

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

AMERICAN PROTESTANTS PROTEST

Aroused Protestantism in Washington Reaffirms Its Principles—It Has No Occasion to Apologize to Rome—Papal Aggressions Demand that Protestants Be Aroused—Many Noted Protestant Ministers Take Part

By W. A. COLCORD



THE hold which Romanism appears to be getting upon the national government has aroused the friends of the great principles upon which this government was founded, at the national capital, to action.

When the enemies of these principles become so bold in their American publications as to characterize the fundamental law of the land as a "lying Constitution," and say that when the application of its provisions conflicts with their views, "to hell with the Constitution"; when, in this land of the free, men begin to attack free speech with mob violence, and in national conventions pass resolutions calling for national legislation prohibiting the freedom of the press; when the national hymn "America" is denounced as something "unfit to be sung" by American Roman Catholics, and the national Thanksgiving day has been seized as an occasion for exploiting Roman Catholicism, and inveigling the highest officials of the nation to bow at the shrine of the mass, and pay homage to a church whose history for over a thousand years has been written in the blood of the saints, it seems that the time has arrived when the friends of freedom and the lovers of liberty should sound a note of warning, raise the danger-signal, and enter a vigorous and earnest protest.

AN ENTHUSIASTIC MEETING

Expression was given to these awakened sentiments in Washington, in the form of a great mass-meeting held Sunday afternoon, December 14, in the New National Theater, not far from the White House. The theater was crowded, and hundreds of people, unable to obtain admittance, were invited to an overflow meeting in a church near.

PROTESTANTISM AROUSED IN WASHINGTON

For once the Protestantism of Washington seemed to have been thoroughly aroused. A large share of the Protestant ministers of the city sat upon the platform, and an enthusiastic, appreciative, and responsive audience greeted the speakers of the hour.

The Rev. Dr. Wallace Radcliffe, pastor of the Second Presbyterian Church, presided. In his introductory remarks, he took occasion to speak of the character and value of the work of the great Reformation, of the place and need for the word "Protestant," and of the high regard which Protestants still have for the name of Martin Luther. Every sentence was greeted with applause.

THE PRINCIPAL ADDRESS

The principal address was delivered by the Rev. Dr. Randolph McKim, pastor of the Church of the Epiphany, one of the largest Episcopal churches of the city. The subject of the address was, "Why We Are Protestants." While indulging in no extravagant language, and endeavoring to avoid all unnecessarily offensive utterances, the speaker enunciated and reaffirmed in very plain and unequivocal terms the great principles of Protestantism, called attention to many flagrant inconsistencies in the teachings and doctrines of the Roman Catholic Church, and pointed out the dangers which now threaten the rights and liberties of the people of this country, both civil and religious, from the machinations and aggressive policies now pursued by the Roman Catholic hierarchy in this land. Throughout, the address was well fortified with historical facts, logical arguments, Scriptural citations, and documentary evidence. We here reproduce a considerable portion of the address, omitting, for want of space, some of the more lengthy arguments and historical quotations.

ADDRESS BY DR. MCKIM

"Mr. Chairman and Brethren:

"I hail the presence of so many Protestant ministers on this platform as an evidence that the pressure of the conflict with Rome is drawing us closer together. It is an omen that we are beginning to realize that the things in which we agree are more important than the things in which we differ.

"No apology is necessary at any time for a public exposition of the grounds of our faith, and the



RANDOLPH MCKIM, D.D.

reason of our hope. But such an exposition is opportune in Washington at the present time because of the fact that one of the Paulist fathers has recently held in St. Patrick's Church a 'mission,' covering a period of two weeks, for the purpose of proselyting 'non-Catholics,' as they presume to call us. In this 'mission' the doctrines of Protestantism have been assailed, as usual, and every argument known to those skilful controversialists has been put forth to seduce Protestants from their allegiance. In their notices and in the public press Protestants have been denominated 'non-Catholics.' This we resent as a highly offensive term. We, all of us, believe in the Apostles' Creed, in which we declare our faith in the Holy Catholic Church, but by this term we are rudely told that we are not Catholics at all. We refuse to yield them the name 'Catholics.' It is the greatest arrogance for that church to appropriate that great and venerable term. No branch of the Christian church is less worthy of it.

"Under the circumstances, it has been felt by the ministers at whose invitation I am to speak this afternoon, that this is a fitting time to address to the Washington public a definition and a defense of the Protestant faith.

NOT AN ATTACK ON CATHOLICS

"Let me say at the outset that I am not here to attack the Roman Catholic Church or its doctrines, but to defend the faith of Protestants. But if, in the performance of this duty, it shall become necessary to show up the unreasonableness of the faith of that church, and the contradictions and absurdities involved in some of its cardinal doctrines, the responsibility does not rest with me, but with those who have publicly arraigned the religion of Protestants before this community, and launched accusations against them, the truth or falsity of which can only be tested by an appeal to history.

MEANING OF PROTESTANTISM

"Now, first of all, Protestantism is not, as commonly represented, a mere series of negations, denying error rather than affirming truth, repudiating false doctrine rather than proclaiming the truth. No; we write the word 'Protestant' on our escutcheon in its full etymological significance. A Protestant is one who *bears witness* for any person or thing; and a Protestant church is one that *'bears witness for'* Christ and His gospel in the world. It is a name not to be ashamed of, either in its origin or in its history.

"When our Lord Jesus Christ stood before Pilate, He said of Himself, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' Humbly treading in the footsteps of her divine Lord, the Protestant church goes forth into the world having this as her aim, that she may 'bear witness unto the truth.'

SOME NOTED PROTESTANTS OF OLD

"Noah was a Protestant when he proclaimed the coming Flood. Lot was a Protestant when he stood alone for God in the midst of wicked Sodom. The Jewish nation was Protestant, standing among the nations of the earth a witness for the unity of God, the supremacy of conscience, and the sanctity of the moral law. And, supreme instance, let it never be forgotten that Christ and His apostles were Protestants in their

day. They were Protestants for the truth of God, against the traditions and corruptions of the Jewish hierarchy,—the established church of that day. And they not only *bore witness* for the revelation made in the incarnation of the Son of God, but they *bore witness against* the false doctrines of the scribes and Pharisees, the chief priests, and



Office of the Washington "Post," the paper recently boycotted by the Roman Catholics of Washington, D. C., at the direction of the Roman Catholic clergy of the city, because in its issues of August 9, 10, and 11, 1913, it published an account of the death of Florence Cleland, a 17-year-old Protestant girl, who lost her life in an attempt to escape from the Home of the Good Shepherd, a Catholic institution, early Friday morning, August 8, and stated that there was a demand on the part of the citizens of Washington for an investigation into the treatment of the inmates of this institution.

elders of the church. In like manner, and in fulfilment of the injunction of the great Head of the church, our Protestant churches bear witness among men to-day, not only *positively*, for 'the faith once delivered to the saints,' but *negatively*, against the manifold corruptions of that faith for which the Church of Rome is responsible. Therefore they bear on their escutcheon the glorious word '*Protestant*,'—the witness bearers.

PROTESTANTS RETURNED TO THE TRUE CHURCH

"In 1868 the late Pope Pius IX addressed letters 'to Protestants and other non-Catholics,' inviting them to return to the bosom of 'Holy Mother Church.' Now we deny that we ever separated from the Catholic Church. The pope and his adherents are the innovators and heretics who have departed from 'the faith once delivered,' who have corrupted the Christian creed, and not the Protestants who have rejected their novelties, and returned to the creed and the practice of the primitive ages of Christianity. It is the Church of Rome, and not the Protestant churches, which by her errors and usurpations has separated herself from the Catholic Church of Christ. When she departed from the primitive faith, she became heretical; and when she made the acknowledg-

ment of her erroneous and strange doctrines a condition of membership within her communion, she then forced upon men the alternative of separating from her, or abandoning the faith which they were bound to 'contend for.' Luther and Melancthon, Calvin and Beza, Cranmer and Ridley and Latimer, all that noble band of Reformers of the sixteenth century, chose the former alternative. They decided to obey God rather than men. *Were they therefore heretics?* Was it heresy to obey Christ, and Christ's unchangeable truth, rather than to abandon these for the sake of union with a church which had apostatized from the faith, and required all her members to acquiesce in her apostasy? Nay, was not she the heretic who, abandoning the Holy Scriptures as her guide, taught for doctrines the commandments of men?

THE EARLY ENGLISH CHURCH NOT ROMAN

"Let it be remembered, also, that, so far as the Church of England was concerned, the Reformation was a rebellion against a foreign yoke, and the restoration of the original ecclesiastical authority. The British church had existed for centuries in entire independence of Rome. It had produced martyrs to the faith in the reign of Diocletian. It had sent bishops to the councils of Arles (A.D. 314), Sardica (A.D. 347), and Ariminum (A.D. 359). It had held numerous synods of its own. As to its orthodoxy, St. Jerome and St. Chrysostom had both borne testimony to it. It was not until the seventh century that the Church of Rome gained a footing on the island. Her pretensions to exercise authority over the British church were resisted. The bishops of the native church refused to yield their customs, or to receive Augustine as their archbishop. They resisted for more than a century the attempt of Rome to bring them into subjection. In short, the Church of England of that day only became Romanized after an ineffectual protest, and a prolonged resistance, on the part of the native episcopate. I proceed now to the question:

"WHY ARE WE PROTESTANTS?"

"I reply, first of all, we are Protestants because we build our faith and our hope on the impregnable rock of Holy Scripture, and not on the shifting sands of ecclesiastical tradition. The Bible, and the Bible alone, is the basis of the religion of Protestants; but tradition, interpreting the Bible, and often superseding or contradicting it, is the basis of the religion of Romanists. We follow the teaching of Jesus Christ and His apostles in building our faith solely on the revelation of truth contained in the Bible. 'Search the Scriptures,' was the precept of our Lord. 'The Scripture can not be broken,' was His divine assurance.

THE DOUBLE BASIS OF ROME

"The Church of Rome, on the contrary, builds her doctrines upon the double basis,—the Bible and tradition. But by making tradition the authoritative interpreter of the Bible, she really rests not upon the teaching of the Bible, but upon the teaching of tradition.

"The Sixth Article of the Church of England declares that 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any

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FROM PERSECUTOR TO DISCIPLE

A Man of Distinguished Birth, Talented, and Bigoted—Clinging Tenaciously to His Prejudices—Battling Against His Firm Convictions—His Whole Course Changed, and He Becomes One of the Most Conspicuous Characters in History

By MRS. E. G. WHITE



PROMINENT among the Jewish leaders who became thoroughly aroused by the success attending the proclamation of the gospel, was Saul of Tarsus. A Roman citizen by birth, Saul was nevertheless a Jew by descent, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin council placed him in a position of power.

STIRRED BY STEPHEN'S TRIAL

Saul had taken a prominent part in the trial and conviction of Stephen, and the striking evidences of God's presence with the martyr had led Saul to doubt the righteousness of the cause he had espoused against the followers of Jesus. His mind was deeply stirred. In his perplexity he appealed to those in whose wisdom and judgment he had full confidence. The arguments of

the priests and rulers finally convinced him that Stephen was a blasphemer, that the Christ whom the martyred disciple had preached was an impostor, and that those ministering in holy office must be right.

Not without severe trial did Saul come to this conclusion. But in the end, having fully decided that the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus. His activity in causing holy men and women to be dragged before tribunals, solely because of their faith in Jesus, brought sadness and gloom to the newly organized church, and caused many to seek safety in flight.

