

Signs of the Times

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THE FIRST OF A SERIES OF SEVEN BIBLE CONFERENCES

A GREAT AND SIGNIFICANT CONFERENCE

Influential and Well-Known Men Have Enthusiastic Gathering to Study the Bible—The Good Old Book Still Has Power if Allowed to Speak—It Is More Essential in Producing Good Men than Is the Making of Human Laws

By M. ELLSWORTH OLSEN

NO doubt ours is a skeptical age; and through the weakening influence of rationalism, even the pulpit has been largely shorn of its strength. But the Bible is still the living word of God; and those ministers of the gospel who believe in its inspiration, and uphold its authority, are the ones who have a vital message for the people of to-day.

We have been hearing from some of the most prominent ministers of this type in the city of Washington during the last few days. They have been holding the first of a series of seven Bible conferences. The meetings began in Poli's Theater on Sunday afternoon, February 8, and continued throughout the week, closing with an afternoon service on February 15. The object of these conferences is to maintain the integrity and inspiration of the Bible, and show how vitally it is related to human needs.

COSMOPOLITAN BUT NOT ON PLEASURE BENT

The conference in Washington has been a marked success. It would have done the readers of the SIGNS good to see the people streaming into Poli's Theater on that first Sunday afternoon. They represented all classes. There were senators and representatives; there were clergymen of every denomination, and Sunday-school teachers; there were society women who stepped out of their fine automobiles to rub shoulders with the wives of day-laborers. It was a cosmopolitan crowd in every sense of the word, but not one on pleasure bent; there was high seriousness from the start. These people had come to hear about the Book, and they were not disappointed.

When the chorister led out in the familiar tune, "I need Thee every hour," and the vast audience reverently joined in, it was a beautiful thing. My mind reverted to the great centennial meeting of the British and Foreign Bible Society, held in London in 1904, when the Royal Albert Hall was filled to overflowing with people from all over England, while on the platform sat the most distinguished members of Parliament and other laymen, as well as veteran missionaries and the foremost clergymen of all denominations. Indeed, the Bible lives, and its influence even in this age of the world is far greater than we realize.

MAKING LAWS LESS IMPORTANT THAN THE MAKING OF GOOD MEN

Vice-President Marshall presided at the meeting. The making of laws, he said, is far less important than the making of good men. The welfare of the republic depends upon the moral sense of responsibility in the people. If this fails, then our whole civilization must fail. He was glad that a conference was to be held to promote the study of the Bible.

GREAT THINGS OF THE GOSPEL HELD THEM SPELLBOUND

Dr. Campbell Morgan, of London, England, was then introduced, and spoke for an hour. Dr. Morgan first came to this country at the urgent invitation of Dwight L. Moody. He was a young man then, and not very well known even in England. But during the intervening years, he has preached and written in defense of the Bible as the living word of God, and in thousands of homes his name is coming to be a household word. Tall and angular, and thin to a degree, he is anything but a typical Englishman in appearance; but he is a striking figure in the pulpit, and once he is well into his subject, the hearer loses sight of everything except the singularly clear and convincing exposition of the Word. Dr. Morgan is indeed a giant in the Scriptures, and at this opening meeting he held the large audience spellbound as he enlarged upon the great things of the gospel.

He was followed by Secretary Bryan, who in well-chosen words expressed his own personal belief in the ideals for which the conference stood, and wished it the best of success.

So much for the opening meeting. How shall I do justice to the rich feast that was spread daily—yes, hourly—during the week? A few words must suffice—a few crumbs from richly laden tables. The program began at 9 A.M., and, with short intermissions, meetings were held throughout the day.

SUCH STUDY SHOWS THE BIBLE INTERESTING

The morning hour was largely occupied by Dr. Frank N. Palmer, of the Winona Lake Bible School. He took up the stories of the Bible, and the study of Bible characters. He showed how interesting and fruitful study of the Bible by books may be made. Thus he outlined the book of Genesis; chapters 1-11, God's dealings with

the human race; chapters 12-50, His dealings with the chosen race. He gave titles to the first ten chapters, as follows:

1. The Revelation of God in the Creation of Matter.
2. The First Home and the First Sabbath.
3. The Temptation, the Fall, and the Promise.
4. Cain and Abel.
5. The Genealogy of Adam.
6. Noah and the Ark.
7. Noah and the Flood.
8. Noah Leaving the Ark and Building the Altar.
9. Law, Commandment, and Prophecy.
10. The Genealogy of the Sons of Noah.

Going through any book of the Bible, and making out titles for each chapter, is an excellent means of retaining a knowledge of the contents, said Dr. Palmer. He also gave some excellent instruction in regard to the use of the blackboard, and showed how indispensable it is in all effective teaching.

TONE OF MINGLED MAJESTY AND SIMPLICITY

Dr. William Souper, of England, who is on his first preaching tour to America, gave a series of addresses bringing out the literary beauty of the Old and New Testaments, and showing the marvelous unity of the Bible as a whole—how the divine purpose runs all through the Book, from the law and the prophets of the Old Testament down through the Gospels and the epistles and the Apocalypse of the New. He also classified the contents of the Bible as to literary form, and speaking from a knowledge of all the great world literature, expressed it as his mature conviction that, regarded purely as literature, entirely apart from its unique position as containing a divine revelation, the Bible is supreme. As Milton put it, there is no poetry that compares with the songs of Zion, there is no oratory like that of the prophets. The tone of mingled majesty and simplicity that everywhere confronts us in the English Bible is unique in English literature, and if all other books were lost, that Book alone exhibits the whole range and power of the language.

WHEN WE GO QUIETLY

Mr. S. D. Gordon's deeply spiritual expositions of the Gospel of John were a marked feature of the conference. What the world needs to-day, said Mr. Gordon, is a fresh revealing of the glory of the gospel by folks living it. The glory is the goodness of character, and we reveal it most when we go along quietly where He would have us go.

HE RANG THE BELL OF THE UNIVERSE

Dr. John McNeill, originally of Scotland, but now the pastor of a large church in Toronto, is a very original and forcible speaker. In his stirring address on the healing of the lame man at the Gate Beautiful, he brought out effectively the virile qualities of the true preacher. "When God wanted

to gather an audience to hear the gospel concerning His crucified Son, He rang the great bell of the universe—He worked a miracle. And heaven rejoiced, and earth rejoiced, and hell shrank back defeated. The man lame from his mother's womb represented the whole problem of humanity. But Peter and John didn't discuss it as a problem. They didn't hold a conference over it. Too many of us ministers to-day are inclined that way.

"The young theological graduate, when he is inducted into office, modestly says to his new congregation, that he hopes to make his small contribution to the solution of the problems. But, my dear friends, the problem of sin and of the consequences of sin is solved—we have a Saviour. It was faith in His name that brought perfect soundness to the lame man, and the same faith will bring soundness and health of soul to every man to-day.



PROMINENT MEN IN BIBLE CONFERENCE, WASHINGTON, D. C.

Dr. Sol Dickey, organizer of the conference, front row, right; next to him Dr. McNeill, then W. J. Bryan, G. Campbell Morgan, John Henry Jowett, etc.

THE DEAD LIFT OF OMNIPOTENCE

"But the drift of thought seems to be that a solution is yet to be looked for. With all my soul I rebut it. God has sent us His last and best. He has no more to say about the problem. So let us unbend our brows, and not look so prodigiously wise. In fact, nobody could possibly be as wise as some theological students look. Let us be humble and teachable. The problems that confront us are not to be solved by our wisdom. They call for the Bible solution. There is but one name under heaven whereby men may be saved. The man in our text could not be saved by a process of evolution. He needed the dead lift of Omnipotence, and he got it, because Peter and John were in touch with the power that saves."

Other speakers were Mr. Melvin Trotter and Mr. Sherwood Eddy, who largely occupied the noon hour, and the 4:45 hour in the afternoon, both of which were open to the general public. Mr. Trotter gave clear, forceful talks.

MIRACULOUS MISSIONARY ACTIVITY

Mr. Sherwood Eddy's setting forth of the missionary situation in the far East was most affecting. Speaking from a field experience of some seventeen years, he showed how wonderfully God has opened doors on every

side, till it is no longer a question of seeking openings, but rather mission boards to-day are able to enter only a few of the open doors that present themselves on every side.

"A hundred years ago," he said, "we had less than a hundred missionaries; to-day, 24,000. Then the Bible was translated into 65 languages; now it may be read in 500 tongues. Then there was not a hospital in the whole heathen world; to-day there are 675 hospitals, and they are ministering to the needs of millions yearly. Then there was a little handful of missionary schools; to-day there are 30,000 such schools. Then there was not one Protestant Christian in Japan, less than ten in China, and only a handful in India. Now we have hundreds of thousands in these countries.

"But even during the seventeen years of my experience, great changes have occurred. Then we had almost none of the educated classes in India, the great revival had not occurred in Korea, and China stood out against our efforts as the great Gibraltar of the heathen world. The storm was even then gathering for the Boxer uprising.

EAGER AUDIENCES HEAR THE STORY

"How things have changed in these few years! In all these countries, eager audiences are hearing the story of Jesus. In Korea, on a rainy Sunday, I saw an audience of fifteen hundred Christians. That church has already divided twice, sending out two branch churches. I asked, 'How do you do it?' They replied, 'Every Christian is a witness, and the gospel is still good news in Korea.'

"In China I stood before an audience of 2,000 Confucianists, and spoke to them for an hour on 'Christ the Only Hope of China.' When I called for volunteers who would join our Bible class, and study the subject further, 430 of them responded, and 119 of these have since been baptized."

There was much more of the same vital character, presented with eloquence born of true earnestness and perfect knowledge of the subject; but we must pass on to consider a few of the helpful thoughts presented by Dr. J. H. Jowett, late of Carr's Lane Chapel, Birmingham, England, now of New York.

Dr. Jowett emphasized personal purity and holiness. His discourse on Eph. 6:16, "Above all, taking the shield of faith," etc., will not be forgotten by those who heard it.

DID HE HIMSELF WEAR IT?

"Is the counsel Paul gives," he asked, "based on personal experience? Did this person himself wear the shield? And how did it protect him? Did he live a cloistered life? Did he spend his days in a garden full of sweet and pleasant things?"

"Let us look at the record. Five times he received forty stripes save one—yet he was wearing the shield; a night and a day he was

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THE gospel message spread rapidly through the regions lying beyond the limits of Palestine, and many small companies of believers were formed in important centers. The gospel was publicly taught in Antioch, the metropolis of Syria, by certain disciples from Cyprus and Cyrene, who came "preaching the Lord Jesus." "The hand of the Lord was with them," and their earnest labors were productive of fruit. "A great number believed, and turned unto the Lord."

THE SERVICES OF PAUL SECURED

"Tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." His labors were richly blessed, and many were added to the number of believers there. As the work developed, Barnabas felt the need of suitable help, in order to advance in the opening providences of God; and he therefore secured the services of Paul, who, after a sojourn in Arabia and a visit to Jerusalem, had been laboring for some time in "the regions of Syria and Cilicia," proclaiming "the faith which once he destroyed."

In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a powerful influence over the inhabitants and frequenters of that city of culture, and he proved just the help that Barnabas needed. For a year the two disciples labored unitedly in faithful ministry, bringing to many, a saving knowledge of Jesus of Nazareth, the world's Redeemer.

FIRST CALLED CHRISTIANS, AND WHY

It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ, and addressed their prayers to God through Him.

