

# Signs of the Times

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THIS is an interesting period in human history. Apart entirely from the light thrown upon it by the "sure word of prophecy," to tell us that we are passing through the final stages, the movements of the present day have an interest of their own. Tennyson felt,

"Better fifty years of Europe than a cycle of Cathay"; and Europe since his time has certainly not ceased to spin with increasing velocity "down the ringing grooves of change."

## IN FACE OF THE VESTED INTERESTS

The next session of Parliament promises to be one of special importance. It will show whether or not the Parliament Act, carried by Mr. Asquith's government three years ago, has indeed introduced a new era in English political life, and whether verily there is now possibility that the Radical party may pass its measures into law in the face of the determined opposition, of the House of Lords, representing the great vested interests of the country.

True, the passage of the Parliament Act was supposed to have settled this question, but it now remains to be seen whether the Conservative party and the House of Lords in combination will be able to reduce the act to a nullity. The issue will be fought out over the Home Rule Bill. This, as required by the Parliament Act, has been submitted to the House of Lords in two consecutive years by the Liberal majority, being each time rejected. Now, under the Parliament Act, it is only necessary for the House of Commons once more to pass the Home Rule Bill unchanged, for it to become law without further reference to the House of Lords.

Judging by the language used by prominent Conservative leaders, they will leave no stone unturned to prevent the third passage of the Home Rule Bill through the House of Commons. Some of them are counseling a policy of disorder that will make impossible the transaction of the necessary financial business, thus compelling the government to dissolve Parliament and appeal once more to the electorate.

## SWORN NOT TO SUBMIT

Even though the bill become law, the Unionists of Ulster are sworn not to submit to an Irish parliament in Dublin, and to fight to the death for their cause if need be. Appeals have been addressed to officers of the British army to resign their commissions if they are called upon to put down a Unionist revolt in Ulster, and not a few officers have expressed their sympathy with the Ulster movement.

A few months will show how formidable is this opposition to the Home Rule Bill, and whether or not the pushing through of the bill under the Parliament Act will mean the inauguration of a civil war.



## ENGLAND'S STATESMEN IN PERPLEXITY

*The Unsettled Condition of Labor—Opposition to the Large Naval Expenditures—Leaders Are Powerless Before the War Craze—Strenuous Discussions Among the Churchmen*

By W. T. BARTLETT

## DISESTABLISHING THE CHURCH OF WALES

Another bill that is also to become law during next session under the Parliament Act is the one disestablishing the Church of Wales. The clergy of England have tried hard to organize public opinion against this measure; but either because the public is not greatly interested, or because the question has been overshadowed by the home rule controversy, it has not attracted a great deal of notice. The only possible escape for the Church of Wales from disestablishment is that the government may be overthrown before the Welsh bill is brought forward for the third time.

## THE LABOR PARTY AND NAVAL EXPENDITURE

If the Irish party can keep the present government in office until the Home Rule Bill is passed, they will do so; but the government is now threatened with the defection of the Labor party, and also with a split in its own ranks, over the very heavy naval expenditure.

The Labor party is also indignant at the policy pursued in South Africa, where a general strike has been crushed by the application of martial law. They blame the home government for permitting this without protest. If the Labor party should vote with the Conservatives, this would mean a turnover of eighty votes on a division, which would practically wipe out the present majority.

## GENERAL BOTHA AND THE SOUTH AFRICAN STRIKE

In a large portion of the English press, General Botha, premier of the South African Union, has been the hero of the hour for his prompt and vigorous action in putting down the general strike. He has taught England, say some, how she should deal with the agitators who organize strikes. Such newspapers recount with exulting admiration the speedy and resolute action taken in calling out the Boer commandoes, arresting the leaders of the men, and deporting those who were most prominent in the movement.

On the other hand, the Labor party in England is burning with indignation that, in a part of the British Empire, white men should be denied the right of free speech and liberty to strike for higher wages. Says the *Daily Citizen*:

"Martial law is a monstrous weapon, and we have yet to learn that it can be used in British territory for the purpose of crushing an orderly strike of white men. The matter can not rest where it now is, either in South Africa or in this country. We must punish the offenders, and we must make military despotism impossible for the future in any part of the British dominions. Organized labor must see to that."

It is planned to give the deported strike leaders from South Africa a rousing welcome when the ship bearing them arrives at an English port. The resignation by Lord Gladstone, of his office in South Africa, adds significance to the situation.