Those who were driven from Jerusalem by this persecution "went everywhere preaching the word." Among the cities to which they went was Damascus, where the new faith gained many converts.

TRY TO SUPPRESS IT BY PERSECUTION

The priests and rulers had hoped that by vigilant effort and stern persecution the heresy might be suppressed. Now they felt that they must carry forward in other places the decided measures taken in Jerusalem against the new teaching. For the special work that they desired to have done at Damascus, Saul offered his services.

"Breathing out threatenings and slaughter against the disciples of the Lord," Saul of Tarsus, in the strength and vigor of manhood, "with authority and commission from the chief priests," and fired with mistaken zeal, set out on that memorable journey, the strange occurrences of which were to change the whole current of his life.

THE LIGHT BRIGHTER THAN MIDDAY SUN

On the last day of the journey, "at midday," as the weary travelers neared Damascus, "suddenly," as Saul afterward declared, there shone "round about me and them which journeyed with me," "a light from heaven, above the brightness of the sun," too glorious for mortal eyes to bear. Blinded and bewildered, Saul fell prostrate to the ground.

While the light continued to shine round about them, Saul heard

"a voice speaking . . . in the Hebrew tongue," "saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

COMPANIONS HEARD THE VOICE BUT SAW NO MAN

Filled with fear, and almost blinded by the intensity of the light, the companions of Saul heard a voice, but saw no man. But Saul understood the words that were spoken; and to him was clearly revealed the One who spoke—even the Son of God. In the glorious Being who stood before him, he saw the Crucified One. Upon the soul of the stricken Jew the image of the Saviour's countenance was imprinted forever. The words spoken struck home to his heart with appalling force. Into the darkened chambers of his mind there poured a flood of light, revealing the ignorance and error of his former life, and his present need of the enlightenment of the Holy Spirit.

HAD BEEN DOING THE WORK OF SATAN

Saul now saw that in persecuting the followers of Jesus, he had in reality been doing the work of Satan. He saw that his convictions of right and of his own duty had been based largely on his implicit confidence in the priests and rulers. He had believed them when they told him that the story of the resurrection was an artful fabrication of the disciples. Now that Jesus Himself stood revealed, Saul was convinced of the truthfulness of the claims made by the disciples.

In that hour of heavenly illumination, Saul's mind acted with remarkable rapidity. The prophetic records of Holy Writ were opened to his understanding. He saw that the rejection of Jesus by the Jews, His crucifixion, resurrection, and ascension, had been foretold by the prophets, and proved Him to be the promised Mes-

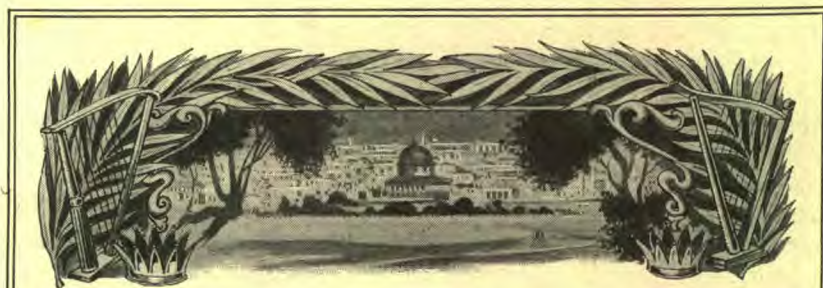
siah. Stephen's sermon at the time of his martyrdom was brought forcibly to Saul's mind, and he realized that the martyr had indeed beheld "the glory of God," when he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The priests had pronounced these words blasphemy, but Saul now knew them to be truth.

What a revelation was all this to the persecutor! No doubt entered the mind of Saul that the One who spoke to him was Jesus of Nazareth, the long-looked-for Messiah, the Consolation and Redeemer of Israel. "Trembling and astonished," he inquired, "Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

MEDITATED THROUGH DAYS IN DARKNESS

When the glory was withdrawn, and Saul arose from the ground, the blackness of night settled upon his vision. His companions, in fear and amazement, "led him by the hand, and brought him into Damascus."

For three days Saul was "without sight, and neither did eat nor drink." These days of soul agony were to him as years. Again and again he recalled, with anguish of spirit, the part he had taken in the martyrdom of Stephen. With horror he thought of his guilt in allowing himself to be controlled by the malice and prejudice of the priests and rulers, even when the face of Stephen



The Wonderful Land of Life

By L. D. Santee

GLADLY the pilgrim turns his feet to the radiant pearly portal.

Crimson and gold its glow, where cometh no pain or strife.

Sweet and long is the rest, in the home of the soul immortal,
Free from the woes and cares of earth, in the wonderful land of life.

Sweet and glad is the thrilling truth, telling a coming Saviour.

Sweeter the message grows, in a world where sin is rife.

Giving the soul to Jesus, the spirit, by pure behavior,
Is writing your name in heaven, in the wonderful land of life.

Sacred the altar of prayer, that unites the spirit with heaven,

That binds our souls to the Master, away from a world of strife.

Crimson and gold is the light that the city of God has given,
And the host unnumbered come with joy to the wonderful land of life.

had been lighted up with the radiance of heaven. In sadness and brokenness of spirit he recounted the many times he had closed his eyes and ears against the most striking evidences, and had relentlessly urged on the persecution of the believers in Jesus of Nazareth.

IN HIS BLINDNESS HE REMEMBERED PROPHECIES

During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. Carefully he traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind. As he reflected on the meaning of these prophecies, he was astonished at his former blindness of understanding, and at the blindness of the Jews in general, which had led to the rejection of Jesus as the promised Messiah. To his enlightened vision, all now seemed plain. He knew that his former prejudice and unbelief had clouded his spiritual perception, and had prevented him from discerning in Jesus of Nazareth the Messiah of prophecy.

HIS HOPE IN THE MERITS OF THE RISEN SAVIOUR

As Saul yielded himself fully to the convicting power of the Holy Spirit, he saw the mistakes of his life, and recognized the far-reaching claims of the law of God. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the humility and simplicity of a little child, confessing his own unworthiness, and pleading the merits of a crucified and risen Saviour. Saul longed to come into full harmony and communion with the Father and the Son; and in the intensity of his desire for pardon and acceptance, he offered up fervent supplications to the throne of grace.

The prayers of the penitent Pharisee were not in vain. The inmost thoughts and emotions of his heart were transformed by divine grace; and his nobler faculties were brought into harmony with the eternal purposes of God. Christ and His righteousness became to Saul more than the whole world.

THE HOLY SPIRIT A CONVICTING POWER

The conversion of Saul is a striking evidence of the miraculous power of the Holy Spirit to convict men of sin. He had verily believed that Jesus of Nazareth had disregarded the law of God, and had taught His disciples that it was of no effect. But after his conversion, Saul recognized Jesus as the one who had come into the world for the express purpose of vindicating His Father's law. He was convinced that Jesus was the originator of the entire Jewish system of sacrifices. He saw that at the crucifixion type had met antitype; that Jesus had fulfilled the Old Testament prophecies concerning the Redeemer of Israel.

ANANIAS SUMMONED TO HELP HIM

While Saul in solitude, at the house of Judas, continued in prayer and supplication, the Lord appeared in vision to "a certain disciple at Damascus, named Ananias," telling him that Saul of Tarsus was praying, and in need of help. Ananias could scarcely credit the words of the angel, for the reports of Saul's bitter persecution of the saints at Jerusalem had spread far and wide. He pre-

sumed to expostulate; but the command was imperative: "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."

Obedient to the direction of the angel, Ananias sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus; and putting his hands on the head of the penitent sufferer, he said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

STRAIGHTWAY AND BOLDLY HE PREACHED CHRIST

Paul remained "certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God." Boldly he declared Jesus of Nazareth to be the long-looked-for Messiah, who "died for our sins according to the Scriptures; . . . was buried, and . . . rose again the third day," after which He was seen by the twelve, and by others. "And last of all," Paul added, "He was seen of me also, as of one born out

of due time." His arguments from prophecy were so conclusive, and his efforts were so manifestly attended by the power of God, that the Jews were confounded and unable to answer him.

JEWISH LEADERS ASTONISHED AT THE NEWS

The news of Paul's conversion had come to the Jews as a great surprise. He who had journeyed to Damascus to apprehend and prosecute the believers, was now preaching the gospel of a crucified and risen Saviour, strengthening the hands of those who were already its disciples, and continually bringing in new converts to the faith he had once so bitterly opposed.

As Paul continued to appeal to his astonished hearers to "repent and turn to God, and do works meet for repentance," he "increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

Paul declared that his change of faith had not been prompted by impulse or fanaticism, but had been brought about by overwhelming evidence. In his presentation of the gospel, he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled in Jesus of Nazareth. The foundation of his faith was the sure word of prophecy.

Forewarned of Jerusalem's Doom

An Abomination of Desolation—Miracles and Signs Are Not Conclusive—Do Not Allow the False Christs to Deceive—The Sexton's Bell Is Not the Signal—We All Go Together

By EUGENE W. FARNSWORTH

WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matt. 24:15, 16. The Saviour here gave His endorsement of the prophet Daniel. Some men reject that prophet entirely; but the Saviour quotes him as authority, and tells us that when we read what he wrote, we should understand it. Furthermore, none should try to prevent any person from understanding it. "Let him understand."

TRUE ESTIMATE OF AN ARMY

Christ quotes from Dan. 9:27. In the twenty-first chapter of Luke the thought is made a little clearer. He says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Verse 20.

Please notice that by combining the thought in the two foregoing texts, we see that the Saviour calls the Roman army an "abomination of desolation." That is the name given of Heaven to an army. I sometimes wonder if armies have grown better since Christ gave this definition. Look at a devastating army passing through a country, burning houses, killing cattle, and destroying property of all kinds, leaving death and destruction in its track. It creates desolation wherever it goes. Are not armies still an "abomination of desolation"?

The Saviour came to bring peace on earth, and the song sung by angel voices was, "On earth peace, good will toward men." The theme under consideration will bring us to the full consummation of peace.

It was in the year 70 of the Christian era that the Roman general Titus encircled Jerusalem with his army, and then began a siege that was terrible in its results. Josephus tells us that a million men, women, and children died or were sold into slavery, as the result of the siege that overthrew Jerusalem. It was certainly a terrible experience.

BY THIS SIGN KNOW YOU SHOULD FLEE

The Saviour said to His people, When you see this sign—when the army occupies the holy place, this consecrated part of the ground—then let them who are in Judea flee to the mountains. About Jerusalem and the priestly cities, all the ground, to a distance of two thousand cubits from the wall, was regarded as holy.

"Let him which is on the housetop not come down to take anything out of his house." Matt. 24:17. No time must be lost. Advantage was to be taken of every moment left. The desolation of the city was so near that every one who believed God, must act instantly and flee for his life. It is said that not a single Christian perished in the downfall of Jerusalem. When they saw the sign God gave, they fled for their lives over the Jordan River. It would be well if other signs

given in this chapter were as faithfully heeded.

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Verse 20. This counsel was given because there would be great suffering if the people were obliged to flee from their homes in cold weather. Christ taught them to pray, for forty years, that God would so ordain circumstances that when the great destruction came they would not be forced to flee in winter.