GOD GAVE THE NAME

It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ. It was of this name that James wrote later: "Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter declared: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

Paul's labors at Antioch, in association with Barnabas, strengthened him in his conviction that the Lord had called him to do a special work for the Gentile world. At the time of Paul's conversion, the Lord had declared that he was to be made a minister to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Later in his Christian experience, while praying in the temple at Jerusalem, he had been visited

ARE CALLED TO A SPECIAL WORK

BARNABAS MAKES A MISSIONARY TRIP AS FAR AS ANTIOCH—THE TALENTED, EDUCATED PAUL GOES TO HELP HIM—BOTH ARE ORDAINED AS AMBASSADORS TO THE GENTILE WORLD—THE CHURCH DIRECTED TO PROCEED IN ORDERLY, ORGANIZED WAY

By MRS. E. G. WHITE



by an angel from heaven, who bade him, "Depart: for I will send thee far hence unto the Gentiles."

"I WAS MADE A MINISTER"

Thus the Lord had given Paul his commission to enter the broad missionary field of the Gentile world. To prepare him for this extensive and difficult work, God had brought him into close connection with Himself, and had opened before his enraptured vision views of the beauty and glory of heaven. To him had been given the ministry of making known "the mystery," which had been "kept secret since the world began,"—"the mystery of His will," "which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof,"

declares Paul, "I was made a minister."

LABORS GREATLY BLESSED

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch. But neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience when God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church.

ORDAINED AND AUTHORIZED

"There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority.

MIDDLE WALL OF PARTITION

The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message among the Gentiles was now to be prosecuted with vigor; and as a result, the church was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this work would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of the "middle wall of partition" that had so long separated the Jewish and the Gentile world, would naturally subject them to the charge of heresy; and their authority as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that His servants would be called to meet; and in order that their work should be above challenge, He instructed the church by revelation to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel.

Both Paul and Barnabas had already received their commission from God Himself, and the ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office, and a recognition of one's authority in that office. By it the seal of the church was set upon the work of God.

Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It

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WHEN John the Baptist was pressed for an answer as to who he was, he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Evidently John clearly understood his mission. He gave himself to the great task of preparing Israel for the appearance among them of the Son of God.

The message John bore was directed against the prevailing sins at that time, and cut to the heart, laying bare, as it did, the condition of both Pharisee and publican. Multitudes flocked to the Jordan. Many, with tears of repentance, went down into the waters, to be buried by faith with the promised Messiah who John preached was soon to appear among them.

These very people who thus believed John's message, soon beheld with their own eyes the sinless Son of God as He took up His work after being baptized Himself of John in Jordan. Thus this work of God's servant prepared the way for the first advent of Jesus.

A MESSAGE TO PRECEDE HIS SECOND COMING

Likewise before Christ's second coming to the earth in power and great glory, the Bible records that a message is to go to all the world, heralding to every nation, kindred, tongue, and people, that this most important event is nigh at hand. Not one voice this time, but many, will be heard proclaiming the same clear message around the circle of the earth—a mighty message, saying with a loud voice, "Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

And, reader, this voice is heard to-day in India, in China, in Africa, in every continent, east, west, north, and south, including the islands of the sea. Seventh-day Adventists do not claim that they are commissioned of heaven to convert the world in this generation; but they do believe they are called



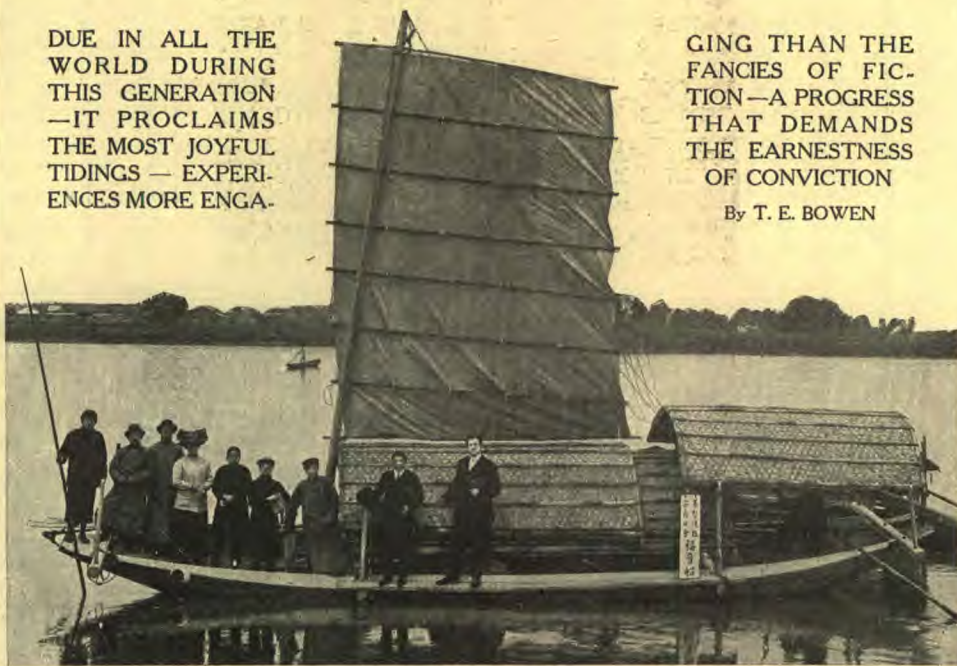
Houses for missionaries built at Lo Wan Ho, China, by J. J. Westrup, in 1913

A WORLD-EMBRACING MESSAGE

DUE IN ALL THE WORLD DURING THIS GENERATION—IT PROCLAIMS THE MOST JOYFUL TIDINGS—EXPERIENCES MORE ENGA-

GING THAN THE FANCIES OF FICTION—A PROGRESS THAT DEMANDS THE EARNESTNESS OF CONVICTION

By T. E. BOWEN



MISSION BOAT AND WORKERS, MAKING A VISIT IN THE ROBBER-INFESTED DISTRICTS, SWATOW, CHINA

MR. BOWEN gives us herewith a very interesting account of a great work. The experiences of the blind heathen woman who could look into the future, and of Brother Stahl among the Indians of South America, to mention but two items, are full of interest and inspiration. This great world movement carries with it compelling convictions that are leading men into all parts of the world to proclaim the good news that has filled their own hearts with joy. The deeds of self-sacrificing heroism are enough to move to enthusiastic admiration the heart of the most emotionless Stoic.

EDITOR.

of God to proclaim to all the world in this generation that Jesus Christ, who ascended into a cloud from amid the little band of disciples on Olivet nearly nineteen hundred years ago, is, "in like manner," coming back to this earth again, seated upon a cloud, in power and great glory; and further, that as the people to whom John the Baptist preached, saying, "The kingdom of God is nigh at hand," actually saw Jesus, so likewise the generation to whom this world-wide message is proclaimed shall also behold Him coming from heaven, accompanied by all the holy angels in power and great glory.

A brief sketch of what has been accomplished by this movement in its onward progress throughout the earth the past year may be of interest to the reader.

A WORLD'S CONFERENCE

Early in the year 1913, missionaries began planning for the world's conference to be held in the United States, at Washington, May 15 to June 8. The 356 delegates assembled, each representing five hundred or more believers, came from China, India, East, West, and South Africa, Australia, East Indies, Siberia, all sections of Europe, Russia, Japan, Korea, Philippine Islands, South America, and the West Indies, as well as United States and Canada.

About three thousand believers were in attendance. Among them were a few aged ministers who were associated with the pioneers who began preaching the near advent

and Sabbath reform message over fifty years ago. During the conference, the fiftieth anniversary of the first general conference held by this people was celebrated. And one minister was present who participated actively in the deliberations of that first one of fifty years before—Elder J. N. Loughborough.

IMPRESSIVE FAREWELL MEETING

One beautiful feature of this missionary conference was the assembling, near its close, of all the missionaries in attendance from outside the United States and Canada, upon a large circular platform at one end of the canvas pavilion, for a farewell meeting. Opportunity was given each one for a two- or three-minute testimony. We will quote a few sentences from some of them:

F. A. Allum, China: "As I go back to China, I am going to tell the people about this meeting. Silently the workers are going to the different parts of that great empire, like Gideon's band of old; and I believe the grand and glorious day is coming when the pitchers shall break and the great light of this message shall flood the world, and then we shall see the Saviour come."

F. H. Okohira, a native delegate from Japan: "I have received a great blessing during this great meeting. I was inspired by what I saw, by what I heard. This afternoon I met one brother and sister and baby who are going to Japan. How I was glad indeed! I will take good care of them. Don't be afraid. Don't worry about them. Send more."

A. A. Carscallen, British East Africa, from the Lake Victoria Nyanza region, where Livingstone pioneered: "Both in Africa and since I have returned, the question has been put to me, 'Can anything be done with those heathen in Africa?' Well, I read you, a few days ago, the greetings from our brethren and sisters, converts from heathenism, who have accepted the truth. Before I came away, the boys and girls gath-



Native homes in the mountains where Brother Stahl labors among the South American Indians

ered for a farewell meeting. One young girl was leaning against the post of the veranda, and as I was passing by I heard her sobs. I put my hand on her shoulder, and said, 'Malinda, what is the matter?' She replied: 'O, sir, we do not want to see you go away! You have been here these years, and the door has been shut before you, and you have had so much opposition; and now, just as the doors are opened, it seems that you should not go home.'"

J. W. Westphal, South America: "Wonderful changes have come in this field to which I went twelve years ago. It creates in our hearts a wonderful longing to see still greater things."

Mrs. L. V. Finster, Philippine Islands: "Some ask me if I am not sorry I am going back to the Philippines. I feel sorry for you who can not go back with us. We have a people there one can not help but love."

J. L. Shaw, India: "As we hear of those who have fallen at their post [During the conference a cablegram from South Africa announced the death of C. L. Bowen, a missionary in eastern Rhodesia], we are reminded of the conflicts we have had. I have been called to the bedside of the sick; I have seen them fall; I have gone to their graves. We must expect this. It is one of the incidents of warfare. And as we send out more missionaries to the field, I presume there will be more graves in the mission field. That matters not. If we are only faithful to the work, in a little while we shall reap, if we faint not."

Many more spoke, but this gives us a little insight into the love and devotion these missionaries have for their work.

MANY RECRUITS IN 1913

As a result of this world's conference, there were voted out then, and since, during 1913, by the Mission Board, 157 missionaries, not including children, to the distant waiting fields. This means a few more added to nearly all the great mission fields already entered, such as China, India, Africa, and South America.

Not much new territory was entered last year, as this large band of recruits were mostly needed in missions already established. However, during the year, missionaries entered the New Hebrides Islands in the East Indies. Also missionaries are under appointment from Europe to pioneer into Madagascar.

Two missionaries formerly of Nyasaland, who had been absent from their field for a time, returned last year to open a new mission in the region of Lake Tanganyika, Africa. Out-stations have been opened in many of the mission fields, such as the interior of Africa, China, and India, to augment the work already established at the missions in different sections of these great heathen fields.

AMONG ROBBERS, BUT NOT AFRAID

In this connection, we give a few brief extracts from many most excellent reports

received from the missionaries out on these frontiers during the year.

J. J. Westrup, laboring in Honan Province, China, writes: "The country is terrorized by robbers, who have robbed and killed not a



Grave of C. L. Bowen, Rhodesia, Africa, he having gone to that country as a missionary in 1912

few. Recently in visiting an out-station, when we had gone about thirty-five li, we saw at a distance some twenty-five wagons coming toward us at a great rate. One teamster had already told us that there were robbers ahead, and our drivers were not slow to turn around, and off they went at a gallop. I enjoyed the ride immensely. I never before had such a fast ride in China. I stood up in the wagon and looked behind and tried to see the robbers pursuing, but could not.