It may easily be that this movement will constitute a notable epoch in the war between capital and labor, and that both sides will henceforth harden themselves for a sterner battle than has hitherto been fought.

#### HAD HER SHARE OF STRIKES

England has had her share of strikes during recent months. The coal carters of London came out during the severe winter weather, but soon went back with only a partial victory. Unfortunately for them, the weather turned milder at once, and thus robbed them of their main dependence for victory. The post-office employees have been on the verge of striking, but decided not to take this step for the present. There is now going on a conflict in the building industries in London, and another among the schoolteachers in the County of Hereford. Some five thousand children are unable to

Mr. Keir Hardie, M.P., perhaps the most prominent of all the labor leaders, shares this pessimism. He questions whether any of them are accomplishing real good. A few weeks ago, at a public meeting, he said:

"I often feel sick at heart with politics and all that pertains thereto. If I were a thirty years younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home, and wife and child if need be, to go forth among the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. We are all of us, somehow or another, off the track."

#### MILITARISM STANDS IN THE WAY

The Labor party can see, from the defeat sustained in South Africa, that militarism everywhere stands between them and the goal for which they are striving. For this reason they are strongly opposed to the heavy increase in expenditure on the navy which is called for in England. While naval bills go up by several millions each year, the government will always find itself unable to respond to the demands for social improvements.

The advocates of retrenchment in ship-building point to the many desirable objects that could be realized if only the money now spent on battle-ships were available for improving social conditions. Mr. John Burns has stated that the money spent on the British army and navy in the last ten years is equivalent to what has been spent upon the relief of the poor during the past eighty years.

#### FOOLISH PANIC AND POLITICAL INSANITY

The members of the government, notwithstanding their request for ever larger sums of money for the navy, freely acknowledge that the expenditure is necessitated only by foolish panic and political insanity. Mr. Asquith said at Leeds, November 27, 1913, "We — and when I say 'we,' I mean my colleagues in the government and myself, every one without exception — lament this huge diversion, all over the world, of national wealth into non-productive channels." At the Guildhall, on the ninth of the same month, he said that the growth in armaments "will more and more impose a severe and even dangerous strain upon the taxable capacity and credit of the nation, which in turn must react upon the springs of industry and upon the general progress of material well-being."

Mr. Winston Churchill also spoke, during the same month, of the nations of Europe as "held and gripped in the thralldom of armaments on a scale unexampled since the beginning of time, on a scale which far surpasses the most ferocious and barbarous ages of the world."

#### ON DOWNWARD PATH LIKE GADARENE SWINE

Lord Rosebery has also lamented the situation in striking terms. To his view, "all the great countries are hurrying down a steep and downward path, like the Gadarene swine."

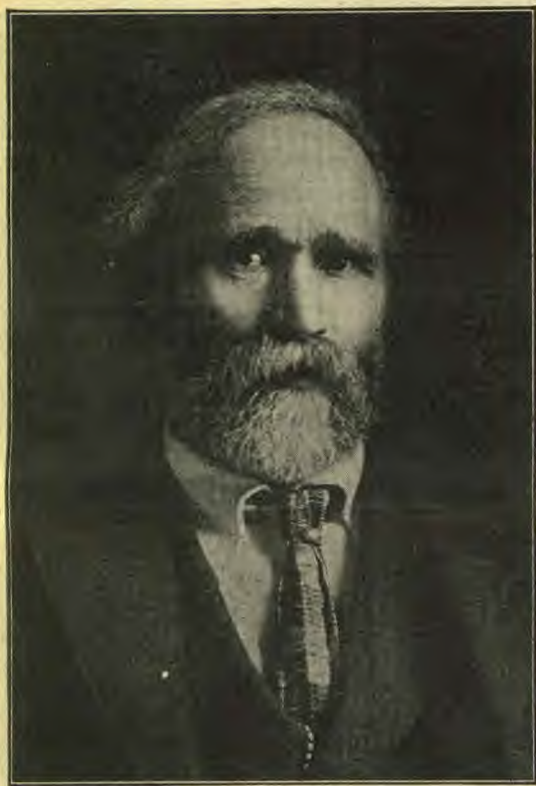
At the beginning of the year, Mr. Lloyd-George used language, in a public speech, that seemed to give official promise of better things. He said, "The common sense of the industrial classes, be they capitalist or labor, has risen against this organized insanity." He believed that the present was the most propitious moment in twenty years to call a halt and reconsider the position. He said,

"Unless Liberalism seizes the opportunity, it will be false to its noblest traditions, and those who have the conscience of Liberalism in their charge will be written down for all time as having grossly betrayed their trust."