RECOGNIZED AS CLEARLY AS WINTER

"Neither on the Sabbath day." Does not the Saviour recognize the fact that the Sabbath would be sacred, and that it should be observed, as late as the time when Jerusalem would be destroyed, in A.D. 70? He recognized the existence of the Sabbath as He recognized the existence of winter. If the Sabbath was to be kept holy in the year 70 of the Christian era, I submit that the Sabbath is holy to-day. If the seventh day was sacred after Christ went to heaven, then it is sacred 1,900 years after that event.

TRIBULATION AND MARTYRDOM

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Verses 21, 22. As we come down the stream of time from the destruction of Jerusalem a little way, the great and incomparable persecution of God's people began. Under pagan Rome, millions of God's people suffered death. Various historians give the total number who have been put to death at from fifty to seventy-five millions; but how many, no man will ever know till the books of heaven are opened, and the Lord shall write up His people. Then it will be known who suffered martyrdom during the Dark Ages.

FALSE CHRISTS AND FALSE PROPHETS

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 23, 24. At the present time, if people see anything miraculous, many conclude at once that God wrought the miracle. It may be that He did, or that He did not. Please notice the text again: "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

The Saviour states plainly that false prophets and false christs will arise, that they will work miracles and do great wonders, and if we follow them because of the miracles they do, we shall be led astray. If a man will believe miracles rather than the word of God, the devil will furnish plenty of miracles on which to base his faith. Jannes and Jambres went in before Pharaoh and worked miracles that satisfied the mind of the king, and that experience will be repeated. A sign is not necessarily wrought by the power of God. It may be a manifestation of the power of the devil.

"Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is

in the secret chambers; believe it not." Verses 25, 26. Now why? And what does that mean? I have seen long trains carrying hundreds of people to Salt Lake City. To the question, "Where are you going?" the reply would be, "We are going to Zion."

When going to Utah from the west, we pass through what was a great desert. If Salt Lake City is approached from the east or the north, the traveler passes through desert. If it is said to you, "Behold, He is in the desert," are you going? If the well-meaning people who have gone there believing they were going to Zion had believed what the Saviour said in this text, none would have emigrated thither.

NOT IN SECRET CHAMBER

Further He says, "If they shall say unto you, . . . Behold, He is in the secret chambers; believe it not." If you read the old-time literature of Spiritualists, you will find that many writers believed that the manifestation of Spiritualism was the second coming of Christ.

In a few scriptures, the grave is called the chamber of the dead. Some theologians teach that when a man dies, that is the second coming of Christ. If that were true, however, there would be as many *second* comings of Christ as there have been saints that have died, while it is plainly to be seen that there can be but one *second* coming. Christ said, "If I go, . . . I will come again." John 14:3.

NOT ON SIGNAL OF SEXTON'S BELL

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. Shall we say that Christ's second coming occurs when a man dies? Death is not the gate to heaven, and a man does not go there under the toll of the sexton's bell. The Archangel's trump is the signal for men to go to heaven. When a man dies, he goes into the grave; and when Christ comes back, that is where He finds him. It will be a public event when the saints go to heaven. John 5:25-27.

The resurrection is the gateway to heaven, and the resurrection takes place when Jesus comes the second time. All the redeemed go to heaven "together." 1 Thess. 4:15-17. Are not you glad of that? We are not going one at a time. We 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." We are going to the throne of God together. It matters not at which side of the city I may go in, nor which gate you pass through, but we shall all go "together."

HUMILITY is a virtue to be longed for, sought, and prayed for, but it is not one to be paraded. There is something incongruous, almost self-contradictory, in a profession of humility. To be sure, our Lord spoke of Himself as "meek and lowly in heart," but He also challenged His enemies to bring any charge of sin against Him. He was superior to our ordinary human infirmities and limitations, and could, therefore, without ostentation, say of Himself many things which we dare not say of ourselves. Let us diligently cultivate lowliness of heart, but let us be on our guard lest we grow proud of our success in attaining it.—*Christian Advocate*.

Christianity and Feeling

A Soul Experience Not a Mere State of Feeling—The Tint of the Apple or Peach as Related to Its Flavor and Object-Lesson to Professing Christians

By H. W. COTTRELL

CHRISTIANITY is an experience wrought out with one's self and the Lord. It is good for the one who possesses it, and also good in a living degree for those with whom he associates, provided he is in possession of the genuine article.

True character is often counterfeited. A truthful person is counterfeited. An honest man is counterfeited. Government notes are counterfeited. Repentance has its counterfeit. Conversion has its counterfeit.

CHRISTIAN METHODS COUNTERFEITED

The method of making men Christians is counterfeited nowadays. Christ's method or plan was, and still is, to love, persuade, and impel. The modern yet ancient man-made plan is to compel by civil law, fines, imprisonments, police force, and if necessary at the point of the bayonet, as is evidenced by the Dark Ages.

HOW DO YOU FEEL?

Christianity is soul experience, and not a state of feeling brought upon one as the result of surroundings. Feeling is not Christianity. A Christian may feel happy or he may feel sad. Either of these conditions may be brought to him through circumstances; but whether he feels happy or sad, he is a Christian. Christianity is a life condition, not feeling.

"How do you feel?" This is a query often put to Christians. The reply to the query whether one is feeling well or not well, is of no consequence, because feeling is not fact. "How are you?" The Christian can truthfully say: "I am at peace with God. All is well." Blessed experience! No longer a theory of feeling which serves to deceive! Feeling sometimes places one at the top of the ladder, and when the environment changes that brought to him the emotion or feeling, he finds himself on the lowest round of the ladder if on the ladder at all.

LIKE TINT OF APPLE OR PEACH

I may say, by way of illustration, that feeling is to Christianity as the tint or color is to peach or apple. The quality of the fruit is first found to be in the seed. Then it enters the trunk, the bud, the growing, green, forming fruit. Then as it ripens, God perchance tints it. Possibly the shade of color extends no deeper than the skin. This may be removed, but the quality will remain. The fruit does not lose its quality when, because of local conditions, the color or tint God placed upon it through nature is removed by some one who desires to eat the fruit.

As the tint is to the peach, so is feeling to Christianity. The quality of Christianity, like that of the fruit, is first found in the seed—Christ. The quality is next seen in the individual as he is "growing in grace." He ripens through experience. The Christ who changes sinners to Christians, tints them with feelings of joy and gratitude.

DOES NOT REMOVE QUALITY

As one with a knife may remove the tint from the fruit with the skin, but can not thus



A Morning Prayer

"My voice shalt Thou hear in the morning,
O Lord; in the morning will I direct my
prayer unto Thee, and will look up." Ps. 5:3.



LORD, Thou hast kept me through the night.
The darkness hides not from Thy sight;
For though frail mortals can not see,
The darkness shines as light to Thee.

As Thou hast kept me thus by night,
So guide my steps to-day aright.
Choose Thou a cast-up path for me,
That from sin's snares I may be free.

Help me to glorify Thee, Lord,
In every thought, and act, and word.
Give power over self and sin,
That I may constant victory win.

Around me throw Thy tender care,
And for my help Thine arm make bare.
O, save me from the tempter's power
Both day by day and hour by hour.

A tender heart give to me, Lord,
That I may give Thy living word
To every hungry soul I meet,
Thus leading some one to Thy feet.

I do not want a starless crown,
E'en though I might escape Thy frown.
Thou hast demanded fruit of me.
I would not be a barren tree.

Again I ask Thee, Lord, to keep,
And guide aright my wandering feet.
Live Thou within this heart of mine,
That I may do Thy will divine.

C. P. BOLLMAN.

remove the quality, so the severe trial of one's faith may remove feeling, but it can not remove Christian quality.

Professed Christianity, composed of sentiment, emotion, feeling, is flavorless when the feeling is, for any cause, extracted therefrom.

Reader, let us permit Christ — the seed — to abide in both you and me.

The Master Counterfeiter

Counterfeit Worship Introduced —
A Special Day Set Apart for It—Is
It to Be Accepted? : : : : :

By GEORGE W. REASER

DOUBTLESS all Christians will concur in the statement that the arch-deceiver of the human family is also the master counterfeiter of the worship and service of Jehovah.

THEY CHOSE THE BRIGHTEST OBJECT

Early in the history of the human family, as men became forgetful of the true God, though having had implanted in their natures the desire to worship, how natural it was that Satan should persuade them to worship the brightest object they could see, and regard it as the creative God! Thus sun-worship, as a rival of the worship of Jehovah, became almost universal. Egypt, the earliest of king-

doms that oppressed the people of God, was the center for this cult.

THEN THEY SET APART A DAY

The next logical step, after the introduction of sun-worship, was to set apart a day for the worship of the sun. Such a day would not suit Satan's purpose unless it was a rival of the day set apart by Jehovah for His worship. Every historian knows that the day chosen for the worship of the sun was the first day of the week, which, because of the purpose to which it was devoted, was designated "Sun-day." Thus was bequeathed to the modern world the name applied to the first day of the week.

After the introduction of sun-worship, and the dedication of a definite day in each recurring week for the worship of the luminary that gives light to the earth, the Sun-day became the rival of the day given by Jehovah to His people for divine worship.

THE TWO RIVALS

Thus one day was the symbol of true worship, and the other the symbol of false worship. Finally, after the coming of Christ into the world, and after "the falling away" foretold, the system which professed to be Christianity, became somewhat popular. In the course of time — in the early part of the fourth century — Constantine, the ruler of

the world, professed conversion from paganism to Christianity; and apparently for the sake of making himself more popular, he proclaimed Sunday as the Christian sabbath, and gradually the service which pertained to the Sabbath was transferred to Sunday. Thus was Sunday, the rival to the Sabbath of Jehovah, adopted into the so-called Christian church.

DOES JEHOVAH ACCEPT IT?

Question: When the change in the day of the Sabbath was attempted by Constantine, the ruler of the pagan world, and the rival to the Sabbath of Jehovah was thus recognized, did Jehovah abandon His own day, accept the rival institution, and transfer the blessings that He had pronounced upon the Sabbath to the rival? The settling of this question aright ought to establish every true Christian in keeping the Sabbath of Jehovah. Let every loyal heart say, "As for me and my house, we will serve the Lord," we will keep the Sabbath of Jehovah rather than its unholy rival.

Jonah and the Whale

The Bible Story and an Un-
covered Nineveh Tablet : : :

By STEMPLE WHITE

WHILE the pen is mightier than the sword, the spade is yet mightier than the pen, especially when that pen is used by the "higher (?) critic."

The following, clipped from a tract written by Thomas James McCrossan, B.A., B.D., of Minneapolis, shows how archeology confirms the simple, truthful story of Jonah and the whale:

"When Hilprecht uncovered Nineveh, he found what I consider to be the true reason why God saved Jonah by means of a fish. In the palace of the king, he found the history of Berosus. This history tells what the Ninevites believed concerning their great god Daggan, half fish and half man. It tells how Daggan came to earth and taught the Ninevites all they knew,—how to build their houses, till the soil, and sow their grain. He taught them, too, the principles of mathematics; in fact everything. At night he would sleep in the sea, for he was amphibious. Then, before he went away for good, he told the people that ages apart he would send messengers from heaven to teach them further, and that these messengers would all come up out of the sea. Hilprecht also found a tablet to one of these messengers who actually did come up out of the sea, and his name is 'Ioannes,' which he says can only be interpreted in that language as Jonah.