"Well, it was a queer thing to be pursued by robbers, but I was confident the Lord would protect us. In the morning, on the road, I had been so happy praising God that I was His! Although driven back, that same day in the evening we got two other wagons, whose drivers were willing to go to Lo Ho the same way we went the day before, as we felt sure the robbers had gone by this time. We are now here building houses.

"We have had rain again, thanks to the Lord. The people will manage to raise some kind of food. I like to be out on the fron-

believers were buried with their Lord in baptism into death to sin, to rise to walk in the new life. Some of these candidates walked forty miles through the dust and heat to attend this meeting, some, too, having to walk upon feet made small by cruel bindings.

AFRICAN LANGUAGE REDUCED TO WRITING

Over in German East Africa, where our missionaries have entered the heathen district, having reduced the language to writing, translated portions of the Scripture into the vernacular, and prepared school-books for the natives, many thriving missions are established. At one of them, twenty-seven were recently added to the mission, making in all at this one station two hundred two baptized members.

Schools are established throughout this section, where the natives are taught to read and to do useful kinds of work; and from these mission schools, natives go out into the surrounding country on missionary tours, preaching the gospel among their own people. Such industrial mission schools are conducted in the Dark Continent not only in German East Africa, but in British East Africa, Nyasaland, Rhodesia, and other parts of South Africa, and also in West Africa.

PROGRESS IN TROUBLED EUROPE

During the past year, in preaching, among the different nationalities in troubled Europe, the glad news of the soon coming of Christ, about three thousand new members were gained, not a few of whom will be found in dark Greek Catholic Russia.

TEN THOUSAND PEOPLE WITNESS A BAPTISM IN ITALY

Last summer there gathered upon the banks of the Arno River, in Italy, more than ten thousand people, many priests being among them, to witness a baptismal ceremony. While one brother was performing this sacred service, commemorating as it does the burial and resurrection of the Lord Jesus, another brother, from a boat thrust out a little from the shore, spoke to this large audience, giving reasons from the Scriptures for this beautiful service instituted by Christ.

PHYSICALLY BLIND, YET HAVING A CLEAR VISION

Another impressive service took place at one of our mission stations a few miles out from Swatow, China. An old woman over sixty years of age applied for baptism. She had worshiped the devil all her life, being

a devout idol-worshiper. She could not read, having never learned. And more, now she was blind.

The evangelist hesitated as to whether she was ready for baptism. But she intelligently answered every question as for some little time he examined her before the church company. At last she said: "I can not see you, and have never seen the Bible, and I could not read a word of it even if I had



INDIANS IN THEIR CANOES ON LAKE TITICACA

tier, in the thick of the battle, even though there are many dangers on every hand. Somebody has to be here. Here faith is tested and character developed, and one feels constantly the necessity of keeping very close to our dear Saviour."

ONE HUNDRED THIRTY-SEVEN BAPTIZED

During a general meeting held in Honan, China, last summer, one hundred thirty-seven

my eyes, but I am happy. And, brethren, I can see as far into the kingdom by the eyes of faith as any one of you. Some day I shall be able to see Jesus; and when He gives me my eyes, I want Him to be the first one upon whom they shall look. Then next I want to see the good man who has spent so many hours in teaching me the way to heaven."

Needless to say she was baptized. Four hundred or more of her neighbors and friends gathered on the shore of the river to witness the baptism. As she came up out of the water, she stopped, and facing her friends, she gave a clear-cut testimony, telling them why she had renounced her idols, and the shrines where she with them had worshiped all her life, and had given herself to Jesus. It was a powerful testimony for Christ, our brother writes, coming as it did from one who had been in heathenism all her life.

EXPERIENCE WITH INDIANS NEAR LAKE TITICACA

From one of our missionaries laboring among the Indians in the high altitudes on the border between Bolivia and Peru, we get most interesting reports. Recently, with an Indian brother for guide, Brother F. A. Stahl, who is a medical missionary nurse, made an itinerating trip around Lake Titicaca, near which, in one section of Peru, a thriving mission has been established.

Our brother is known for miles and miles around as one who loves the Indians, and whom the people have learned to love because of his self-sacrificing labors among them. He treats their sick, prays with and for them, and preaches and teaches the word of God to them.

ONLY CATHOLICS HAD RECEIVED PROTECTION

Although some of our Indian brethren were thrown into prison last year through religious persecution, this was turned to good account by the Lord in bringing about a movement which resulted in the Peruvian government's voting out of its constitution one clause which for years provided for governmental protection for no other religion than the Roman Catholic. Concerning this trip around Lake Titicaca, the highest navigable lake in the world, our brother writes:

INDIAN HUTS AS FAR AS THE EYE COULD REACH

"Recently I made a trip with an Indian brother around Lake Titicaca. We left our Indian mission on Sunday, reaching Juli that night, making thirty miles. Well, I never saw such a large Indian city as lay near this place—Indian huts as far as the eye could see, and close together at that. O, how my soul longed for these dear people! How I longed to give them of the precious truth I knew! The next day we reached Punata, where we stayed with a poor Indian who gave us food for our saddle animals. This Indian family has proved very friendly.

"The next day, we came to a village where was in progress an immense Indian feast. As we stopped a few minutes, the drunken Indians would bow to us and dance around us. Some would kneel in front of us and offer us of their 'fire-water'! They seemed greatly surprised at our refusal. They were feasting, drinking, dancing, and cursing, and all this in the name of religion.

A BORDER-TOWN EXPERIENCE

"On reaching the border town, I sent Stephen, our Indian brother, for feed for the mules. He

came back saying that no one would sell him anything. I went to the village, but found the people very ill-tempered.

"As I was wondering what to do, a man came across the street, who I thought was a German. I addressed him in German. He was surprised and pleased. I explained my troubles. 'O,' said he, 'you must go to the prefecto. This being a border town, every one is regarded with suspicion.' I found the prefecto a very busy man. He gave me an order for feed, asking me to return and have supper with him.

"I was very tired, so did not promise. But just as Stephen and I were about to sit down to our

stern voice said that I was under arrest. 'What for?' I asked. 'Because you have struck a Bolivian soldier,' he said. I explained to him about these men taking our mules, and that I wanted to take the two men to the prefecto. 'Well, you struck these two men, and they are soldiers,' he said. I proved that I had not struck them, for they were not wounded, which would hardly be possible had I done so. [Mr. Stahl is a robust, stout man.]

"I made ready to go with him. As we were about to start, a well-dressed man came running in and spoke to the officer in a low tone. Then they came to me and begged my pardon for what had taken place, scolding the men for trying to take our mules. The gentleman was the prefecto. I found it was the custom, in this part of the country, for soldiers on a march and needing saddle animals, to take them wherever they found them, but it was usually from the Indians."

PATHETIC PLEA FROM AN INDIAN CHIEF

We can not forbear relating a very pathetic plea made by an Indian chief away back on the mountain as our brother was nearing the end of his journey about the lake.

"We noticed a small Indian village far up on a mountain among the rocks. I asked Stephen to go and see if the people would receive us, and if they would, to wave his hat, and I would come right on. I was glad to see him wave his hat.

"I found the Indians there very kind; and as they brought Stephen food, they asked him if I would be

offended if they brought some to me. I understood, and told them I would be very thankful for their food, as I was very hungry and cold. They were much pleased that I ate so heartily.

"After eating, we held a meeting with the Indians. They listened intently. I told them that Jesus was soon coming to reclaim His own. They could not contain themselves any longer, and burst out in loud exclamations of 'Why! Why!'

"The chief then came to us and asked me when I would return to them. As we were so few workers, I answered that I could not tell.

"Yes, but I want to know when you will come to us again and teach us all."

"Again I answered him that I really could not tell him for sure, as this village was so far away from our mission, and we were so few.

"O, but we must know," he continued.

"Well," I finally said, "if I do not return, some one else will."

"He replied, 'But how am I to know that some one else will teach us the same things?'

MEMORIAL OF THE BROKEN PEBBLE

"I thought a moment, and then I took up a small pebble and broke it in halves. I gave him one half, and told him that whoever would come to teach him and his people would have the other half and would bring it with him. He took his half, and put it away very carefully, and said, 'It is well.' They would take no money from us for their hospitality.

"It has been months since I have left them, but never have I forgotten that plea for a teacher."

VISITING REPRESENTATIVES

During the year, A. G. Daniells, president of the General Conference, visited Europe, attending general meetings in Germany, Switzerland, France (in the very place where some Huguenots suffered martyrdom for the truth's sake during the Reformation), Spain, Austria, and Sweden.

Earlier in the year, another representative of our work, Prof. H. R. Salisbury, completed a tour of the world, visiting India, and returning by way of Singapore, China, Korea, and Japan. Later in the year, being selected as superintendent of the work in



BROTHER STAHL READY TO OPERATE ON INDIAN BOY

frugal repast, a messenger called for me to go to the prefecto's house. I found the prefecto, and my German friend, and two other head men of the village, awaiting supper for me. They were all so kind and social that I soon forgot my weariness; and as they seemed disposed to listen, I told them of our work and what we intended to do for the Indians. The prefecto said, 'O that you would come among us here, for we need just such a work right here!'

"After a very pleasant evening, I departed, promising that I would remember them in our work for the uplifting of humanity.

TRIED TO STEAL OUR MULES

"At four the next morning, I was awakened by an Indian boy calling to us through our door. I asked Stephen what he was saying. He said the boy was telling us some one was stealing our mules. We jumped up very quickly. As I reached the road, I found Stephen struggling with two men, trying to gain possession of our mules. I grappled with them, telling them at the same time that I intended to take them to the prefecto's office. They tried to get away. One of them did make his escape.

"As I was making ready to take the remaining man to the office of the prefecto, an army officer with soldiers entered the yard, and with a very



View of a portion of the Foreign Delegates' Section of the World's Conference of Seventh-day Adventists—Their Takoma Park Sanitarium in the background



Publishing house recently erected at Seoul, Korea, to assist in supplying the demand for literature among that people.



Buildings at Soonan, Korea, erected with offerings given by the Sabbath-schools in the United States and Canada during March, 1913. The school building is at the right in the rear.



On the right the publishing house at Shanghai, China, dedicated last year. To the left and in the rear, cottages erected for the missionaries.

India, he left with his family for that field, to labor permanently there.

ONE OUT OF EVERY TWELVE

Statistics for 1912 revealed that, counting as laborers in gospel work those connected with publishing houses, schools, and sanitariums, on an average, one out of every twelve members is devoting his time to the work of giving to the world this message in this generation. These laborers include ministers, Bible workers, colporteurs, missionary teachers, doctors, and nurses.

Beginning in 1874, when our first foreign missionary was sent to a field outside of the United States, the tide has flowed missionward, until, at the beginning of last year, of the 5,101 reported laborers at home and abroad, more than half, or 2,777, were laboring in fields outside the United States and Canada.

SOME AVERAGED \$7.52, OTHERS \$9.40

Another group of figures indicating rapid growth is found in the yearly appropriations to the missions. From \$143,796.86 appropriated to foreign work in 1905, the yearly budget has steadily increased by one hundred thousand, two hundred, three and four, until for last year it reached \$523,763. This meant that on an average for 1912 the denomination gave to missions, per capita, \$7.52, while in the United States the average reached \$9.40 a member. Figures for 1913 are not yet compiled, but will exceed these figures considerably.