#### EXCESSIVE NAVAL DEMANDS

As, however, the time draws nigh when the naval budget must be presented, the fact transpires that not only will the next demand for naval purposes be raised by several millions, but the expenditure for 1913 exceeded the naval estimates by some fifteen million dollars.

Mr. Asquith himself has said that he sees no hope of a halt in the headlong rush unless the people themselves, the business men, are able to assert themselves and demand that the folly be brought to an end. This is a striking confession of the helplessness of the



MR. KEIR HARDIE

attend school, because teachers can not be found to instruct them. After a long and dreary struggle, the strike in Dublin finally collapsed. Mr. Larkin, its famous leader, is now a discredited man. The people who were led by him suffered severely and gained nothing.

#### LABOR LEADERS NOT JUBILANT

The labor leaders in this country are by no means jubilant over the prospect confronting them. Last year was one of abundant prosperity for trade. The volume of the national business arose to \$3,845,000,000 imports, and \$2,625,000,000 exports. During the last thirteen years, the exports have almost doubled. Yet during the year, the number of trade disputes was the highest recorded for the last twenty-four years. Commenting on this fact, Mr. Philip Snowden, M.P., wrote:

"There are, in truth, very few things to encourage a hopeful feeling. When we consider how very little labor has been able to do for itself, during the quite exceptionally favorable times of the last two and a half years, by industrial action, and when we bear in mind the unwillingness of the employers generally to make concessions to labor when they can very well afford to do so, we can not reasonably expect that things are likely to be better under less prosperous trade conditions."



VISCOUNT GLADSTONE

ministers who are supposed to be in power and controlling the destinies of the country.

Lord Courtney, speaking at a peace meeting the other day, said:

"What is the use of appealing to the government to reduce the naval expenditure? The government is appealing to us in conscious helplessness."

#### THE CENTRAL POINT OF RELIGIOUS DISCUSSION

In the religious world, the discussion over the Kikuyu conference in British East Africa still occupies the central place. There is a growing feeling, however, that the Church of England will manage to avoid taking a definite stand on either the evangelical or the Romanizing side. The bishop of Zanzibar has just arrived in England to lay his case before the archbishop and urge his demand for a definite decision as to where the Church of England stands.

It is perhaps partly with a view to side-tracking this question, that the archbishop of Canterbury has just appointed a commission consisting of ten of the principal clergy and sixteen well-known laymen, with the earl of Selborne as chairman, to inquire "what changes are desirable in order to se-

(Continued on page 7)



# Paul and Barnabas on Foreign Mission Journey

THEY PREACHED THE OLD TESTAMENT PROPHECIES—THE GENTILES GLADLY HEAR THEIR MESSAGE—OPPOSED BY ENVY AND JEALOUSY OF THE ESTABLISHED JEWISH CHURCH—COURAGEOUS EVEN WHEN STONED TILL APPARENTLY DEAD

By MRS. E. G. WHITE

**S**ENT forth by the Holy Ghost," Paul and Barnabas, after their ordination by the brethren in Antioch, "departed unto Seleucia; and from thence they sailed to Cyprus." Thus the apostles began their first missionary journey.

## ENCOUNTERING HARDSHIP, PRIVATIONS, AND DANGERS

From Cyprus, where "they preached the word of God in the synagogues of the Jews," the apostles continued their journey, going to Perga in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset with dangers on every side. In the towns and cities through which they passed, and along the lonely highways, they were surrounded by dangers seen and unseen. But Paul and Barnabas had learned to trust God's power to deliver. Their hearts were filled with fervent love for perishing souls. As faithful shepherds in search of the lost sheep, they gave no thought to their own ease and convenience. Forgetful of self, they faltered not when weary, hungry, and cold. They had in view but one object,—the salvation of those who had wandered far from the fold.

Paul and Barnabas visited Antioch in Pisidia, and on the Sabbath day went into the Jewish synagogue, and sat down. "After the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." Then followed a wonderful discourse.