"Now God could have saved Jonah in ten thousand different ways; but He knew the people were looking for a messenger from Daggan, to come up out of the sea, so He saved him by this peculiar but convenient method. God would have witnesses near by to see him cast up. When he first entered Nineveh, no one seems to have paid much attention to him; but soon these witnesses tell their story to the king, and at once the word would go out that this man was Daggan's own messenger. Then all repented."

O that the critic would bear in mind that the harder he throws his boomerang, the swifter it returns on his own head! "The Scripture can not be broken." God's word is as inflexible as His throne is eternal.

"In withholding our heart's service from the Lord, we fail to benefit our fellow man, and thus rob God of the glory that would flow to Him through the conversion of others."

American Protestants Protest

(Continued from page 2)

man that it should be believed as an article of faith.' When this is denied, the very foundations of the faith are sapped. Our feet no longer stand on the rock of God's written word, but on the uncertain and shifting sands of tradition.

"In our Saviour's time the Pharisees appealed to tradition, but our Lord made His appeal to the Scriptures. He charged them with transgressing the commandments of God by their traditions. His words to them are most applicable to-day to the Church of Rome: 'Thus have ye made the commandment of God of none effect by your tradition.' Matt. 15:6. 'In vain they do worship Me, teaching for doctrines the commandments of men.' Verse 9. He said to the Jews, 'Search the Scriptures.' He never said, 'Search your traditions.'

"The authority of Christ is therefore against the principle of setting up tradition upon the same pedestal with the word of God.

BUT THEY DID NOT BURN IT

"Dr. Preston says, 'Protestantism has torn the Bible to pieces.' But even that is not so bad as *burning* it; for the leaves of the *torn* Bible, borne by the winds of heaven over the earth, may carry the message of life and immortality to mankind. The single verse, 'God so loved the world, that He gave His only-begotten Son,' once led a poor Hindu out of his heathen darkness into the light. But when it is *burned*, its power to bless is gone, for men can not read its message in its ashes, and the only voice it then has is anathema against the sacrilegious hand that committed it to the fire.

"Let me repeat, then, with emphasis, If any man asks *why we are Protestants*, I answer, Because the doctrines of the Church of Rome which we are called upon to accept as necessary to salvation can not be found in the Bible. That holy Book gives them no support whatever. Neither transubstantiation, nor auricular confession, nor purgatory, nor worshiping of images is found in the Bible. The same is true of all the peculiar doctrines of that church.

A VARYING CREED

"Is the Roman Catholic Church a household free from differences and divisions and conflicts? Are its interpretations of Scripture consistent and harmonious? There is no church in Christendom which has varied in its teachings as much as the Catholic Church. In 1854 she added a new article of faith—the immaculate conception of the blessed virgin; and in 1870 she imposed upon the church the awful and tremendous doctrine of the infallibility of the pope. Her creed is different to-day from what it was before Pius IX became pope.

"Keenan's catechism was published with the approval of the Scotch Roman Catholic bishop, and also recommended by the Irish bishop. This catechism contained the following question and answer:

"Q. Must not a Catholic believe the pope himself to be infallible?

"A. This is a Protestant invention. It is no article of Catholic faith."

"This was before the year 1870. After the year 1870 the catechism was republished,

and this question and answer had disappeared.

ROME A FOE TO LIBERTY

"It is true that when a decision is reached, the opposition generally submits; but such submission is no proof of real unity. The bishops who denounced the dogma of infallibility at the Vatican Council in 1870 with so much vehemence, submitted, because the Church of Rome is an absolute spiritual despotism. We Protestants prefer liberty of conscience and liberty of thought, even at the cost of external uniformity. But Rome has ever been a foe to liberty, whether civil or ecclesiastical. Friends of constitutional liberty should never forget that it was the pope of Rome who pronounced the Magna Charta upon which English liberty is based, null and void, excommunicated the barons who obtained it from the unwilling hands of King John, and drove into exile the noble Bishop Stephen Langdon, who was their real leader. This is the reason she is externally free from divisions; but surely such uniformity is dearly purchased at the price of liberty of thought and the supremacy of conscience.

"We are Protestants because we do not believe in bartering our spiritual liberty for the miserable bondage exacted by the Church of Rome. We are Protestants because we love our country, and can not contemplate with equanimity the possibility that this land of the 'free and the brave' should be brought under the dominion of the pope. Why not?—Because the popes have solemnly condemned free speech, free press, religious toleration, and liberty of conscience.

A CALL FOR UNITED ACTION

"I ask you then, my fellow citizens, is it not time for all Protestants to take counsel together for the security of our liberties, for the preservation of the heritage of personal liberty, liberty of conscience, liberty of speech, liberty of action, which we received from our forefathers? Colonial America was Protestant—overwhelmingly so. The ideas which gave birth to the Revolution were the offspring of the Protestant Reformation. The principles which lie at the root of the American Constitution were born of the Reformation; and it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor, for American independence, to guard these principles of liberty from every open or secret assault.

POLITICIANS AND EDITORS BROUGHT TO THEIR KNEES

"Will any man say that I exaggerate the situation? Tell me then, I pray you, when politicians who are candidates for office tremble lest they should offend the Roman hierarchy, when merchants stand in awe of the boycott which the priests may proclaim against them, when the public press is ever on its guard lest it offend the Roman Church, when lecturers and Salvation Army preachers are in danger of mob violence in this land of free speech, when a great newspaper in our own city is beaten to its knees by the club, which the priests know so well how to use—I ask, when these things are true, is it not a fact that our liberties are abridged, that an ecclesiastical tyranny does already, in fact, exist in our midst?

"What then?—Why, this: Our great Protestant communions must realize the seri-

ousness of the crisis, and make common cause against this insidious menace to our liberties. They must come out into the open and stand together in solid phalanx against all these invasions of personal liberty, not in anger, not in bitterness, not with violence of speech or action, but calmly, resolutely, with invincible determination that the principles of our Constitution shall be preserved inviolate, and that our citizens shall enjoy absolute liberty of speech and action, without any constraint or intimidation of any kind whatever.

WEAPONS OF TRUE PROTESTANTISM NOT CARNAL

"My friends and brethren, this Protestant unity of action is coming. I hear the sound of its advancing feet. I hear afar off the tramp of a mighty army, marching to the battle hymn of the republic. It is an army of peace. Its weapons are not carnal, but spiritual. By the force of reason, by the power of an enlightened public opinion, it will win its victories. Its voice will be the voice of the many millions of Protestant citizens, the great majority of our people, and it will command respect, it will constrain to obedience. And this will be the tenor of its speech to our Roman Catholic fellow citizens: 'In the name of the great republic, remember that you, as well as we, owe obedience to our Constitution and laws, not in the letter only, but in spirit. Be content with the liberty to profess and practise and propagate your religion, without meddling in politics, without attempting to coerce or intimidate free American citizens, without using the boycott or the bludgeon to accomplish your ends; in short, to propagate your religion wholly by rational and spiritual means. In other words, be content to be a spiritual and not a political organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our Constitution. Then there will be peace between us, and we can live and labor together for the honor and the glory of our common country.'"

When the Feelings Are Not Stirred

THE neutral state is a common experience, as regards feeling, even to the Christian,—the neutral state, no positive feeling that one wants to do wrong, no decided feeling of interest in doing right.

This is a valuable experience if rightly used; for true religion is not a matter of feeling in any degree. It is a matter of principle. The best time to learn how to live by principle is when the feelings are in the neutral state. It is then possible to do right simply because of the fact that we know it to be right, not because we feel right. Seasons of "brain storm," either of passion or of religious fervor, are poor times to begin our training in living by principle.

Thank God for times of indifference of feeling. Let such times be filled with every possible practise of Christian activity, prayer, praise, work for souls, or whatever the occasion affords.

J. A. L. DERBY.

"BLESSED is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

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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.)

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A CONVINCING REJOINDER

Logic Not Refuted—Beheaded Nevertheless

IN the reign of Henry VIII, king of England, the union of church and state was the settled policy of that government. As is ever the case in such a system, the king had spies in all parts of his realm to catch dissenters by some word dropped in an unguarded moment. Sir Thomas More, who became so eminent as to be raised by the king to the office of lord chancellor, afterward displeased that monarch by his adherence to religious principles, which forbade him to sanction the royal union with Anne Boleyn, and so he was sent to the tower on the charge of being suspected of holding heretical opinions. Shortly after his imprisonment, he was visited by one of the king's trusted inquisitors, named Robert Rich.

In the course of conversation, this judicial scout began to talk in a professedly friendly way about the cause of dispute for which More was a prisoner. "Suppose," said he, "there were an act of Parliament that all men should take me for king; would you not take me for king?" Knowing full well the current history of English monarchy, Sir Thomas quickly replied, "Yes, sir, that I would; for a Parliament may make a king and depose him." "Yet one further question," put in the wily royal agent: "Suppose there were an act of Parliament that all the realm should take me for pope; would you not then take me for pope?"

To this question, so consistent with united church and state doctrine, the answer of Sir Thomas was not only discreet, but in perfect accord with righteous principles. "Your first question," said he, "applies to temporal government. But suppose the Parliament should make a law that God should not be God; would you then, Mr. Rich, say so?" Of course, the inquisitor's lips were sealed; yet upon his report of the conversation to the privy council, the verdict of "guilty" was pronounced, and the alleged offender was beheaded without delay.

This historical incident, taken from "Knight's History of England," readily shows the evil of a civil government's interference with human conscience. When both church and state can be satisfied, each to act within its God-given sphere, the occasion for such interviews as the one here cited will be a thing of the past. Would that it might be so!

J. O. C.

THE WORLD MISSIONARY MOVEMENT A SIGN OF THE END

A Conviction Spontaneous in Many Denominations—An Unseen Power Is Pressing the Work—A Reformatory Message

THERE was recently held in Garden City, Long Island, a representative meeting of all the Protestant missionary societies in the United States and Canada, in which reports were given surveying the whole world situation from the missionary point of view, with the discussion of methods of work, both in the preparation of missionaries and in the pressing of the work on the mission field.

A MIGHTY MOVEMENT AND A SIGN

The development of a mighty movement for the carrying of the gospel message to all the world is one of the remarkable signs of our times. As the end draws near, the providence of God begins to lay upon the hearts of believers a burden for the great unevangelized world; and as events have marked the rapid approach of Christ's second coming, more and more has the burden of evangelizing the world been pressed upon the heart of Christendom.

A TOTAL OF TWENTY-SIX MILLION

To take the one item,—devotion of means to this work: The reports presented at this conference of missions for North America showed that the American societies last year spent over \$16,000,000 in this work. Supplementary reports showed that the European societies had expended a sum that brings the total for Protestant foreign mission service up to the immense figure of \$26,000,000 during 1913. True, this is a small amount as compared with what is spent on war and preparation for war; but it is a sign of the times that must cheer the heart of every believer, to see the ever-strengthening and increasing effort to spread the light of God's word in all the dark corners of the earth. It is impossible to refer to all the sources of this income, but the following is the list of societies devoting more than a quarter of a million dollars a year to this work:

Presbyterian, North	.....\$1,800,000
Methodist Episcopal	..... 1,500,000
Baptist	..... 1,100,000
Congregationalist	..... 1,048,000
Woman's Methodist	..... 837,000
Protestant Episcopal	..... 823,000
Methodist Episcopal, South	..... 790,000
Presbyterian, South	..... 637,000
Southern Baptist	..... 580,000
Seventh-day Adventist	..... 444,000
Canadian Methodist	..... 380,000
Christian (Disciple)	..... 352,000

We thank God for the record our own Seventh-day Adventist society can present in this list, numbering so few as we do. Surely the "little flock" of Adventist believers are pressing forward with their eyes upon the dark regions beyond. This ought so to be. And yet greater results, we know, will be aimed at; for those who believe that the coming of Christ is "even at the door" have nothing else to live for, or to do business for, than to press the gospel message of the Lord's soon coming to the uttermost parts of the earth.