THEY GAVE IT ALL

The Sabbath-schools of the denomination are deeply interested in missions, and give their entire offerings thereto. During the first nine months of 1913 (the report for the last three months not being in), the Sabbath-schools alone reported \$178,570.56 given to missions.

During 1912, special objects began to be set apart, when one day each three months all united to give to that particular enterprise. Besides the regular offerings reported above, four objects during 1913 were set apart as follows: March 29, a school in Korea and work in the Philippines—result, \$10,924; June 28, medical work in India, \$12,807; September 27, transportation to their fields of the one hundred and more missionaries sent out, \$17,615.29; December 27, four objects—the opening of a new mission in Africa, settling new missionaries in their fields, aiding missionaries in language study, headquarters in central China—result not yet reported; the total amount given to missions by the Sabbath-schools alone during

the first nine months of last year being \$219,917.64.

During the past year, a well-equipped printing house was dedicated at Shanghai, China, also another at Seoul, Korea, while at Soonan, Korea, a hospital as well as school buildings was provided to meet a long-felt need.

GOD'S HAND IS IN IT

In brief this gives the reader a glimpse of what was accomplished last year by the people represented by this missionary paper, in their efforts to give to the world the message they devoutly believe to be due, according to the prophecies of God's holy word, at this time. There are abundant evidences that the hand of God is in this world-wide movement. From small beginnings, it has steadily gone forward in face of difficulties not easy to surmount, until now in nearly every language the same message is calling upon the people to prepare to meet their God.

It is a call out from the world to become followers of the meek and lowly Saviour. It is a call out of the skepticism of higher criticism and unbelief in the Bible, to unbounded faith in God and implicit confidence in His word. It is a call from the traditions and doctrines of men, to the keeping of God's commandments, found alone in the Word. It is a call from the luxury and selfish ease of this age, to temperance in all things, and self-denial, that God's work may be finished in all the world in this generation. It is a call away from trusting to one's own merit or work for salvation, to receiving instead the imputed righteousness of the sinless life of the Son of God lived in sinful flesh. It is a call of deliverance from this present evil world, to the glorious kingdom of the world's Redeemer soon to be ushered in.

Surely such a hope may well gladden the waiting heart of every child of God.

Both the Sign and the Time Foretold

Signs in the Heavens to Precede Christ's Coming—A Remarkable Darkening of the Sun—Science Can Not Account for It—The Time of Its Occurrence, as Well as the Event, Foretold

By EUGENE W. FARNSWORTH

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29. We now have before us the question of special import in this twenty-fourth chapter of Matthew, "What shall be the sign of Thy coming, and of the end of the world?" Luke says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21: 25.

Note this carefully. The disciples asked, "What shall be the sign of Thy coming?" Matt. 24: 3. The Saviour replied, "There shall be signs in the sun, and in the moon, and in the stars." He stated further that there should be "upon the earth distress of nations, with perplexity."

THE TIME FORETOLD

When was the sun to be darkened?—"Immediately after the tribulation of those days." The Reformation and other influences caused the general persecution of

God's people to end about 1750. It grew less and less until, about 1760 or 1765, we find no persecution. The Saviour said, "Immediately after the tribulation of those days shall the sun be darkened."

He not only tells *what* the sign will be, but He tells us *when* it will occur. It is "immediately after the tribulation of those days,"—after the persecution that was inflicted on the people of God during the Dark Ages had ceased.

THERE WAS SUCH A DARK DAY

It is a fact that a little while after the tribulation ended, there was a notable dark day for which science is unable to give any satisfactory reason. The sun has been darkened, as the Saviour declared it should be. Eminent men have borne testimony to the truth of this statement. For lack of space, but two or three can be quoted.

In Webster's Unabridged Dictionary, edition of 1869, in "Explaining and Pronouncing Vocabulary," article "Dark Day," we read: "Dark day, May 19, 1780, so called on account of a remarkable darkness on that

day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

In "Our First Century," page 88, is found this testimony: "Almost, if not altogether, alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became convinced that the end of all things terrestrial had come; many gave up for the time their secular pursuits, and betook themselves to religious devotions."

IT WAS NOT AN ECLIPSE

This darkening of the sun was not an eclipse. It is a well-known fact that astronomers can tell when there is to be an eclipse. Five, twenty, a hundred, or a thousand years ahead, they can tell just as accurately as they can for next year. Astronomers declare that at that time there could not have been an eclipse, on account of the relative position of the sun and the moon to the earth.

Josiah Litch, in his exposition of prophecy, referring to the dark day, says: "I refer to the dark day of A.D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness of the atmosphere, for the stars were seen. The darkness began about nine o'clock A.M., and continued through the day. Such was the darkness that work was suspended in the field and shop, beasts and fowls retired to their rest, and the houses were illuminated at dinner time. . . . The sun was supernaturally darkened."

Such statements as these quoted are remarkable; and other writers bear the same testimony,—that at midday, when the sun was overhead, the stars were distinctly seen, hence the darkness could not have been caused by clouds or anything of that kind. There is abundant reason for believing that God brought about the fulfilment of His own prediction.

HERSCHEL THE ASTRONOMER COULD NOT EXPLAIN IT

Sir John Herschel wrote on this subject as follows: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

The poet Whittier thus makes reference to this dark day:

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell—
The twilight of the gods.

"Birds ceased to sing, and all the barnyard fowls
Roosted; and cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern
wings

Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky."

No one denies that the sun was darkened as these writers describe it. And all agree that science is at an entire loss to account for this remarkable phenomenon.

A SIGNAL HUNG IN THE HEAVENS

This was the first great signal that God Himself hung out in the heavens to teach His people that the Lord's coming was near at hand. "What shall be the sign of Thy coming?" Answer: "There shall be signs in the sun." "The sun shall be darkened," is the testimony of another. And when that event takes place at the time He declared it should, why should we not believe that it is the very event He said should occur?

CHRIST HIMSELF COULD NOT REMOVE THEIR DOUBTS

Some may say, "Indeed, I thought that when the sun was darkened, it would be in such a way that no one could possibly doubt it." Anybody can doubt any evidence God gives them if they wish. When the Pharisees saw the miracles of Christ, what effect did these have on them? They said, If You are the Son of God, show us a sign from heaven. No evidence He could give to verify His divine mission, had any weight with them. They hardened their hearts in unbelief, and rejected the evidence sent them, until they were ready to drive the nails that fastened Him to the cross. The lesson taught by their experience is for all time.

A Great and Significant Conference

(Continued from page 2)

in the deep — yet he was wearing the shield; in watchings and fastings often — yet he was wearing the shield. It did not save him from labor,—labor to the point of pain and weariness. It did not save him from defeats. The churches he raised up departed from his teachings. His followers left him — 'Demas hath forsaken me.' He had a thorn in the flesh; the shield did not protect him against that.

"No, but Paul wasn't thinking of these things. His eyes were never on circumstances. He thought of the life of the soul. We live in circumstances, and want to be shielded to make us comfortable; and because the shield of faith doesn't do this, we become discouraged. Paul lived the inner life, and he wanted the shield within — not the shield against circumstances, but the one that no kind of circumstances could interfere with.

PERSONAL FRIENDSHIP WITH CHRIST

"What is the life of faith? It is the constant cultivation of the personal friendship with Christ. It has been defined as a walk with God. There is a sense of intimate companionship. There is communion in prayer. There is also silent communion. Just as in wedded life, the deeper fellowship of love is a fellowship of silence — husband and wife sitting on either side of the fireside in perfect communion of silent love — so it is a glorious experience when we can walk with

the Lord, and not even need to talk with Him. This sense of fellowship is the shield that Paul speaks of.

"It is indeed a protection, though not from outward circumstances. But it takes the sting away from all labors, anxieties, and griefs when they find us wrapped in close communion with the Infinite One."

And now I must bring this paper to a close. These few paragraphs can give only a very slight idea of the conference; but if they are the means of encouraging each reader to approach his Bible anew with a view to gaining from it the help it is so well able to bestow, the effort will not be vain. If, furthermore, some faithful souls are encouraged to know that there are yet men of distinguished ability who are upholding the word of God as the supreme guide in all matters of faith and practise, that also is well.

SIX OTHERS TO BE HELD

The conferences of which this was the first, are under the direction of Dr. S. D. Dickey, of the Winona Lake Bible School. There will be six others, to be held successively in the following cities: Columbus, Ohio; Nashville, Tennessee; Atlanta, Georgia; Springfield, Illinois; Pittsburg, Pennsylvania; and Philadelphia. Each of these will last a week, the one in Philadelphia closing March 29. Judging from the effects of the Washington conference, the result can not but be highly beneficial.

To us who take the Bible as our only creed, and endeavor to render cheerful obedience to its requirements, such a series of conferences can not but make a strong appeal. In fact, they are a clarion call to any who are reading the cheap magazines and newspapers, to turn from these, and study their Bibles with renewed zeal and earnestness, in order that they may attain to greater heights of holiness, and be able to do a far greater work for the needy world that lies about us.

The Indwelling Christ

THE tendency is to fix the mind upon the historic Christ so that we fail to realize the indwelling Christ. No theory of the atonement can take the place of the living Saviour.

As a result of not experiencing the personal presence of Christ, many do not have that peace and joy which rightfully belong to the child of God. The story of His life is inspiring; faith in His teachings is necessary; but this can never take the place of the Christ Himself. We may learn about Him, but religion is a failure unless Christ is formed within.

No system of education or training can accomplish this. Socialism can never do it, for Socialism is based on self-preservation. Humanity must have a change of heart.

Neither can culture evolve the higher life. We can no more culture ourselves into the spiritual kingdom than we can culture a vegetable into an animal. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The nature must be changed.

All attempts to imitate the Christ end in failure. The artificial can always be detected. His life must be substituted for our life. We must be "born again" before we can grow spiritually. It is called the new birth,

because it is the beginning of a new life—a life absolutely different from the old—with Christ in the heart.

We go to Him with the old thoughts and desires, out of harmony with His will. Then comes that marvelous change, a “right about face,” and we begin a new life, with heart and purpose in tune with the Infinite.

In the spiritual life, victory comes through surrender, not to the enemy, but to Christ. As clay yields to the touch of the potter, so must we yield to the divine touch of the Master. He can then mold and shape our lives, and bring about that wonderful transformation which human effort can never accomplish.

Our part is the surrender of the heart. His part is the infilling and indwelling of the Christ. And if we do our part, we may rest assured that the King of love will do His part.

LE ROY E. FROOM.

Is There a Personal Devil?

IT is urged with considerable persistency, these days, that there is no personal devil—that what men call the devil is only the evil impulses of the human heart. The belief in the existence of an invisible, wicked, personal foe to humanity is characterized as superstitious ignorance. Even ministers of the gospel and professedly Christian people are leaning to this view. Hence we may with propriety examine the word of God for information on this question. If the following list of texts does not prove the existence of a personal devil, and that he is an exceedingly active and vicious opponent of all that is good and right, then evidently no doctrine whatever can be established from the Bible, when the Bible is interpreted according to its evident meaning.

