of the temblor.

Scientific men tell us this earthquake is along the line of the Champlain fault, and that this "fault" was formed in the glacial period. It may be very interesting to be told this, but such knowledge does not prevent the terrors that come with these catastrophes, and we can not escape the conviction that in the end it will be found that the Bible story of the breaking up of this earth at the time of the Flood furnishes a more scientific reason for this "fault," and that it is altogether in harmony with the actual facts.

But these earthquakes are becoming exceedingly numerous, and in many sections they are very destructive. It has been but a few days since that terrible disaster occurred in Japan in which large sections of the country were destroyed by the bursting volcano and its lava and ashes, and the earthquake that accompanied the eruption.

When the Master was here in person, He said that there should be "earthquakes in divers places," with "famines and pestilences," and "fearful sights and great signs." He did not give these things in themselves alone as the evidences of the approaching end, but He did say that when along with these convulsions of nature we see all the other things His inspired prophetic word has predicted, then we are to know that His coming is near, even at the door.

These convulsions of nature, and the storms that are wrecking so many parts of the country, are spreading terror into thousands of hearts. They live in almost constant fear because of these things. But in place of following the conjectures of men, however wise, honest, and able they may be, we have learned to know the word of God, and its

promises for this time, and we are resting in peace and quietness. For we not only know definitely what these things mean, but we know of the haven of safety that has been provided by the divine power of Him who inspired the prophecies of His word. Have you tasted of the sweet experiences and comforts that come through knowing and believing such words as these?

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

Our God is "a very present help." He is with us to help and protect us all the time, and because of this we will not fear even though the earth be removed and even though the mountains be carried into the midst of the sea.

One sea-captain, in speaking of the recent volcanic eruption in Japan, said that while sailing along, he saw the whole top of the mountain seemingly explode and the flames burst out of it. Such things are certainly awe-inspiring; but God's word provides a haven of safety, and we should learn to know its comforts, its strength, and its rest and peace, in these times of danger and disasters.

For a Supreme Navy

A LARGE meeting was held a few days ago at Guild Hall, in London, at which the lord mayor presided. Representative business men, said to have holdings amounting to billions of dollars, were the moving spirits. They gave unqualified and unanimous endorsement to the British policy of maintaining a "supreme navy."

It was from leading statesmen in England that the suggestion came for the world to take "a naval holiday"; that is, that all the leading nations of earth, by common agreement, would not build any more war-ships for a whole year. This naval holiday proposition has been much discussed, and prominent men in several nations have supported the plan, but the practical answer that comes to it is for each nation to add to the already strenuous effort for increasing naval and military power.

It will be noted that it is the business men of London, representing billions of money invested in various commercial enterprises, who have so enthusiastically and unanimously voted for England to maintain her naval supremacy.

Ordinary commerce and conquest have been occasion for a great many of the wars of the past. This is a commercially mad age. The "Napoleons of finance and commerce" have created international problems, and in the list of these is the great war problem. Notwithstanding all of our talk of peace, and notwithstanding the fact that to have peace is the sensible and desirable and only right thing, and notwithstanding our boasted civilization and progress, we are nevertheless unable to dethrone the war demons. The war fever reaches a higher degree each succeeding year, and becomes more intense.

A great many people are laughing at what the divine Book says. But it is a striking fact, however, that numerous and strongly clear Scripture prophecies make known definitely the real meaning of this war disease that is spreading like a malignant contagion into every part of the world.

Church Secession in Germany

DESPATCHES from Berlin state that in that city alone 25,000 people withdrew their membership from the national Protestant state church during the month of December. In most of the German states, leaving the church is a somewhat difficult matter, since legal procedure is necessary in order for it to be accomplished, and any one in an official position is almost sure to lose his occupation by taking such a course.

At the Berlin office where this business of secession is receiving attention, about fifty had to be added to the staff of officers and clerks in order to attend to the extra business. The church authorities are at their wit's end to know how to deal with the movement, and are arranging for meetings to protest against it.

Among the causes assigned for the movement is the burden of church taxes, which in some instances amount to sixty per cent of the state in-

come tax. In order to escape this, persons must be registered as "dissident" or "agnostic." The main reason, however, is a general dissatisfaction with the church itself and a series of quarrels over points of doctrine. It is held by many that the church's theory of life is absolutely antiquated, and that it pursues reactionary politics. In the month of November a number of meetings to forward the secession in Berlin were prohibited by the police.

The religious world is coming to be agitated quite as strongly as the political and social world. In all of these movements there is an intensity that foreshadows something great and decisive. This unrest in the Protestant state church of Germany furnishes occasion for the papacy to point out the need there is for a great central governing body in religious affairs. The prophetic Word says conditions will finally reach the place where for a brief time all the world will wonder after the beast, and all will worship him, whose names are not written in the Lamb's book of life.

When Christianity reasserted itself in the sixteenth century, it was based upon the Bible, and the Bible was believed and taught from Genesis to Revelation. Protestantism to-day, instead of affirming the complete Bible, is quibbling over it, and seeking to dissect it. And while in a political way it may at times appear to rise up strongly against Catholicism, yet it is destined eventually to be swept off its feet by the great Catholic power, and this surrender to Catholicism will be for no other reason than that the great mass of Protestants have lost their hold upon the definite Word and are not standing strongly by the great principles of its living text.

THE archbishop of Canterbury has decided adversely to instituting impeachment proceedings against the bishops of Uganda and Mombassa, Church of England prelates in East Africa who were charged with heresy and schism because of their action at the Kikuyu conference last June. As set forth in an article in our last week's issue, an attempt was made at that time to unite the Protestant denominations against the increasing power of the Roman Catholics in East Africa. The consultative body of bishops of the Church of England which meets in July will be asked to decide whether the Kikuyu scheme for a federation of Protestant missionary societies is in opposition to the principles of the church order.

FLOODS in Brazil during the first part of this month have cost many lives and destroyed much property. In the state of Bahia, several villages were inundated, and one small town entirely disappeared. This winter has given us an unusual toll of loss of life and property in floods and in various kinds of storms, and they have been scattered widely over a large part of the earth. Every continent has been visited. If you are terrified because of these things as they are reported day by day, you should study to know their significance and learn of the protection that has been provided by infinite power.

THE University of California has planned, among other notable things, a series of lectures by prominent men on the subject of "Planning Cities." The thought is that if extensive plans are wisely entered into to-day, millions will be saved tomorrow. The suggestion is expressed that the next generation will see both San Francisco and Los Angeles reach the two million mark. One of the problems of the time is what to do with the city and its concentrated and rapidly concentrating population.

MORE than 150,000 Bulgarian refugees are said to be in dire want as a result of the war troubles that have been devastating Bulgarian districts during the last year or so. It is impossible to describe the awful horrors of war. How good it is to know that we are upon the very eve of the time when the Prince of peace shall return in person to put an everlasting end to all of this suffering and disaster that is caused not only by wars but by everything else that sin has introduced!

ONE of Marconi's latest attempts with wireless electricity is to supply light. The reports from London say he has succeeded in lighting an electric bulb at a distance of six miles by a wireless current supplied from a hundred horse power engine.