WHY THIS TREMENDOUS MOVEMENT

We thank God also for every effort that is spreading the light of the blessed Word among the nations. Why is this tremendous movement on just now? Well we know. It is because the coming of the Lord Jesus is at the door, and He has given us the chiefest sign of all in just such a work as we see fulfilling before our eyes: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

IT IS A MESSAGE OF REFORM

Every agency that is spreading the living Word abroad is contributing to the hastening of that glad day. No one, however, can read those verses of Revelation 14, from the sixth verse onward to verse 14, describing the rise of the special message of preparation for the coming of the Lord, telling of the glorious second appearing of the Saviour, without seeing that inspiration plainly declares that the final message of the gospel to all nations and tongues is a message of reform, calling men away from the traditions of men to the commandments of God and the faith of Jesus in this time of Christ's closing work of judgment in the heavenly sanctuary. This is the message that has made Seventh-day Adventists a people in the world, and the power of God attending it has rapidly spread this movement into all the continents of earth. The Lord is fulfilling His word before the eyes of this generation, and soon the Saviour will come.

W. A. S.

"THE tiny chains of habit are seldom heavy enough to be felt until they are too strong to be broken."

A MORAL NATURE IMPLANTED IN MAN

This Moral Nature Responds to a Moral Government and a Moral Law—The Law Before Sinai—The Law

Given at Sinai

THAT there was originally implanted in man a moral nature is clearly evident. The innate sense of right that leads the heathen to worship he knows not what, his blind efforts to please a god whom he knows not, and the American Indian's worship of the Great Spirit, are evidence of the remains of a moral law originally implanted in the hearts of men as the basis of God's government. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15.

IMPLANTED IN THE HEARTS OF MEN

In the beginning, therefore, God had a law, which He implanted in the hearts of men. From the first chapter of Romans we learn that this was a moral law. Its violation led to all kinds of immorality. The reason men are in darkness to-day with reference to God's law is, "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. Man is therefore not left in doubt as to whether God in the beginning established a moral government. Since God is a moral governor, justice demands that the law of His government be so plainly declared that all may know its requirements.

To announce to the world that "the wages of sin is death" (Rom. 6:23), and that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4), and then to proceed to hold men accountable for a morality in keeping with the requirements of that law, without having plainly proclaimed the law so that there can be no misunderstanding it, would be the worst of tyranny. We can not charge God with this conduct. No just government would make such demands upon its subjects without clearly revealing to them its laws.

REVEALED AT CREATION

That God did reveal His law at the time of creation is unquestionable. "Where no law is, there is no transgression." Rom. 4:15. Since sin is the transgression of the law, and since there is no transgression without a law, it follows that wherever we see transgression, there was a law. Therefore, when Satan sinned, he transgressed the law. In Eze. 28:14 he is spoken of as "the anointed cherub that covereth." God says: "I have set thee so." "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and *thou hast sinned*: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verses 15, 16.

"Thou hast sinned" is God's reason for removing Satan from his position as covering cherub. The law of God's moral government was transgressed. This is evidence that God's moral law was proclaimed before the fall of the angels.

ADAM UNDERSTOOD THE LAW

Adam sinned. Paul says his sin was disobedience. "As by one man's *disobedience* many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. To what was he disobedient?—To the law, the transgression of which is sin. Therefore Adam had a knowledge of the law of God's moral government.

Paul uses another argument to prove the existence of the law from Adam to Moses: "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Rom. 5:13, 14. The fact that sin was imputed from Adam to Moses proves the existence of God's moral law during that period.

Why does Paul leave this argument with the days of Moses? Why does he not pursue it through the history of Israel? The answer is given in verses 20, 21: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

THE TEN COMMANDMENTS GOD'S MORAL LAW

In the days of Moses the law was proclaimed under circumstances that leave no room for question. From that time God's moral law was known as the Ten Commandments.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. "Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20:1-17.

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

This is a plain proclamation of the moral law as uttered by God Himself. It was at the time of the establishment of the old-covenant kingdom, which represented the kingdom of God as originally established. Hence we have the law of the kingdom plainly before us as proclaimed by the King to His subjects. There is no excuse, therefore, for any intelligent man, with a Bible in his possession, for not knowing the law of God's moral government.

R. C. P.

THE WHOLE CREATION WAITS

Inner Adorning of the Life the Important Thing Now—At the Proper Time, All Physical Suffering to End

A DAY or two ago I saw one who I believe is a child of God, sitting in a wheel-chair, her hands twisted out of shape, and her figure more or less distorted by the ravages of rheumatism. Yet I do not doubt that she is one of God's children. There is a seeming incongruity that one who is God's should thus suffer and bear the marring curse.

Another also whom I believe to be a child of God, is a helpless cripple. He depends very largely upon his friends to carry him. He is in body, in some respects, a mere babe, though his mind is matured and clear, and he has developed a character in service to the Lord. And again there is a seeming incongruity that one who is God's should carry such a marred and distorted image.

There is still another whom I believe to be one of God's true servants, who is blind. Yet her hope is strong in God. She does not murmur nor complain, though the light is shut away, and she must be led by her loved ones. And again it seems almost incongruous that one of God's children should thus wander in the darkness.

ALL THIS SUFFERING EXPLAINED

But it is all explained by that scripture which says that the creation is subjected to vanity (Rom. 8:20, A.R.V.), and waits in earnest expectation for a future day to dawn. These terrible things we have mentioned are all the result of the curse, in consequence of sin. They are all permitted by the Lord Himself, or they could not exist; and what He permits, He sees the highest wisdom in allowing. Why does He permit these things?—It is to show us what sin will do with those whom God has created and to whom He has given a place in His universe. Sin took the highest angel in heaven and fashioned him into a devil, arch-enemy of God, yes, of all creation, and his own worst enemy. It made a hell in heaven, until that hell was cast out. And by man's yielding to the deceiver, that kingdom of darkness has been set up in the earth; and

these things we see are tokens that it is here, that sin has entered the world, that its blighting, marring curse is on us.

NOT GOOD TO REMOVE FROM CONSEQUENCES

If God should remove a man from the consequences of sin, it would not be for the man's good. The emphasis must be put upon character, and not upon the body. The thought must be centered on an inner likeness to God, and not upon the outward likeness. It must be of the spirit, and not in the form. And if we have once acquired that inner likeness to God, He has pledged Himself to put us, at the right time, into full conformity outwardly to all the beauty of His image and likeness. That time is the resurrection day, when all shall be changed, "when this corruption shall have put on incorruption, and this mortal shall have put on immortality" (1 Cor. 15: 53-55), and death shall be entirely devoured, swallowed up of life—the tide of life from God that so fills the creation as to abolish completely death and suffering and decay.

But until then, the creation is subject to vanity, but in hope, "waiting for the manifestation of the sons of God," waiting for that day when the body shall be redeemed, resurrected, made in the likeness of Christ's glorious body, and all shall "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3: 18. When God subjected the creation to vanity, it was in hope of this very thing,—"that the creation itself also shall be delivered from the bondage of corruption [decay] into the liberty of the glory of the children of God"; and to-day the whole creation groans and travails with us, waiting for the adoption, namely, the redemption of our bodies. Rom. 8: 20-23.

BOTH IN CHARACTER AND IN OUTWARD FORM

Then those who bear the name of God and are His children shall represent Him, not only in character, but in outward form as well. The image of God shall be fully restored. Those who bear the name of Him who is the Prince of life shall witness to His life-giving power by unending immortal existence; and the creation, the earth about them, shall rejoice and blossom as the rose, the desert and the waste places shall spring forth under the creative energy of God, and nature, as well as man, shall once more know and rejoice in the glorious liberty of God's children.

NO FEAR IN MAN OR BEAST

There will be no fear in the heart of man, and this confidence will be mirrored by freedom from fear in the creatures under his care; for "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain, saith Jehovah." Isa. 65: 25. They will not fear man; neither will they fear one another, for they will not have any desire to hurt or destroy, for rebellion, with consequent hate and murder, will have been banished from the earth.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

There will be no waste in those days, for God's children "shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them." Isa. 65: 23. They shall not build and another inhabit, they shall not plant and another eat. Nothing shall be in vain. To-day creation is subjected to vanity, but in that day vanity and vexation of spirit shall have vanished away.

L. A. R.

"LOVERS of pleasures more than lovers of God," is the word spoken of a certain class. What a comment upon the judgment of humanity! Many would be delighted by the association of kings and princes, of the rich and the noble, but these same ones have no respect for the Mighty One of the universe. He who is the origin of all dignity and power and grace and beauty and wealth and affluence and influence is unconsidered, while a mad rush is made into pleasures and follies that deaden and damn. Men choose darkness when they might have light, and we are told that this is the condemnation that rests upon human judgment, in that they make such a foolish choice.

A MERE PROFESSION NOT ENOUGH

There Must Be a Living Connection with the Vine—It Is Only When We Connect with the Head that He Can Supply Power to Direct Our Lives

AND hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." The foregoing words are the concluding verses of the first chapter of Paul's letter to the Ephesians. They are full of meaning to the one who reverently studies the word of God.

The church is "His body." That is what the text plainly says. And while the body can never be the head, and can never usurp the functions of the head, yet it is always, if normal, in harmony with the head. It will always obey the will and commands of the head, and do it without murmuring.

THE PROCESS OF CONTACT

Every person who becomes a part of Christ's body is thereby made a member of His church. And the process by which we become members of His body is learned only by a study of His word, and by receiving that Word into the heart and life. The Word thus received into the life, being clothed with living energy through the agency of God's Spirit, becomes a transforming power, building our characters into the perfect likeness of the character of the Son of God, and actually grows that character into the members of His body, the church.

It will readily be seen, then, that actually to be a member of the body, or the church, of Christ, is much more than a mere profession. It is much more than merely having the name enrolled on some church book. It means to be connected with Christ as the body is connected with the head, so that just as the head directs all the movements of the body, even so are we to be directed by Christ. We are to learn to accord the same prompt obedience to Him that the hand or the foot yields to the head. And this wonderful result of being connected with Christ so that we have and live His character, is all accomplished through faith by the power of His word.

THE PASSPORT AT HEAVEN'S GATE

Actually to receive and live the real Christ-life is a thing that multitudes of professing Christians do not take into serious account. They seem to think that having their names on the church book is all they need for a passport into heaven. They want some kind of religion that will enable them to go to heaven when they die. If they did not expect to die sometime, they would not trouble themselves about church matters at all. They have not found the joys of Christian living. They are concerned only with the terror of having to die at some future day, and so they join the church "in order to be prepared to die."

CHURCH-MEMBERS, BUT NOT CHRISTIANS

This accounts for the fact that so many persons are church-members without being real Christians. They belong to the visible, outward church, without being made a part of the body of Christ. They have not allowed themselves to become connected with Christ, the living Head of the church, and so He has no power to direct their lives in harmony with His divine will. They are not connected with Him except by the mere formality of taking His name through joining the church. To comply with the formality of merely taking the name of Christ by joining some church, is vastly different from becoming in reality a part of His spiritual body, the real spiritual church, through a close, living connection with Him.