Under the figure of the prince of Tyrus, Satan is introduced as a being who was originally wise and good, but who later fell. Eze. 28: 12-15. His fall was brought about by pride and ambition. Isa. 14: 12-14. He and his angels fought against Christ, and were expelled from heaven. Rev. 12: 7-9. Jesus speaks of seeing him fall from heaven. Luke 10: 18. Under the form of a serpent he tempted Eve. Gen. 3: 1-6; 2 Cor. 11: 3. He conversed with God concerning Job. Job 1: 7; 2: 2. He is the prince of the power of the air. Eph. 2: 2. He raised a storm that killed Job's children. Job 1: 18, 19. He smote Job with boils. Job 2: 7. He is a deceiver. 2 Cor. 11: 13, 14; Eph. 6: 11. He is fierce and cruel. Luke 8: 27-29; 9: 39-42. He is a destroyer. Job 1: 12-19; 1 Peter 5: 8. He is an accuser of men. Zech. 3: 1, 2; Rev. 12: 10. He carried Jesus bodily from place to place. Luke 4: 2-9. He bound a woman with disease eighteen years. Luke 13: 16. He is a murderer and liar. John 8: 44. He destroyed a herd of swine. Matt. 8: 32. He rules as a king. Matt. 12: 26. He desired to sift Peter. Luke 22: 31. He works miracles to deceive. Rev. 16: 14. He hindered Paul in his work. 1 Thess. 2: 18. He is reserved for punishment to the “great day.” Jude 6. He knows and fears his punishment. Matt. 8: 29. He understands when that day is near. Rev. 12: 12. He has his end in the lake of fire. Rev. 20: 10. He is not immortal, as he is to be finally destroyed. Heb. 2: 14.

M. N. CAMPBELL.

Constellation of Taurus

*A Fine Object Now in the Evening Sky
—The Infinite Display of Power—Truest
Comfort in Knowing that Not One Fails*

By AUGUSTA WOLCOTT HEALD



“LIFT up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Isa. 40: 26.

IN contemplating the starry worlds with whatever capabilities have been given us, we are permitted to follow, to the extent of our finite powers, the thoughts of the infinite Creator, who “calleth them all by names.” This exercise of our higher faculties imparts an inspiration and a spiritual uplift, and is moreover a source of keenest enjoyment.

The great constellation Taurus is now very near the meridian at eight o'clock, in this latitude. The Pleiades, or “seven stars,” shine forth with their gentle light in the shoulder of Taurus. They are also sometimes called the “Virgins of Spring,” because the sun enters this cluster in May, the season of buds and blossoms. God alludes to this fact when He challenges Job, “Canst thou bind the sweet influences of Pleiades?” Job 38: 31.

Below the Pleiades are the beautiful Hyades, in the face of Taurus. This cluster is readily distinguished by five stars so placed as to form the letter V, often called the harrow. The principal one of these stars, the brilliant Aldebaran, is very red, rivaling even the planet Mars, and is supposed to mark the eye of the infuriated animal of Egyptian or Chaldaic mythology. The Hyades present many fine doubles which are readily seen through a field-glass, and make this cluster surpassingly lovely.

The beauties of Taurus are at the present time greatly enhanced by the presence of great Saturn, that far-distant world, the most wonderful object as yet observed by man in the solar system. This planet is visible to the unaided eye, as a bright star, somewhat pale in color. A moderate-sized telescope shows him away in the depths of space, surrounded by his rings, which seem to form a flat, luminous framework, or setting, a most beautiful and awe-inspiring object. A powerful instrument would show also the varied belts, five in number, and at least seven attending satellites.

Saturn is about nine hundred millions of miles distant from the sun. His diameter is about eighty thousand miles. Twenty-nine and one half years are required to accomplish his circuit around the sun. In the words of another: “There is no planet in the solar system whose firmament presents such a variety of splendid and magnificent objects as that of Saturn. The various aspects of the seven moons, one rising above the horizon, while another is setting, and a third approaching the meridian; one entering into an eclipse, and another emerging from one; one appearing as a crescent, and another with a gibbous phase; and sometimes the whole of them shining in the same hemisphere, in one bright assemblage; the majestic motions of the rings, at one time illuminating the sky with their splendor, and eclipsing the stars; at another, casting a deep shade over certain regions of the planet, and unveiling to view the wonders of the starry firmament;”—all these scenes bespeak the majesty and omnipotence of the divine Architect.

He who has created the starry worlds is “strong; not one faileth.” There is truest comfort in knowing that the infinite God, who holds celestial spheres in space, is also pledged to protect His children. Every trusting, believing soul who turns to Him becomes His especial care. *Not one shall fail.* “He shall never suffer the righteous to be moved.” Ps. 55: 22.

Are Called to a Special Work

(Continued from page 3)

was from this time that he afterward dated the beginning of his apostleship in the Christian church.

COURAGEOUS THOUGH IN JEOPARDY

While the light of the gospel was shining brightly at Antioch, an important work was continued by the apostles who had remained in Jerusalem. Every year, at the time of the festivals, many Jews from all lands came to Jerusalem to worship at the temple. Some of these pilgrims were men of fervent piety, and earnest students of the prophecies. They were looking and longing for the advent of the promised Messiah, the hope of Israel. While Jerusalem was filled with these strangers, the apostles preached Christ with unflinching courage, though they knew that in so doing they were placing their lives in constant jeopardy. The Spirit of God set its seal upon their labors. Many converts to the faith were made; and these, returning to their homes in different parts of the world, scattered the seeds of truth through all nations, and among all classes of society.

Prominent among the apostles who engaged in this work were Peter, James, and John, who felt confident that God had appointed them to preach Christ among their countrymen at home. Faithfully and wisely they labored, testifying of the things they had seen and heard, and appealing to “a more sure word of prophecy,” in an effort to persuade “the house of Israel . . . that God hath made that same Jesus, whom” the Jews “crucified, both Lord and Christ.”

“THE man who speaks harshly to his wife is sending an arrow into the heart of his best friend.”

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A. O. TAIT, EDITOR

L. A. REED, ASSOCIATE

EDITORIAL CONTRIBUTORS

A. G. DANIELLS

W. A. SPICER

W. T. KNOX

I. H. EVANS

G. B. THOMPSON

R. C. PORTER

H. R. SALISBURY

E. E. ANDROSS

J. O. CORLISS

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G. C. HOSKIN, Circulation Manager.

LAWS INTRODUCED BEFORE THE FALL OF MAN

They Were All Moral—Two Conspicuous Examples Considered



ALL LAWS instituted before the fall of man were moral laws. Ceremonial laws were not instituted until after the fall. The laws introduced before the fall had to do only with man's moral relations to God and his fellow man. The relations required by the moral law of God's government were therefore designed to inaugurate perfect relations between man and God and between man and his fellow man, and these relations were designed to be perpetual. If sin had not entered, all of the laws introduced before the

fall would have continued as laws of God's moral government eternally. Unless they continue since the fall, that which was originally immoral has ceased to be immoral, or God has weakened in demanding as the standard for His kingdom a moral government.

THE MARRIAGE LAW

The marriage law as given in the second chapter of Genesis is, therefore, a moral law, and it is of perpetual obligation. In stating the principle upon which the marriage institution rests, the Lord places the marriage relation upon an unalterable moral basis. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2: 18, 21-24.

It must ever remain a fact, therefore, that the marriage of one woman to one man, both, by that relation, being so completely blended in their lives that they become one flesh, is for the highest good of the race of mankind. Plural marriages, introduced as the result of apostasy, have always been a source of trouble. They were disapproved of God in the days of Abraham. Gen. 21: 9-14.

THE PHARISEES CHALLENGED CHRIST

Christ was challenged by the Pharisees of His time on the question of His teaching the perpetuity of this moral precept. Their question, and His most lucid exposition of the perpetuity of the morality of the marriage law as originally given, are recorded in Matt. 19: 3-9: "The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Christ's declaration is that the marriage law unites two and no more than two in the marriage relation until death or immoral conduct dissolves the marriage bond. There is therefore no room for misunderstanding the moral character of the marriage law.

THE SABBATH A MORAL INSTITUTION

The Sabbath was instituted in Eden before the fall. It was made for man before sin entered. Its institution was based upon the fact that God rested upon the first seventh day, and blessed and hallowed it. Gen. 2: 1-3. The basis of the Sabbatic rest is therefore an unalterable and eternal fact of the moral obligation of the creature to remember his Creator. Had sin never entered, the Sabbath would have been kept eternally. Either the original creation Sabbath must still be kept eternally, or Satan, through the fall, has defeated God's purpose to perpetuate this moral institution.

That the Lord still required the continual observance of this moral precept after the fall, as a perpetual covenant for the purpose of remembering God as Creator, is most clearly stated in Ex. 31: 15-17: "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

THE FALL COULD NOT RELEASE

Since the fall can never release the binding obligation of any moral precept, and all institutions and laws introduced before the fall are moral obligations, designed to endure eternally, the Sabbath institution founded as a weekly memorial of the Creator's rest at the close of creation week is a moral institution, and unchanged must endure eternally.

This is further shown in that after the restoration of all things to their original Edenic conditions, the original creation Sabbath is perpetuated in Eden restored. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

CAN NOT DISPENSE WITH EVEN ONE

What moral precept can be dispensed with, and subjects of a moral government remain perfect? Can they have other gods, make and worship images, profane the name of God, or disregard the Sabbath, and be blameless? Can they dishonor parents, kill, commit adultery, bear false witness, or covet, and remain morally pure?

No one who is pure in heart will wish to be released from the obligation to observe every precept of God's perfect code of morals. One who would wish a single precept of His law abrogated, is defective in moral character, and is unfitted to dwell in a perfect Paradise, as were Adam and Eve in Eden after they had committed one act of transgression. Perfect conformity to God's perfect moral law is therefore required of all subjects of God's moral government.

R. C. P.

"NIGH and afar off are souls weighed down by a sense of guilt. It is not hardship, toil, or poverty that degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction. Christ would have His servants minister to sin-sick souls."

COMFORTING JOYS OF THE BLESSED HOPE

All Sorrow, Pain, and Death to Vanish—He Has Promised to Come in Person—The Glory to Be Revealed in Us

SICKNESS, sorrow, pain, and death are all consequences of sin. They had no place in God's original plan for man. They are abnormal conditions, brought about because of man's transgression of God's holy law. Created in the image of God, and crowned with glory and honor, man was an entire stranger to suffering, and would have remained so for eternity had he not sinned.

In violating God's law, Adam planted the seeds of death in his person; and sickness, pain, and suffering—with death as the ultimate end—have marked the course of sin through the millenniums that have followed. "Sin hath reigned unto death;" but, thank God, a plan has been devised whereby "grace" is now to "reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

"The Son of man is come to save that which was lost." Matt. 18:11. All that was lost in the fall is to be restored in the plan of salvation. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. When "death is swallowed up in victory," the saints of God will shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:54, 55.

The prophet Isaiah, in speaking of the future glory of the righteous, says: "Thine eyes shall see the King in His beauty: they shall behold the land of far distances. . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:17, 24, margin.

But this is not all of the blessed story. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. It is therefore clear that all sorrow and crying, all pain and sickness, and death itself, are among the things that are to pass away when the work of redemption is completed.

For sixty centuries death has apparently prevailed against the church, while many millions of the righteous have gone down into the dark portals of the tomb; but the promise and oath of God still stand. From the heavenly portals comes the word, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Speaking of Christ, the prophet Isaiah said, "The key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open." Isa. 22:22. The One who holds the keys of death is soon to return to earth in power and great glory, attended by all the heavenly host. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The righteous hear the call of the Lifegiver, and are changed from mortality to immortality. 1 Cor. 15:51-54. Then this body of our humiliation will be fashioned like the body of His glory. Phil. 3:20, 21, R.V. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:18-23.

Though our bodies may be racked with pain, or our hearts breaking with sorrow, we may "look up, and lift up our heads," knowing that our redemption draws nigh. When in the quiet hour we listen to the voice of our blessed Lord, we hear Him say, "Surely I come quickly." And with unutterable longing our burdened hearts respond, "Amen. Even so, come, Lord Jesus." Rev. 22:20.

E. E. A.

THE SOUL'S SIN-OFFERING AND SACRIFICE

Did the Son of God Himself Really Die?—Is the Sacrifice Divine, or Merely Human?—He Tasted Death for Every Man

HOW superficially is considered, at times, the cost of man's salvation! How disposed are many to weigh this matter by natural standards! How apparently easy to think of the divine Sacrifice in the light of a common death! This is so, evidently, because of the established custom of measuring deeds by comparison of human environments. By such customary appraisements, many take for granted that the death of Christ was simply the snuffing out of His physical life, which affected only the human form of flesh in which was enshrouded the Son of God.

MORE THAN MERE PHYSICAL DEATH

But there surely must have been something more than the taste of physical death in the attendant scenes of Calvary. No common obituary record can relate the story of that "death of death" suffered on the "hill of crucifixion." Of ordinary malefactors, with all their belated sorrow for a wrong course, not one was ever known to sweat blood drops from face and trunk in anguish of soul for the final act. There must, then, have been an inner meaning to the words of the Redeemer's passion, when He declared that His soul was exceeding sorrowful, even unto death. Matt. 26:38.

The excessive agony of that Gethsemane event was not, however, the symptom of personal guilt clinging to the divine Sufferer. No, indeed! But the deep wounds which caused such superabundant, cheerless grief, were the resultant burden of a world's multiform transgressions. Those shocking bruises were the effect of stripes laid on the Guiltless One, made inconceivably grievous by the infinitely expanded iniquities of creation's millions.

CARRYING THE GRIEFS AND SORROWS OF OTHERS

The Sorrowing One of Gethsemane and Calvary, in all His sufferings, was but bearing the griefs and carrying the sorrows that belonged to a world of sinners against Himself. Afflicted though He was, beyond human comprehension, without offering complaint, yet He was unappreciated. Because He was seen to be so given to grief, He was said to be thus humiliated by having been smitten of God as for leprosy, that hated disease of the Jewish nation. The very ones He came to suffer for and save, were so anxious to rid the world of Him, that justice was denied Him, and He was "cut off" without a legal trial.

Whatever guilty humans deserved as a penalty for multiplied transgressions, was tasted in that awful experience. An unchangeable decree had made death the wages of sin. Rom. 6:23. This was not simply physical dissolution; for if that were all, it would soon be over. It must have been more than this, else the sufferings of Christ were a supererogation, and an excessive requirement from Him. But love's demand is not thus unreasonable. Christ simply tasted death for man—that is, in man's behalf—no more, no less.

THE "DEAD BRANCH" AND THE DEATH CHRIST TASTED

At his creation, man was endowed with capacity for real happiness. This power of discernment was no less than a "living soul" bestowed on the senseless clay by the inbreathing of God's own life. But disobedience was made the sure cause of the man's alienation from this all-sufficient support, which would leave him to wander in the "vanity," or *uselessness*, of his degraded mind. Gen. 2:17; Eph. 4:17-19. To remain thus cut off from the life of God, no union with the Eternal could be hoped for, no heavenly pleasure could be known, and only the darkness of despair could be depended upon. In this way man became a "dead branch," only fit to be cast into the fire and be burned. John 15:6.

It must have been this death, this alienation from God's life, that Christ tasted—yes, *tasted*—for every man (Heb. 2:9) whose soul was tainted with sin. Christ's very soul was therefore made an offering for sin, that the souls of men might again thrill with the inbreathing of God's life, and thus promote the pleasure of a loving Father. Isa. 53:10; Rev. 4:11. He must, then, have had a depressing soul sense of man's forsaken condition, as an alien from God's sustaining life, which grieved Him "even unto death"—that is, made Him conscious of the temporary withdrawal of the life of the Godhead. This was intensified to the limit when the agony of the cross drew from the cognizant Sufferer those appalling words which broke His own heart: "My God, My God, why hast Thou forsaken Me?" Matt. 27:46.

Just how great was the God-man sacrifice, none may even know until the full God-power of discernment has been restored to the

redeemed in the future life, when men shall be counted sons of God after the model of their elder Brother, when He was raised from the dead. Rom. 1:4. This much, however, is now familiar to all—the sense of sin has become so generally admitted as to cover the world with altars, churches, and temples. In all grades of humanity, religious rites betray this consciousness so strongly that many are readily found who will sacrifice earthly holdings to satisfy sin-stricken moral faculties. Nay, more; to ward off death, which is the aftermath of sin, everything dearly held, as accumulated possessions, is gladly offered, though in vain. But even this can not measure the sufferings which brought relief to every sin-sick soul who will receive it in the way prescribed.

In view of what the divine sacrifice meant, it is not so strange that in the agonizing prayer of His garden passion, He who had never sinned, but had ever been one with the eternal Father, should fear that His offering would not suffice to meet the awful debt of accumulated sin. But we may well thank the loving Father that the suffering Saviour was heard in the thing that He feared, and so was perfected to become the Author of eternal salvation to all who accept Him as their offering for sin. Heb. 5:7-9.

J. O. C.

ALL OF CREATION GROANS AND TRAVAILS

Nature Is Ever Hampered and Hindered—She Is Subject to Vanity, and Yet Ever Triumphant—The Complete Emancipation Is Coming

WE know," says inspiration, "that the whole creation groaneth and travaileth in pain together until now." What a graphic representation of the work of nature! Wherever there is to come forth fruit, before the perfected harvest, before the reaping can crown the effort, there must have been much of labor, and even of groaning. This of itself shows that there are interferences, obstructions, difficulties, obstacles, that which would prevent life from bringing forth its perfect fruit; but life triumphs. Of course there is much of waste in energy and in results; but despite the labor and the groaning, nature triumphs—triumphs often enough and continuously enough to keep the earth supplied with bread, and death does not completely devour life.

THE CONTINUOUS BATTLE

The cause of this labor is sin, whose wages is death; and this groaning and travailing shows that the seeds of death are within. They are opposing life and its destined production of perfected fruit. The tree is so feeble in its life current that it can not produce everywhere twigs and branches, and there result many thorns. But in spite of the thorns, the leaves put forth and the fruit ripens, though it may be against many obstacles. There are thorns upon the roses; but notwithstanding the thorns, the roses bloom, and we rejoice in them, and are refreshed by their odor and gladdened by their beauty. Codling-moths attack the apples, curculios seek to destroy the plums; in the vegetable garden there are cabbage-worms above the earth, and grubs in the ground beneath. Nevertheless, as we toil and labor, the earth brings forth, and produces even bountiful harvests.

Everywhere there are the evidences of death shown in decay and waste. It is a picture of the consequences of sin. It is permitted by the Creator as a reflection of man's rebellion against his Maker. If we supposed that it was because God could not do otherwise, it would be to dishonor His character, to limit His power, and to cloud His glory. In the crowning day that is coming, God will exert His power, will show that these things are foreign to His will, by banishing them entirely from His universe; but He will not banish them until He banishes the cause and the root of it all—sin in the heart of him He put here as ruler over the earth.

MILLIONS OF CHANCES WITH FEW FRUITIONS

But everywhere there are tokens of waste and decay to show us the death that lingers in consequence of transgression. To meet the enormous waste, to overcome in the struggle of life, so-called, the cod, and the mullet, and the horsehair eel must produce eggs running up into the millions. If every egg of the cod hatched, the ocean would be one solid bank of fish; but it is impossible for them all to hatch. Thousands perish. Only a few survive.

If bacteria were allowed to increase without hindrance, they would fill the oceans in a month. Think of the rate of increase of codfishes if they were allowed unhindered to propagate and grow

without any waste or destruction whatever. A single codfish has been found to contain eleven million eggs, and a single mullet has been found to contain thirteen million eggs.

Referring to the tremendous fecundity of flies, Linnæus has said, "Three flies will devour a dead horse as quick as a lion would." It is estimated that there are one hundred trillion flies in the world to-day. In three months one pair would produce as many. Should each fly have the most favorable environment, no one could escape the plague of flies. It is estimated that there are ten million birds in England. Yet fifty million birds and birds' eggs die every year.

The horsehair eel is said to lay several million eggs. For the sake of illustration, let us say five million. Why is there this enormous fecundity?—It is because the chances of the eggs' coming to maturity as eels is so small; there are so many that will be wasted, will be destroyed. In order to keep the species in existence, two in five millions, if the sexes are of equal numbers, must succeed in escaping all the dangers that beset the eggs and the young in the brook, and then succeed in finding, near the brook, crickets or grasshoppers into which they may penetrate. These grasshoppers must escape their enemies and survive the depredation of the horsehair eels until the latter reach maturity, when they must escape near enough to a brook to find their way there and meet horsehair eels of the opposite sex.

The chances are two in five millions, under these circumstances, and so the creature has been adapted to lay five million eggs. If it averaged but four millions, the race would in a few years become extinct. If it averaged six, the creatures would multiply in a few years beyond all bounds. But the species remains, and their permanency for so many years demonstrates the accuracy with which the Creator has proportioned fecundity to the slimness of its chances in this falsely called struggle for life.

I have counted a thousand seeds in a single seed pod of the trumpet-creeper. I have found thousands of seeds on a single plant of the sow-thistle. But God has decreed that thorns and thistles should the earth bring forth; and because there are so many enemies, so many destructive agencies in the earth—the slimness of the chances for existence being so great—they are met by a corresponding measure of fecundity, of life potentialities. Yet thousands of these seeds will never germinate and grow. Some will find no suitable soil, some will be eaten by birds and other creatures, and the few, enough to keep up the existence of the plant, will spring forth into the perfection of its life.

GROANS IN DECAY, AWAITING DELIVERANCE

Here is waste, decay, vanity, just what inspiration declares the creation is subjected to (Rom. 8:20); and thus subjected to vanity, to waste, to unprofitableness, to corruption, it labors and groans in pain, waiting for the time when it "shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

There is to be a perfect order in it all. First, Christ the first-fruits, the perfect Man, the glorious Son of God, will appear. Then all those who are His shall appear with Him, following in their order—first Christ, and then His children, and after that the whole creation shall spring forth anew, glorified and made splendid again, as in the days of old—a glorious Lord, a glorious people, and a glorified earth, each in its order.

But until that day, we groan and labor, waiting in hope "for the manifestation of the sons of God." It is a blessed hope, and he "that hath this hope in him purifieth himself," even as Christ is pure.

L. A. R.

INTERESTING AND INSTRUCTIVE CONTRASTS

How Does the Future Look to You?

ONE of the greatest skeptics of modern times, a man who spent a great deal of his energies in ridiculing the Bible and the blessed Christ, in some of his sober moments gave utterance to the following words:

"In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he may command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, and—

"I WISH THAT I HAD NEVER BEEN BORN."

In contrast with the foregoing, another man, who had tasted of the joys of salvation, and who was looking toward the eternal future with indescribable pleasure, wrote:

"I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise Him forever. O, how I wonder at myself that I do not love Him more, and that I do not admire Him more! What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself! What a mercy that, having the use of my reason, I can declare His goodness to my soul! I long for His salvation. I bless His name. I die rejoicing in Him. O that I were where He is! If there be such a glory in His conduct toward me now, what will it be to see the Lamb in the midst of the throne?"

"BLESSED BE GOD THAT EVER I WAS BORN."