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples. Even as the Father hath loved Me, I also have loved you: abide ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy may be in you, and that your joy may be made full." John 15: 1-11.

The foregoing scripture, so wonderful for its beauty, and so satisfying and helpful in the wealth of its promises, is the Master's

presentation of the living connection that exists between Himself and each member of His church. He is the vine. He supplies the life and the power that direct and keep us in righteous living. But that righteous living all depends upon our perfect connection with the Vine. We must be branches. We must be a living part of the true Vine. "Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me," "for apart from Me ye can do nothing." There is no right thing that we can do apart from the life of the Master — apart from the living connection of the branch to the Vine.

Then there is a far deeper significance to church-membership than merely to have the name on the church book. The church-membership that Christ, the Head of the church, recognizes, is a

perfect union with Him. Anything short of this does not make us a part of the real church of Christ, no matter how indelible may be the ink with which our names have been enrolled on some church register, nor how prominent may be our professions or pretensions.

Let us study, then, to be connected with Christ in reality, rather than to be merely a part of the outward profession that has none of the indescribable joys of real Christian living in it; for there is a joy in living the life of the Christian, and this joy is too full and complete to be described in words. It must be tasted, it must actually be experienced, in order to be understood and rightly prized.

"EVERY man has a Paradise around him till he sins, and the angel of accusing conscience drives him from his Eden."

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.

4274 — PREEXISTENCE OF CHRIST

Does the doctrine that Jesus was the Son of God before He was born of the virgin Mary harmonize with Luke 1:35, last part?
W. J. M.

The first part of Hebrews 1 informs us that all things were made by Christ. And in harmony with this statement in Hebrews we have these words: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:13-17. In these verses we find it stated that Christ is the first-born of every creature, and that by Him all things were created, that are in heaven, and that are in earth, visible and invisible; and furthermore, that He is before all things. In Christ's prayer to His Father for His disciples and the church that they were to found, we find these words: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:5, 24.

It is easy to see that these verses from John state beyond question that Christ was with the Father before the creation of the earth. Speaking of the journeying of the children of Israel in the wilderness, Paul says they "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them [margin, "went with them"]: and that Rock was Christ." 1 Cor. 10:4. This text is definite in saying that Christ was the invisible Leader that was with the Israelites during their journeys in the wilderness.

But the question is raised by our inquirer as to how the foregoing scriptures can be made to harmonize with Luke 1:35, which says: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Any difficulty in harmonizing the clear statements in regard to Christ's existing before He was born of the virgin Mary at Bethlehem, and this statement in Luke, would probably arise from a failure to recognize the great condescension of Christ in submitting to His Father to be transformed from His great personage as Creator into a babe in embryo. The condescension and the love of both Christ and God in this supreme sacrifice that They made for humanity will be the science and the song of the eternal ages.

As the redeemed realize what they have gained through this condescension and the sacrifice that both God and Christ made, their hearts will well up with indescribable joy; but it is impossible for humanity to explain it or describe it. Eternity will be continually unfolding the great mystery, for "without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

It is not ours to be able to understand or to attempt to explain the fathomless working of the mysteries of God in devising the great plan of salvation, but we may know by experience, and enjoy, the great facts of this inconceivable condescension on the part of our divine Father and His blessed Son, our Redeemer.

4275 — "IN PARADISE TO-DAY"

Please explain the words of our Lord, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Is this sentence of our Lord punctuated right in the King James Version?
G. W. E.

The punctuation and division of the Bible into chapters and verses is not inspired. In some of the oldest manuscripts the letters are all run together — there is no division of words even. All of the punctuation and the divisions have been put in by the translators. This is one of the instances where the punctuation changes the meaning of the text. The comma should be after "to-day" instead of after "thee." The fact that Christ, when He appeared to Mary after His resurrection (John 20:17), told her that He had not yet ascended to His Father, shows that He did not that day go to Paradise, which is the abode of the Father. And again, the thief's request was, "Lord, remember me when Thou comest into Thy kingdom." But Christ does not come into His kingdom until His second coming. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31. The Master's promise is that "to-day, when to all human appearances I have not power to fulfil the promise that I make, when all My disciples have lost faith in Me and forsaken Me, in spite of My seeming humiliation and defeat, — even to-day, since thou hast faith to believe, I have power to promise, that thou shalt be with Me in Paradise."

The Bible throughout plainly teaches the unconscious state of the dead, and this text must be interpreted in harmony with the Scriptures themselves. In other words, we must allow the Scriptures to be the interpreter of this statement of the Saviour, and not those who have some theological dogma to defend. And besides all this, those who claim that Christ met the thief in Paradise on that day hold that the spirit of Christ left His body and the spirit of the thief left his body, and together

they went away to the place known as Paradise. But if Christ's spirit did not die, and only His human body went under the penalty of death, then we have but a human sacrifice. God did not give His Son to die for the sins of the world, and permit Him to pass through a make-believe experience, in which only His human body died; but the Son of God actually died on the cross of Calvary. When He said He had power to lay down His life, and "power to take it again," He meant what He said, and humanity has the strong consolation of the great fact that the Lord Jesus Christ so loved the world that He actually died, and for those three days that His body was in the tomb He was resting under the penalty of death, and was unconscious.

This position is the only one that is truly defensible in the light of all the scriptures of the divine Word.

4276 — "UNTIL THE SON OF MAN BE COME"

Does the coming of the Son of man, spoken of in Matt. 10:23, refer to His second coming?
J. G.

The scriptures both before and after that verse show that the Master is giving instruction to His disciples that was to be their guide until the end of time. The persecutions and the suffering that Christians were to endure are briefly spoken of; and while in a local way the text must refer to the fact that Christ would come after the disciples in person, on the missionary journey to the cities of Palestine upon which He had just sent them, yet the text may also include the greater statement that was made later by the Lord, that when "this gospel of the kingdom shall be preached in all the world for a witness," "then shall the end come." The great objective of the gospel, and of all of the prophecies, is the second coming of Christ.



SYSTEMATIC BIBLE STUDY

AMONG the exceeding great and precious promises that we find in our Bible reading course for this week is this verse: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. And again: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14. These promises alone are worth any amount of time that might be spent in searching for them. God's word is full of His all-embracing promises. We should search that Word until we become familiar with every one of its great gems of beauty, of truth, and of character-building power.

SUGGESTED READING FOR WEEK ENDING MARCH 14

Exodus 27-34
Psalms 67-73
John 9-16

Read a chapter in each of these books on week-days, and on the Sabbath read two chapters in Exodus and two in John. All who follow this course will read the entire Bible through during the year 1914. To read the Bible through at least once a year is a goal that every individual can well afford to keep before the mind.

"The Field is the World"

—Jesus



Who comes to God an inch,
through doubtings dim,
In blazing light God will advance
a mile to him.—Rabia.

Courage and Faith in the Message

I AM sure we do not appreciate, for we do not realize, the care the good Lord has over us every day in sparing us from dangers seen and unseen. We are freshly reminded of this by the sudden death of William Crozier, the editor of the *Daily Bulletin* of Manila. He died of bubonic plague. It is said that he was bitten by a flea from a dead rat that he found in his desk.

We celebrated our regular quarterly meeting rites last Sabbath in Manila. About one hundred were present. The Lord blessed, and all seemed to take a lively interest. Next Sabbath we will hold these services with two other companies, and the following Sabbath with a new company that have been keeping the Sabbath for some time but have not yet united with the church. We have had some very testing experiences here, but God has helped us in all these, for which we are very thankful.

It has been my privilege and great joy to be instrumental in helping a young man (an American teacher) to take a full stand for the Sabbath. He has been in the islands for about one year, and has had a conviction for some time that he ought to keep the Sabbath. In fact, as his late employment required him to work only half a day on the Sabbath, he tried to keep the other half. But now, though he has lost his position and has had to refuse another good one because of the Sabbath, he is happy in the Lord and trusting that some way will open for him. A very interesting phase in connection with this experience is that other prominent Americans here are having their attention called to the truth. One man whom we have been interested in for some time, but to whom we have not had opportunity to speak of our faith, has become so stirred as to indicate his desire to see me and have an explanation of the Sabbath. Pray for us, that we may have the needed grace to present aright the blessed truth which has given us so much comfort and hope.

Our courage is good, and we look forward to the speedy finishing of the great work.

ELBRIDGE M. ADAMS.

Miracles of Divine Grace in Heathen Hearts

THE Anhuei general meeting was held at Ying Shang Hsien. I left Shanghai, and was joined at Nanking the next morning by our evangelist, who accompanied me and assisted in the services. The believers from this district were assembled for the meeting, and it is needless to say that, not having seen a foreign worker for about six months, they gave us a most hearty welcome.

The work in this province was begun four years ago, when Brother Lee and Dr. Kay were located here. Since their removal, the

station has been visited by foreign workers twice each year, when general meetings and institutes are held. This is our central station; and during the past year, we have purchased property there, which gives permanency to the work. The work is in charge of Brother Han, who has proved to be a man who can bear responsibility in directing missionary enterprise.

There were about eighty believers present during the entire meeting. Being deprived of foreign help as these believers are, it might be expected that they would be lacking in Christian experience, but such was not the case. A more consecrated company of believers could scarcely be found. The workers were of excellent courage and very enthusiastic, and perfect harmony seemed to prevail. In the devotional meetings, no time was allowed to go to waste. In the Bible studies and preaching services, which were planned to lead all to a deeper consecration and a thorough preparation to meet the Saviour, the Spirit of the Lord came very near.

It was encouraging to see the evangelists come to this meeting bringing the fruits of

The Home Missionary

By Clara Edna Rosencrans

It was only a friendly visit
From a woman old and gray —
One who had known life's sorrows,
And been for long in the way.
She came with a kindly impulse
To lighten my pain a while.
She sang me the songs of Zion.
She cheered me with her smile.
She read, from a treasured volume,
Of the land where the weary rest,
Of the land where all sorrow ceases,
And where every heart is blessed.
And the heavy burden lifted,
That my heart had borne all day;
And when she went at sunset,
She carried it quite away.
It was only a friendly visit
From a woman bent and old,
But the joy that followed her footsteps
Was better far than gold.
So as I kneel in the twilight
To offer to God my prayer,
I'll ask His richest blessing
On His servant with silvered hair.

their labor with them. No baptismal service having been held for over a year, there were thirty persons ready for this ordinance.

Of the number baptized, one was formerly a Taoist priest. He is about forty years of age, and seems to have had an exceptionally good reputation, and was widely known and respected. Brother Han has had a personal acquaintance with him for a number of years. About a year ago the man was led to the mission to hear the gospel, which took deep root in his heart, and he has now accepted fully the light of present truth. Although only having studied the Bible for about a year, he is quite conversant with the Scriptures, and understands the divine plan of salvation. He meets considerable persecu-

tion from his former associate priests, who at times misuse him in various ways, but he continues to visit them and talk of the plan of salvation to them. He takes great pleasure in testifying to the power of God, which has led him to change from the worship of false gods to the worship of the true.

In connection with this station, an excellent church school is conducted, with an enrolment of over twenty-five. The children, under the direction of a consecrated teacher, are experiencing a real change of heart and life, and five of the older ones were among those baptized at the close of the meeting. The teacher is of splendid courage; and although he had planned to enter the training-school again this fall, his heart is so set on his students that he is willing to give up his cherished hope and continue his school.