Infidelity, or any other false religion or false doctrine, can never bring satisfaction, contentment, and hope to the soul. There is just one individual in all the universe who has the power to say: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28, 29.

Have you found this rest? The Lord Jesus Christ loves you so dearly that He actually died in order to bring that love and this rest within your reach. There is no treasure in all this world that can be compared, in its precious value, with the rest and the hope that come to the soul who actually knows the Lord Jesus Christ as his personal Saviour and his personal Friend.

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.

4277—"UNQUENCHABLE FIRE"

Please explain Isa. 66: 23, 24, especially verse 24. L. A.

This text reads as follows: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Verse 23 shows that every month, at the time of the new moon, and every Sabbath, the inhabitants of the new earth shall go up to Jerusalem, the holy city, to worship the Lord. The fact that God's people in their redeemed state will spend every Sabbath in worship to God shows, as one commentary remarks, that the Sabbath "is therefore perpetually obligatory on earth."

In verse 24, the expression, "Their worm shall not die, neither shall their fire be quenched," is sometimes taken to mean that they will never be consumed, but this is not the correct interpretation. After a fire has consumed all the substance upon which it was feeding, it goes out of itself—it is not quenched. And thus complete shall be the annihilation of the wicked—"their worm shall not die, neither shall their fire be quenched,"—they are utterly destroyed. "They shall be as though they had not been." Obadiah 16. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1, 3.

Notice that it does not say that the wicked shall be as ashes, nor does it introduce any comparison here whatever, but plainly states a plain fact, that they shall be ashes under the soles of the saints' feet. Not that the saints will literally tread on ashes; but the wicked, having been reduced to ashes, like all other sin-polluted things, are incorporated into the substance of the new earth, which the saints are evermore to inhabit, as it emerges from the renovating fires of the day of the Lord.

In the earth made new, as it comes forth from the hand of God, redeemed from the curse, there is no room for a great receptacle of fiery torment, where an innumerable company of human beings shall burn and blaspheme and sin and suffer forever and ever. There is no room, in this great song of joy, for the discordant and hopeless wailing of the damned. There is no provision made for an eternal rebellion against the government of God, and eternal blasphemy against His holy name. Only those "who by patient continuance in well-doing" have sought "for glory and honor and immortality" will possess eternal and immortal life, and those who have rejected it will be remanded to the original elements from which they sprang.

Note that the text does not say that these men are alive. They are carcasses of the men who have transgressed. The word "carcasses" in this passage is translated from the same original Hebrew

word as that rendered "corpses" in Isa. 37: 36, and "dead bodies" in Jer. 31: 40 and Amos 8: 3. In Matt. 3: 12 John tells of One who shall come after him, "whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

An instance of this "unquenchable fire" is found in Jer. 17: 27, where the Lord utters a warning against those who desecrate the Sabbath, saying that He will "kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." We quote from "Here and Hereafter," page 285, as follows, on this text:

"This fire was not to be quenched, therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36: 19: 'And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.' Verse 21: 'To fulfil the word of the Lord by the mouth of Jeremiah.' Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn?—Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn."

In the earth in its renewed state all unlovely and unpleasant things will be eliminated. There will be nothing to mar, for the former things "shall not be remembered, nor come into mind," and this would be impossible if there were a place of torment constantly open to the gaze of the inhabitants of the new world. And it is incompatible with the character of a merciful God to permit any of His creatures to suffer thus in endless torment.

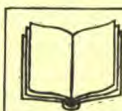
4278—INSTRUMENTS OF MUSIC

Please explain Amos 6: 5; and do you think it wrong to have instrumental music in church? J. MCH.

This scripture in Amos is speaking of a wrong use that is made of music. There are other scriptures that speak of the wrong use made of food. Good food, if eaten at wrong times, or if eaten without restriction, is detrimental to health, and under such circumstances it is wrong to eat it. And so it is with music, and with almost every other legitimate diversion. Eccl. 3: 1 states that "to everything there is a season," and verse 4 says there is "a time to weep, and a time to laugh; a time to mourn, and a time to dance." "Dance" is here often translated "sing." In this chapter in Amos, the Lord is reproving the people for their indifference to the prophecies which had predicted

their debasement and punishment for their apostasy. Instead of repenting and trying to avert the threatened downfall, they spent their time in reveling and self-indulgence. Instead of singing and playing on instruments, they should be mourning and deprecating the doom which awaited them.

That it is proper to use instruments of music on appropriate occasions is shown by various scriptures which exhort the people of God to "praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings" (Ps. 33: 2); "sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery" (Ps. 81: 1, 2). The psalmist also says that "it is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving-kindness in the morning, and Thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." Ps. 92: 1-3. "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Ps. 98: 5, 6. The 150th psalm, also, is a psalm of praise to the Lord, exhorting His people to praise Him with the trumpet, the psaltery, the harp, the timbrel, with stringed instruments and organs, with cymbals, etc. Many other texts might be cited, showing that instruments of all sorts were used in connection with the worship of God; but these are sufficient. If the instruments are properly employed, these scriptures certainly show that God approves of their use in the church. Music, however, can be made to work harm in the church, the same as any place else; and at the same time, it is one of the greatest powers for good. All depends upon the hearts of the individuals who are rendering it.



SYSTEMATIC BIBLE STUDY

ONE of the great things that we have found in our Bible study this week is that Christ bestows upon us His own glory—"the glory which Thou gavest Me I have given them; that they may be one, even as We are one." And then again, we have that supremely wonderful statement in the Master's prayer, that He desires "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 22, 23. Jesus desires that we shall know that His Father loves each one of us the same as He loves Christ, His only-begotten Son. What an indescribable confidence this is for the Christian! It is worth while to read the entire Bible through in order to find such a great promise. The eighth verse of the first chapter of Acts speaks of the power that is to come upon us after we receive the Holy Ghost. We should form the habit of carefully scrutinizing each verse as we read it, for there are gems of beauty and helpfulness and power in these infinite words of God.

SCHEDULE OF READING FOR WEEK ENDING MARCH 21

Exodus 35 to Leviticus 2
Psalms 74-80
John 17 to Acts 3

Read a chapter each week-day in the portions in Exodus and Leviticus, and on the Sabbath read two. Read one of the psalms each day in the week. Read a chapter each day in the section from John and Acts, and on the Sabbath two.

EVERLASTING PUNISHMENT IN THE HOME

By MRS. MARY ALICE HARE LOPER, M.S.

SLAPPING AND
PULLING THE
EARS OF CHILD-
REN DOES NOT
REFORM AND
CORRECT THEM.



"THE ROD OF
CORRECTION"
CAN NOT BE EF-
FECTUALLY AD-
MINISTERED IN
FITS OF TEMPER.

"Innocent children . . .
in a brawling atmos-
phere . . . are surely
deserving of pity."

"SLAP, slap, slap! Spank, spank, spank!
Whip, whip, whip! Yank, yank, yank!
Scold, scold, scold! Threat, threat, threat!
Stubborn little 'rebs,' not won yet!

"Peace, peace, peace! Calm, calm, calm!
Hope, hope, hope! Balm, balm, balm!
Love, love, love! Light, light, light!
Little rebels won—no more fight!"

HOW sadly inharmonious is the domestic music of many a home, because of discordant wails of grief from dear little heart-broken souls who are keenly conscious of having had inflicted upon them physical suffering by way of punishment which they did not deserve; or having been scolded, and that perhaps concerning some offense of which they were not guilty! Much of the correction given in connection with the home training-school of to-day is given with rising temper, and with little or no previous thought as to what the consequences may be.

Judging from the disastrous methods of correction employed by many whose names are upon church registers, one might be led to infer that the great Text-book of methods contains bits of advice like these: "And thou shalt diligently scold thy children when thou sittest in thine house, and when thou walkest by the way, and when thou goest to church, and when thou liest down, and when thou risest up." "Spank upon spank, slap upon slap, here a little, and there a little." "And what I say unto you, I say unto all, Whip!"

I say, if one unacquainted with God's word should accept as a correct interpretation the example of very many of those who profess to follow it, surely the foregoing paraphrases would not be far out of the way. But the fact is, the blessed Bible is entirely silent in regard to such terms as "spank," "slap," and "pull your ears," and many modes of punishment which have crept into the parental discipline of to-day.

Sad as it may seem, it is nevertheless true that multitudes of children are born into the

world, of whom it might fittingly be said, "These shall go . . . into everlasting punishment"; that is, into a series of punishments that will be lasting as childhood itself. For many a home is little else than a prison, where helpless children are kept in constant fear of what may be their experience if by any manner of means they shall incur parental displeasure. They seem ever conscious that if they do not keep constantly in a certain sort of treadmill life, punishment more or less severe will be meted out to them, and that without hesitation. I once heard of a mother who made the assertion that it was appropriate to punish a boy at any time; for if he was not already in mischief, he was just going in.

Scolding is the stock in trade of many a home, and its effect upon the tender heart of a child may prove as hardening as that of solar rays upon plastic clay. The wisest man who ever lived has said, "It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house."

It is better to live in one corner of a house-top where true happiness reigns, than to dwell with a quarrelsome person in a spacious mansion. The innocent children who are compelled to live in a brawling atmosphere from one year's end to another are surely deserving of pity.

How sadly often a child is punished when he does not need it; or perhaps receives severe punishment for a trivial offense; or is punished for a certain offense at one time, of which at another time no notice whatever is taken; the matter of punishment seeming to be quite dependent upon the condition of the parent's temper—or possibly his digestion! Often commands are given or requests are made with no particular notice taken as to whether or not they are obeyed.

Perhaps it is just as well that the school-teacher who chases a boy for two blocks does not catch him, for probably she would not know just what was best to do next if she

should catch him. How often are heard ejaculations like this: "I have whipped Johnnie, and whipped him, but it does not seem to do one bit of good"! The treatment does not affect Johnnie any more than the command of the man in that time-worn story affected the dog, when he said, "Come here, Towser," and Towser went under the bed; and the master added submissively, "Well, then, go under the bed." Evidently Johnnie's case is one that needs a different prescription.

Treatment that is just the thing for chills and fever, is not effectual in curing cholera morbus. Again, that which will cure a certain ailment in one individual, may not be effectual in curing a like ailment in another individual. And this is as true in the realm of moral ills as it is in the realm of physical ills. In the latter realm, the most heroic treatment is reserved for severe cases. So in the realm of moral ills, the whip should be used only when the offense is of sufficient magnitude, and when the offender's attitude toward that offense is such as to warrant it.

"O, but," says one, "Solomon says to use the rod." Yes, "Solomon says"—poor Solomon! He did not know to what extent his heaven-born wisdom in regard to child-training would be misconstrued and abused by succeeding generations. He did not know how many would seek to hide behind his blessed advice their hasty temper, their unreasonable punishment, their harsh blows, for which his words of wisdom never granted any permission. He says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." The "rod of correction" is the rod that corrects, and is always wielded in love. If the rod fails to correct the fault, then a serious mistake has been made, and the trouble probably will increase.

The idea that a child must be whipped or spanked or slapped or yanked for every trivial mistake he makes, is absurd; and the parent who follows this practise is as unreasonable as the one who keeps upon his medicine shelf a family cure-all bottle, "good for man or beast."

To reach the highest success possible in child-training requires time, patience, and divine grace. But if one will only take the Bible as his guide, he will find the weight of evidence there is always in favor of love as the principle which should actuate every act of life. The rod is never the "rod of correction," such as Solomon recommends, unless it is wielded in love. But how seldom would the rod ever be used, if parents themselves were in harmony with the good Book, and would take time to instruct and govern their children according to the divine method! Many times a few kind words will do what a whip would never accomplish.