On the return trip, I stopped at Nanking. Our believers there, with the other residents of the place, suffered loss during the recent revolution, and some of them have gone to other places.

Seventeen from Anhuei province will attend the school at Shanghai this winter, and from this number we expect to have good workers for the field in the near future.

O. A. HALL.

Pressing the Message in the Cook Islands

WITH a small tent, a case of foods, a case of books, a stereopticon, and a native boy of fifteen years as helper, I started out to Mangaia a month ago. We did not suppose that our one case of foods would be adequate for our needs for a whole month. We expected to supplement them with native foods which we could secure on the island. In fact, we expected to make native foods the principal part of our diet.

Though Mangaia is an island with little money, the natives had just received pay for their copra, so nearly every one had money for a few days. Many, learning that we had books to sell, came to our tent to buy. The first night that we showed pictures on the prophecies, I put in a slide that advertised on the screen all our books, giving prices. This sold our books. We went out part of two days to other villages with a few books, and behold, our books were all sold! But people continued to ask for books, and to come to the tent with their money, after the supply was exhausted. We took their money, and promised to send them the books by post from Rarotonga.

We pray that the Lord will enlighten their hearts as they read the books, that they may be led to desire the pure gospel of Jesus Christ, which alone can cleanse the sinner. We are often pained at heart as we see the darkness and superstition that exist in these islands, among a people who profess so much.

We feel sorry for them, and long for that power of the Holy Spirit which will enable us to speak effectively the words of truth — words that will awaken these people to see their true condition. How well pleased Satan must be to see them sleeping on!

The people of Mangaia are a difficult people to labor for, because they feel so contented with what they have. They admit that their Sabbath was changed a few years ago, and that they have left the true Sabbath of God; but they, with no concern at all, roll the whole burden of guilt upon the white missionaries who were in charge at that time, and are quite content to follow on in the way in which they have been led.

The people of Mangaia have expressed a desire for a school for their children, and have urged it very strongly, offering to build a schoolhouse of native materials, and pay a small tuition. This seems to me like a good opening.

We go back to Aitutaki, hoping to be able to build our mission house and church, but as yet we have no suitable place. We ask you to join with us in praying that the Lord will open the way, putting it into the hearts of individuals who have land to lease it to us.

GEORGE L. STERLING.

First Impressions of China by a New Worker

AFTER leaving our friends in Shanghai, we were blessed with a pleasant voyage to Hongkong, where we were met by Dr. Law Keem and received a hearty welcome.

On Friday, in company with the doctor and his family, we went to a Chinese home

for a prayer-meeting. We enjoyed hearing the songs of praise, the earnest prayers, and words of gratitude which came from their lips; and we feel that there will be many more honest souls added to our company here.

The following Monday, we went to Canton to visit old-time friends, and see something of Chinese life in a strictly Chinese city. The sights led me to exclaim, "The half has never been told," both as to their manner of life and as to their great need of the transforming power of the gospel. I might mention, too, that we saw something of the conditions under which foreigners live in a Chinese city.

We visited the Bethel Girls' School; and as we looked into their faces, we saw a hopeful future for the women of South China. In a comparatively short time, some of those girls will be Bible women, who can be sent out to teach this message in a way that would otherwise be impossible.

The workers in Canton are much encouraged with the prospect of their new homes. Words of courage from the workers speak

well for the future progress of the work in this part of the harvest-field, and for the rapid triumph of the truth in China.

A. L. HAM.

Cooperation Corner

From our Cooperation Corner Fund we are glad to be able to answer a request for several copies each of the SIGNS weekly and monthly, from Brother Ludwig Krug, German Post, Jerusalem, Palestine. He has a small health institution, and has an interesting field for missionary work, and will use to splendid advantage the small clubs each of the monthly and weekly SIGNS we are able, through the kindness of friends donating to the Cooperation Corner Fund, to supply.

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The HOME



WHEN WE ADD

O LIVE on the plan of addition,
Add virtue and grace each day;
And soon, in the time of fruition,
"Well done" will the Master say.

Add ever the true to the treasure
That heavenly love supplies,
And find, when God's gifts you measure,
His bounties He multiplies.

MAX HILL.

Relations of Diet, Morals, and Health

Exercise and Sanitation — He Received a New Impulse — The Power to Surmount Obstacles

By DAVID PAULSON, M.D.

OUR forefathers earned their bread by the sweat of their face, while the majority of their children are to-day earning theirs by the sweat of their brains; and while our diet is becoming richer and more luxurious, and is partaken of more freely, our habits have become more and more sedentary. Hence the activities of life are not only blocked on one hand by overeating, but are stifled on the other hand by lack of physical activity.

During vigorous exercise, five or six times as much carbon dioxide gas is eliminated from the lungs as when sitting still. Again, during a brisk walk, two thirds of the entire volume of blood in the body is circulating through the muscles. When inactive, two thirds of the blood is passing through the internal organs. This furnishes a hint why sedentary people are so likely to suffer of various internal congestions.

A PESTILENTIAL SPOT BECOMES A HEALTH RESORT

We are making tremendous advancement in securing health by law. Sanitary and quarantine regulations have enormously diminished epidemics and contagious diseases. They have transformed Panama from a pestilential spot into a veritable health resort. They have banished yellow fever from our fair land. But such diseases as are due to intemperance, dietetic errors, the use of tobacco, and other enslaving habits, and various excesses, are increasing by leaps and by bounds.

It can not be denied that cancer, Bright's disease, heart-disease, apoplexy, neurasthenia, and a number of other chronic disorders, are largely due to personal violations of the laws of health; and these are enormously on the increase. The prevention of these diseases requires self-denial; and that means, in nine cases out of ten, a new impulse from Heaven.

A NEW IMPULSE WHILE INTOXICATED

As a capital illustration of just what thousands need, I will tell of what a drunken man received. One night I was in the Life Boat Mission that we used to maintain on State Street in Chicago. A man in the audience was so intoxicated that he kept trying to break up the meeting. I finally took him by the arm and persuaded him to accompany me up-stairs.

I tried to impress upon him the importance of becoming delivered from the liquor habit. He said something about being a drunkard for forty years, and that it was no use. I felt impressed that the Lord could do something for the poor fellow that I could not do. So in spite of his vigorous objections, I succeeded in getting him down on his knees, and then I earnestly prayed the Lord to deliver him, and I told him he must pray. He said he couldn't, he didn't know how. I told him just to ask the Lord to deliver him from the liquor habit, and finally he blurted out these very words: "Lord, if You can do anything for a poor broken-down bum like me, I wish You would. Amen." That was not a very eloquent prayer, but evidently God saw a bigger prayer in the poor man's soul, for he arose practically sober.

GOT A NEW POWER IN HIS LIFE

I took him down again to the mission meeting, intending to see him afterward, but he slipped out unobserved. Six weeks later he came back, well dressed and clothed in his right mind. He wanted to see the doctor, but I was not there that night. When opportunity came to testify, he arose, and said that six weeks before, he had come into that mission a drunken outcast. His wife had left him in sheer despair, his employer had discharged him, his tools had been pawned for drink, but the doctor took him up-stairs and got him down on his knees to pray, and something happened to him. He knew that he went out with a new power in his life.

He hunted up his wife, and told her that if she would live with him, he would give her no further trouble. He told his employer that he could keep sober now. He said that from the hour when he prayed, he lost his appetite for drink. In other words, he received some "pollen" from another world, and it had fertilized his soul. That represents what every man needs who is a victim of an enslaving habit. He does not need merely talk. He needs a new impulse, and that from a higher source.

THE DEVIL WILL BE ON HAND

The reason the perpetual motion dream never materializes is because we can not entirely eliminate the friction; and the man who starts out to be delivered from soul-and-body-destroying habits, and who adopts

health reform principles, and is determined to cultivate healthy habits, will find that the devil will put plenty of obstacles in his way for the purpose of disheartening and discouraging him.

A genuine Christian experience does not necessarily remove all these obstacles. Sometimes for the time being it seems to increase them, but it does give power to surmount them.

I am firmly convinced that if we resolutely resolve to live up to all the light God has sent and is sending to us, and endeavor to make intelligent use of all the helpful means that are within our reach, God will give us all the health He sees we will make good use of; and furthermore, what is equally important, He will bless to our good, not only here, but hereafter, the amount of ill health He permits us to struggle with.

SICKNESS MAY PROVE A BLESSING

While sickness on the whole is an awful curse, it can, in individual cases, be transformed into a lifelong blessing. For the benefit of some discouraged and disheartened invalid, I will add my personal experience.

Just as I was entering manhood, I was stricken down with a terrible attack of diphtheria in its most deadly form. An older brother had just passed away of the same disease. In a few days I was brought to the very brink of the grave. I knew that I was dying and had but a few hours to live.

IT WOULD NOT REACH THE OTHER SIDE

Although I had been brought up in a Christian home, and was a member of the church, it would have been as easy to make a plank extend across Lake Michigan as for my Christian experience to reach over to the other shore. The future outlook was black despair to me. In the agony of my soul I pleaded with God to spare my life, and I promised in return that I would dedicate my life to His service. God marvelously heard my prayer, and that attack of sickness was the means in the hands of God of saving my soul.

Some years ago I visited the home of my childhood. There I met some of my childhood friends who had an outlook similar to what my own had been. Some of them had buried both their talents and their souls in the earth. Then I thanked God that He had permitted me to learn through sickness what I had failed to learn during health, and what these boyhood friends of mine had equally failed to learn since then.

If we are determined not to be disobedient to the heavenly vision, we shall be able to know that all things, including attacks of sickness, may work together for good to those who love the Lord.

Don't Be a Busybody

Gossip Can Not Mingle with True Friendliness—Self-Conscious and Eccentric People—"Kindly Affected"

By BENJAMIN KEECH

DON'T be a busybody, except to keep the body busy doing good, profitable, legitimate work, preferably at home. This honestly pays better than peddling gossip and using the tongue the wrong way. Life is short, and the tongue is a fateful member. We want to learn to use it the right way.

We can not meet people with the same pure friendliness, after having maliciously talked about them. Indeed, our friends, with perhaps a few splendid exceptions, will not treat us with cordiality after learning that we have been stabbing them in the back with a deadly weapon.

With what confidence and happiness we might all proceed through life if we knew that our friends were talking kindly and not detrimentally about us! It is the sad knowledge that most people are on the lookout for things to gossip about, and are apparently overjoyed when they find them, that casts a deadening gloom over many sensitive souls. O, let us get out of that class, if we are in it!

"DEAL GENTLY WITH THE ERRING"

A man or a woman, for instance, commits some wrong. It may be the first offense, and perhaps only one or two persons know anything about it. Yet they hasten to pass the matter along as a choice bit of gossip, and in time an influence is wrought against the offender which may take long years to overcome. On the other hand, if the occurrence had been wrapped in a charitable silence, or at least, had not been gaily, gladly held up for the world to gloat over, the mistaken one might have progressed safely from the error, cured of any desire to repeat it.

Or perhaps—which is more to the point—the man or the woman did not really commit the error, but was only maliciously lied about, as quite frequently happens. Cruel, unspeakably cruel, is the tongue of the busybody.

MADE ODD, SELF-CONSCIOUS, AND ECCENTRIC

Many persons are made odd, self-conscious, and eccentric by this very treatment. It is difficult for these conscientious ones to appear at ease when they imagine that the lens of adverse criticism is directed constantly upon them. If they could only be treated according to the Golden Rule for a required length of time, what a tremendous strain would be lifted from their minds! Relief comes only through divine love.