"Fathers, provoke not your children to anger, lest they be discouraged." The Bible nowhere, not even in Solomon's writings, permits a parent to deal harshly with a child. It nowhere sanctions punishment of any kind except in tender love. And when, by the miracle of divine grace, all traces of ill temper are removed from parental hearts, somehow the rod does not occupy a place of prominence in the family training-school, and is not considered the cure-all for juvenile moral ills.

"It is no use talking about loving God when your children are afraid of you."

Trust in God

By CLARA EDNA ROSENCRANS

I WILL trust Thee, dear Lord, with the weary load,
With the pain and sorrow and care.
I will trust Thee, dear Lord, and Thy Spirit within
Will make my spirit fair.

I will try to be patient and sweet and kind,
Through the trials small or great.
I will try to be still, remembering
They serve who stand and wait.

I will try to lift the heavy load
From some other burdened soul.
I will strive to lead some erring one
From Satan's strong control.

Casting my burden all on Thee,
Who art so calm and strong,
I will trust Thee, dear Lord, to the journey's end,
Be the journey short or long.

Prejudice

PREJUDICE, although so very tenaciously clung to by a large number of people, is a most unfortunate possession. A prejudiced person often fails to see even the plainest truth when it has been clearly presented; and if he does see it, he will not allow himself to accept it.

Some one has well said that prejudice is like a tightly corked bottle, in that it will not let anything into it, nor permit anything to come out of it. The prejudiced man will not accept truth from any source against which he is prejudiced, and will not give up any of the error he has in possession.

Any person who clings to his prejudices stands in the way of his own advancement, and is thwarting his own best interests. He allows his prejudice to close the avenues through which light and knowledge and

truth find their way into the mind and the soul.

Prejudice narrows one down to a few ideas that he has acquired through his early education and training, and causes him to reject everything that is not in harmony with his former teaching and impressions. It will cause the individual to hold to the opinions of his parents or grandparents or earliest instructors, no matter how erroneous or absurd these opinions may be.

A prejudiced person seems to feel perfectly satisfied with what he already has, and actually says in his heart that truth is no better than error. He seems to be of the opinion that whatever he believes to be right

is right, regardless of the facts to the contrary. But the time is coming when all prejudiced persons will see wherein they have been at fault, and will find that their prejudice has stood in the way of their personal advancement, and perhaps of their personal salvation.

J. W. LOWE.

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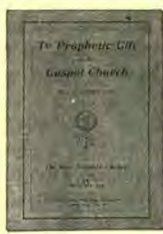
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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MARCH 17, 1914

Pacific Union Conference — Biennial Session

THE Pacific Union Conference of Seventh-day Adventists, embracing the territory of California, Nevada, Utah, and Arizona, and including six organized conferences and one mission field, will meet in biennial session at Oakland, Tuesday, March 10, and continue till March 22. The conference will be held in the Seventh-day Adventist church, 537 Twenty-fifth Street, near Telegraph Avenue, Oakland, California. Delegates will be in attendance from all parts of the field, representing a constituency of about ten thousand.

Pastor I. H. Evans, president of the North American Division Conference of Seventh-day Adventists, and vice-president of the General Conference; Pastor W. A. Spicer, secretary of the General Conference; Pastor W. T. Knox, treasurer of the General Conference and of the North American Division Conference; and Pastor G. B. Thompson, secretary of the North American Division Conference, will be in attendance at the conference from the beginning. Others prominent in the denomination in this country may be in attendance. Pastor J. N. Loughborough, one of the pioneers of the denomination, being one of the first to be ordained to the ministry, and having served in that capacity over sixty years, will be present if his health will permit.

A ministerial institute will be held in connection with the conference, beginning Sabbath, March 14, and continuing to the close of the conference. A large number of ministers and other missionary workers besides the regular delegates will be in attendance.

Matters of considerable importance to the work in this field in general, and especially to the educational work, will receive attention. Officers for the ensuing biennial period will be elected.

Following this conference, the annual meeting of the St. Helena Sanitarium will be held, March 23, at the sanitarium; and March 25 to 29 the College of Medical Evangelists, of Loma Linda, California, will hold its annual meeting at Loma Linda, near Redlands. In connection with this latter meeting, the spring council of the General Conference Committee and the North American Division Conference Committee will be held. The presidents of the various union conferences of North America are expected to attend.

On account of having been under a continual heavy pressure for so long a time, it seems necessary for Pastor A. G. Daniells, president of the General Conference, to take a period of rest; hence he will not be present at any of the above mentioned meetings. We request all friends of this world-wide movement which is to prepare a people to meet the soon-coming Saviour, to pray for the descent of the Holy Spirit upon His servants as they plan for the extension of His kingdom.

E. E. Andross,
President Pacific Union Conference.

Rulers and War Bogies

KING GUSTAF of Sweden is urging his people to build a stronger navy and to provide greater armaments. Thirty thousand country folk came to Stockholm recently to support the king in urging a greater navy. The Socialists immediately organized a demonstration against the king's plan. The king of Sweden is in the same frame of mind in which we find practically all the rest of the rulers of the world. They seem to be possessed with the mania that there is some foreboding disaster that will doom them to destruction unless they have immense armies and navies.

A few lines that were written by a venerable gentleman on a little island in the Mediterranean Sea nearly two thousand years ago, are very much to the point. He said: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world,

to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14. He had a view of the battle of that great day of God Almighty. He speaks of it in the sixteenth verse of this chapter as Armageddon, and he saw the unclean spirits going to the kings of the earth and of the whole world to stir them for that conflict. We are in the time to which all the prophecies have pointed as the last generation; and true to the prediction, we find the kings of earth stirred by some inhuman craze to prepare for war against they know not what.

ANTI-WAR RIOTS IN JAPAN

The Socialists in Sweden, who represent the burden-bearing laborers, are opposing the enormous wastes occasioned by war preparations; and passing over to Japan, we find rioting because of the attitude of the government in insisting upon war preparations. The Japanese naval budget was cut down \$38,000,000; but even after the estimate has been thus reduced, it is still an increase of the heavy burden that is now borne by the sturdy Japanese people.

The government of Japan is resorting to all sorts of tax measures in order to raise money to build super-Dreadnoughts; and in connection with this demand for war appropriations, there are persistent rumors of "grafting" that involve not only Japanese citizens, but some of the European nationalities as well. Between the fear of the rulers and the opportunities for grafting, it would seem that this war craze will swamp the world; but if we know the meaning of these things, they need not perplex us. The Being who was able to foretell such complex conditions is also able to fulfill every one of His promises to protect those who place their trust in Him in these perilous times.

The Theater and Morals

DR. RICHARD BURTON, head of the department of English at the University of Minnesota, in an address recently before the Minnesota Federation of Women's Clubs, said: "The playhouse is the people's church; but instead of uplifting them and making them better men and women, it demoralizes and degrades them. The theater as it now exists is a half-way house to hell. Unless we take care of the unoccupied hours of our men and women, we shall have the same problem as did France at the end of the eighteenth century."

There are a great many people who are very urgently commending the theater, because of various interests that they may have in it, oftentimes of a financial character; but the careful thinkers of the nation can not fail to see that the theater has become an agency of the most awful demoralization.

ONE of the big churches of New York City is conducting an extensive educational campaign for its congregation in the subject of eugenics. But even so important a matter as eugenics can not take the place of the gospel. Men who understand the Bible and have an experience in its divine teaching, know that it contains a paramount remedy for every one of the social evils that distress society. Men may seek by all of their human methods to devise ways for minimizing sin and regulating evil, and to provide some kind of "natural" methods for improving the human race. But the gospel, which will create men anew in Christ Jesus, is the only real remedy. The trouble with men and women in this time is that they need to be born again, born from above, created anew in Christ Jesus; and the trouble with many of the ministers is that they do not know how to present this living message from the divine Word. If they did know how to present it, they would find their time so fully occupied in giving the message from above that they could not stop to devote themselves to any of these merely human expedients. What this world needs is the pure gospel preached with the demonstrations of the Spirit and with power; and eugenics, or any other kind of modern fads, can never take the place of it.

ONE of the greatest meetings of recent times in connection with the temperance cause was that of the Anti-Saloon League held in Columbus, Ohio, November 10-13, 1913. The most prominent temperance workers of the time were present, and many addresses were made that represent the very

best things that can be said upon this vital issue. These addresses will soon appear in permanent book form. As the liquor question will be voted on in so many states this fall, and as it is an issue in every part of the nation, the matter contained in these addresses will be a very valuable aid to those who are called upon to speak or write upon the subject. The addresses, bound in paper, 25c; cloth, 50c. Address American Issue Publishing Co., Westerville, Ohio.

THE United Fruit Company has something like 65,000 employees in Central and South America and Cuba. This company has inaugurated sanitary and health measures very similar to those used in the Panama Canal Zone, and with results that are fully as striking. The death-rate from infectious and contagious diseases has been reduced to a minimum. The value of sanitation and preventive measures is very strongly emphasized by the experiences in these hitherto death-laden districts. It was supposed that it was practically impossible for a white man to live in those regions, until the doctors, with their sanitary measures, did their work. If correct sanitation will work such wonders in those unhealthy regions, the same attention to sanitary law in what are considered more healthy climates will produce like results in prolonging life and rendering people immune from disease.

THE old-time theory has been that an open winter is prolific of ill health; but up to the last of January the weather in Chicago and vicinity had been unusually mild, yet the Bulletin of the Chicago Department of Health discloses the fact that cases of pneumonia, influenza, and other diseases of that sort, have been very much less than usual. The Bulletin thinks this is due to the fact that the mild weather has encouraged more out-of-door life and better ventilation. Pure air is a great preventive of disease, as well as one of the most vitalizing healing agencies.

It is given out that Thomas A. Edison and his wife have each lived for the past two years on less than ten ounces of food a day, and it is stated that Mrs. Edison has actually grown stout on this limited diet. Edison celebrated his sixty-seventh birthday on February 11. There is not much question but that most of us eat a great deal more food than our systems can properly care for, and we thereby impair our highest efficiency for work as well as ruin our health.

DR. GAY, of the University of California, has been conducting some very successful experiments with anti-typhoid serum. He has produced a "sensitized vaccine" which does away with the headache and nausea that sometimes resulted from the earlier method. The university will be glad to communicate the doctor's method, and supply the serum, to those who are interested, not only in California, but elsewhere.

VISALIA, California, at its recent election, reaffirmed its prohibitory ordinance, this time by quite a large majority. This is the fifth time that this matter has come up, in one way and another, for consideration in that city within the past three years. We trust that this action of Visalia is a prophecy of what the whole state will do when the question of prohibition is voted on at the election this fall.

LEADING rabbis and other scholars of the Jewish nation are just completing an English translation of the Hebrew Scriptures. This translation, they say, is to be "free from sectarianism and Jewish bias," and in making it, the leaders say, "We shall now have a Jewish Bible printed in a language which our children can read."

THE state health commissioner of Pennsylvania makes the statement that half the ill temper of the world is the result of poor ventilation. There is doubtless much truth to what the doctor says, and we might add that a great deal of the sickness in the world is due to the same cause—a lack of pure air.

It is said that an aeroplane is being constructed in the neighborhood of New York City, and equipped with an 800-horse-power engine, in which one of the promoters expects to fly across the Atlantic Ocean next July in fourteen hours.