In the enlightening First Epistle of John we read, "Whosoever hateth his brother is a murderer"; and discerning Christians know why—because hate kills, while love is life-giving. We do not have to aim a material weapon at a person to kill or cripple the good there is in him. Our suspicious, critical, hateful, malicious, revengeful, unforgiving, morose thoughts and speeches, resting upon him for years, may do an incalculable amount of mischief.

On the contrary, the gentle beams of divine love, kindness, charity, good will, forgiveness, compassion, and the like have a remarkably revivifying influence, calculated

to purify and harmonize all error, not only in the recipient, but in the giver as well. We may not naturally like a person, but we can learn to love him in the divine way—that is, to think and speak only good about him, thus freeing ourselves from responsibility in helping to bring any error upon him.

When we recognize that all the error in the world comes through our wrong thoughts, speeches, and acts, we conclude that improvement can obtain only by a purification of those thoughts, speeches, and acts. How things brighten up when, through pure communion with God, we succeed in expelling error from our minds, and filling them with truth and love! This is the leading way to improve our health and keep well.

The Bible says: "Love one another." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Therefore love is the fulfilling of the law." He who hates another—and a good many things partake of the nature of hate which are not generally recognized as hate itself—is the worst kind of law-breaker, because he breaks divine law. Even

in politics, the wise reformer is he who does not hate people, but confines his energies to correcting unjust principles because of his love for the right.

Apparently good people do bad things, and bad people do good things, proving the truth that we should not judge, because we can not. A person may be actually bad, but we can never make the error-less by fighting it with more error. "Overcome evil with good" is the rule. The hateful need love; the discouraged, courage; the sinning, salvation. All need purer hearts, minds, and wills, that we may prefer to see and talk about only the good in people and things.

Don't be a busybody. Our professional busybodies make cowards of us all.

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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, $\frac{3}{8}$ 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.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MARCH 10, 1914

The Ethical Standard of Confucius

IN speaking of the adoption of Confucianism as the state religion in China, the *Springfield Republican*, among other things, has the following sentences:

"In combating heathen superstitions, it is often enough to expose their falsity. But Confucianism is singularly free from superstitions; and since it is mainly concerned with teaching virtue and wisdom, the missionary is often at a loss in attacking it. In proportion, indeed, as Christianity discards the miraculous, and puts stress on ethical teaching rather than on revelation or a system of rewards and punishments in a future state, it must be inclined to cooperate with Confucianism, rather than to oppose it. Of all old religions, Confucianism is perhaps most based on man and least on theism."

The professed ministers of the gospel who have sought to present Christianity merely as a higher system of ethics have not stirred the world, and that for the reason that when you give Christianity as nothing more than an ethical system, you have left out of it its very life and power. Christianity is based upon miracles. The greatest miracle of Christianity was the birth of Christ Himself. The infinite Son of God came into the world, took upon Himself the human form and the human attributes while retaining His divine power, and in this He demonstrated that sin could be conquered and overcome in the human flesh, if it was united with the proffered power of divinity. Take this great miracle, as well as the other miracles, out of Christianity, and offer Christianity merely as an ethical cult, and its power is gone. That is the trouble with much of the professed Christianity of this time. Men are seeking to present it simply as an ethical system; but instead of its being a mere ethical system, it is a plan of salvation that brings living and overcoming power into the life of the one who accepts it.

The Theater and Its Exhibit of Decaying Morals

GOD utters a wo upon the man who puts darkness for light, and evil for good. Remembering this wo of God, read the following—which we believe to be a just statement regarding a large portion of the theatrical world to-day—and draw your own conclusions. Mr. William Winter, in the *Philadelphia Public Ledger*, recently spoke as follows:

"The accession of such noxious trash, a kind of synopsis of police-station blotters and diurnal hospital reports, is a natural consequence of an insidious evil influence which, many years ago, began to show itself, at first furtively, then a little more openly—the influence of writers, some of them very clever, who were willing to seek profit by addressing a morbid curiosity and the carnal propensities of human nature with sophisticated stage pictures of the proceedings of infatuated fools and sentimental demireps—the 'seamy side' of life. That influence received a vigorous impulse from Arthur Pinero's ably constructed but radically unmoral play of 'The Second Mrs. Tanqueray.'

"Other tainted theatrical fabrics have followed, in rapid succession, till at last almost every barrier protective of good manners, good taste, and public decency has been demolished, and spectacles are now presented, with impunity, against which every normal, right-thinking mind revolts. That revolt, however, finds far too little active expression. Once in a while the police interfere, but to little purpose.

"A common notion—one that, at least, is insistently urged and widely deferred to—is that these reprehensible plays are really 'criticisms of life,' 'bold,' 'virile,' 'progressive,' 'up to date,' scandalizing nobody but fools and prudes. It is impossible, accordingly, to escape the conclusion that, to a large section of the public in New York—which is the center—refinement, morality, reticence, and decency are things worn out and cast away. How else can be explained the teeming abundance and the popularity of 'drama' which is, variously, aberrant, morbid, pornographic, and vulgar?"

"The fact is that the direction of the theater has been almost entirely usurped by illiterate, unscrupulous speculators, solicitous for monetary gain and the gratification of their vanity. And under such managerial dominance, the theater, practically, has been surrendered to an uncouth, ignorant, ill-conditioned democracy, unfit to direct anything; and intellect, judgment, and taste are invited to accept and applaud bad for good, right for wrong, filth for purity, ugliness for beauty, the manifestation of disease and decay for 'progress,' and, in the hysterical blather of a rabid mob, to recognize and reverence the voice of the people as the voice of God!"

L. A. R.

An Issue in Fourteen States

THE question of prohibiting the manufacture and sale of intoxicants will be voted upon this fall in the following states: California, Oregon, Washington, Idaho, Utah, Colorado, Texas, Iowa, and New York.

In addition to the foregoing states, Ohio, Kentucky, Florida, Arkansas, Maryland, and Indiana are considering the matter of submitting the question of prohibition to the vote of the people, but the matter as yet has not been fully decided.

A prohibitory constitutional amendment is before Congress, and thus is the question of prohibition a nation-wide issue.

The drink traffic has been a national problem long enough, and we are glad to see it brought to the front as a national issue. Our temperance forces should sink all discussions and differences among themselves entirely out of sight, and rise as one individual to the great work of throttling and destroying this traffic, which is more than anything else the source of the misery, suffering, and the degeneracy that we find in the world. None of our creeds or political affiliations or attachments should be big enough to cast a shadow between us and our duty in this thing that is before us so prominently for this year 1914.

An Important Anti-Saloon Document

WE have just received from the publishers of the Anti-Saloon League of America, Westerville, Ohio, the *Anti-Saloon Year Book for 1914*. This is the seventh year of the annual publication of this important encyclopedia of temperance facts and figures. The volume is better this year than ever, containing much detail information on the various phases of the liquor problem, with official statistics for each separate state. One very important feature of the 1914 edition is the statistics of manufactures, crime, pauperism, insanity, industrial conditions, etc., as shown in prohibition states and compared with the states where the open saloon is free to operate.

Since nine states have already decided to vote on prohibition this fall, and six others are considering it, this will make the temperance question an issue in a large part of the nation during the summer, and there is no one document that we know of that will be more helpful in supplying facts than this 1914 *Anti-Saloon Year Book*.

MRS. JOHN HENRY HAMMOND has organized a parents' league "among prominent men and women in New York society." Mrs. Hammond says, "We hope to make it fashionable to be sensible, and unfashionable to be foolish." The aim is a very commendable one, but the task is stupendous. It is interesting to observe, however, that almost every day in the year brings the launching of some new organization for the purpose of working out some much needed reform in society. Either these good people are very greatly mistaken in regard to needed reforms, or else the same ones are mistaken when they are continually telling us that the world is getting better and better all the time. If the world is growing better so rapidly, why the need of such a multitude of reform organizations?

A BILL as reported to the House by the Naval Affairs Committee appropriates \$140,200,000 for the navy for the next fiscal year. This is exclusive of amounts to be spent for armor and armament. The appropriation provides for two first-class battle-ships of the highest speed and the largest possible radius of action, and to rank among the world's greatest Dreadnoughts. It also provides

for one powerful 1,300-ton sea-going submarine with a speed of twenty-one knots. It has not been so very long since these little submarine vessels had a speed of only eight to ten knots.

A LARGE number of influential people, representing one of the great political parties of the state of California, recently met in San Francisco. Many political measures were discussed, and resolutions concerning them were passed. One of those resolutions opposes the campaign in California for state-wide prohibition, on the ground that it will destroy the wine industry, which, it is affirmed, is one among the greatest business enterprises of the state. California has, in addition to its wine industry, a great many thousands of young men and women who are being ruined every year by wine and other kinds of strong drink. The question, then, resolves itself into a very simple one: Will we protect the dollars and cents that are invested in the wineries, or will we protect our young men and women? Where do you stand? Which do you regard the more highly, money, or boys and girls, and especially if those boys and girls happen to be your own? Let the issue be clearly defined. It is a simple one. It is, in plain English, whether we will protect wineries or boys and girls. People who have the ordinary sentiments of human beings, ought to be able readily to know where to stand in an issue of this character.

A NEWS despatch a few days ago stated that there is a continual demand in government and state institutions for persons who have been trained and are skilled in the giving of hydrotherapy treatments. The people who are represented by this paper have been urging the value of hydrotherapy for more than half a century. They have their sanitariums and treatment rooms in every part of the world, where hydrotherapy occupies a leading place in combating the inroads of many diseases. The treatments were at first a subject for a great deal of ridicule; but, like anything else that has real merit, they can afford to endure the ridicule because of the advantages to be gained by humanity later on.

RECENT despatches say that excavations in Louisiana have unearthed skeletons of a race of giants that averaged some twelve feet in height. If evolution be true, and man is developing upward from a lower form, why is it that we are constantly finding in so many parts of the world skeletons of individuals who were very much larger than any man that exists on the earth at the present time? If the evolutionists could make their theories to harmonize with the stubborn facts of geology, there would probably be more sense in what they persist in saying.

AN attorney in Seattle has brought suit against one of the transportation companies in that section for \$2,500 damages for the illness of his wife, occasioned, as he alleges, by the nuisance of tobacco smoke permitted by the company in their cars. His suit also demands a permanent injunction to prevent the smoking of tobacco on the street-cars of the company against which the suit is filed. It would be a splendid thing if this nuisance could be abated, not only in Seattle, but in all parts of the world.

MRS. WILLIAM K. VANDERBILT has given her support to a fight against the indiscriminate sale and use of "habit-forming drugs." It is expected that the matter will be carried to Congress for appropriate legislation. There are many drugs to which individuals become addicted that fasten upon them the most slavish chains of habit, and these drugs produce all kinds of mental and physical disorders. The warning against them should be sounded as widely as possible.

SPEAKING of the breaking of a dam of the West Virginia Pulp and Paper Company, a short time ago, a Western newspaper says, "The loss of life and property in the United States in the last five years alone, because of breaking dams and floods, is really appalling when considered in totals."

REPRESENTATIVE L'ENGLE, of Florida, has introduced a bill appropriating fifteen million dollars for an aeroplane fleet. Mr. L'Engle gave a word picture of cities being destroyed by bombs from invading air craft, and urged that this nation is very far behind the other nations in sky fleets.