## APPEAL TO OLD TESTAMENT PROPHECIES

The Spirit of God accompanied the words that were spoken, and hearts were touched. The apostle's appeal to Old Testament prophecies, and his declaration that these had been fulfilled in the ministry of Jesus of Nazareth, carried conviction to many a soul longing for the advent of the promised Messiah. And the speaker's words of assurance that the "glad tidings" of salvation were for Jew and Gentile alike, brought hope and joy to those who had not been numbered among the children of Abraham according to the flesh.

The interest aroused in Antioch of Pisidia by Paul's discourse, brought together, on the next Sabbath day, "almost the whole city . . . to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

"When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." They rejoiced exceedingly



that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. Those who believed were zealous in communicating the gospel message to others, and thus "the word of the Lord was published throughout all the region."

## INSPIRATION HAD TRACED IT CENTURIES BEFORE

Centuries before, the pen of inspiration had traced this ingathering of the Gentiles; but those prophetic utterances had been but dimly understood. And the Saviour Himself, during His earthly ministry, foretold the spread of the gospel among the Gentiles. In the parable of the vineyard, He declared to the impenitent Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And after His resurrection, He commissioned His disciples to go "into all the world," and "teach all nations." They were to leave none unwarned, but were to "preach the gospel to every creature."

In turning to the Gentiles in Antioch of Pisidia, Paul and Barnabas did not cease laboring for the Jews elsewhere, wherever there was a favorable opportunity to gain a hearing. Later, in Thessalonica, in Corinth, in Ephesus, and in other important centers, Paul and his companions in labor preached the gospel to both Jews and Gentiles. But their chief energies were henceforth directed toward the building up of the kingdom of God in heathen territory, among peoples who had but little or no knowledge of the true God and of His Son.

## THE GENTILES HEAR THEIR MESSAGE GLADLY

The hearts of Paul and his associate workers were drawn out in behalf of those who were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Through the untiring ministrations of the apostles to the Gentiles, the "strangers and foreigners," who "sometimes were far off," learned that they had been "made nigh by the blood of Christ," and that through faith in His atoning sacrifice, they might become "fellow citizens with the saints, and of the household of God."

From Antioch in Pisidia, Paul and Barnabas went to Iconium. In this place, as at Antioch, they began their labors in the synagogue of their own people. They met with marked success; "a great multitude both of the Jews and also of the Greeks believed." But in Iconium, as in other places where the apostles labored, "the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren."

## RESOLUTELY FACE OPPOSITION, ENVY, AND PREJUDICE

The apostles, however, were not turned aside from their mission; for many were accepting the gospel of Christ. In the face of opposition, envy, and prejudice they went on with their work, "speaking boldly in the Lord"; and God "gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." These evidences of divine approval

## Life's Rainbow

A few steps only down the days  
All plain the path before us lies;  
Then mists and shades fold out the view,  
And hide it from our anxious eyes.

Yet on we go — but not afraid,  
As one who walks at night alone;  
The mists will lift, the shadows flee,  
God's sheltring love will guard His own.

And when, far forward on life's road,  
The sun shines backward o'er the years,  
A miracle I seem to see —  
Life's rainbow from life's tears!

Adelaide Bee Evans.





had a powerful influence on those whose minds were open to conviction, and converts to the gospel multiplied.

"The multitude of the city was divided: and part held with the Jews, and part with the apostles." So enraged were the leaders among the Jews, that they determined to gain their ends by violence. Friends of the apostles, though unbelievers, warned them of the malicious designs of the Jews, and urged them not to expose themselves needlessly, but to escape for their lives. Paul and Barnabas accordingly departed in secret from Iconium, leaving the believers to carry on the work alone for a time. But they by no means took final leave; they purposed to return, after the excitement had abated, and complete the work begun.

Driven by persecution from Iconium, the apostles went to Lystra and Derbe, in Lycaonia. These towns were inhabited largely by a heathen, superstitious people, but among them were some who were willing to hear and accept the gospel message. In these places and in the surrounding country, the apostles decided to labor, hoping to avoid Jewish prejudice and persecution.

#### HEATHEN SEE GOD

The apostles endeavored to impart to these idolaters a knowledge of God the Creator, and of His Son, the Saviour of the human race. They first directed attention to the wonderful works of God,—the sun, the moon, and the stars, the beautiful order of the recurring seasons, the mighty snow-capped mountains, the lofty trees, and other varied wonders of nature, which showed a skill beyond human comprehension. Through these works of the Almighty, the apostles led the minds of the heathen to a contemplation of the great Ruler of the universe.

Having made plain these fundamental truths concerning the Creator, the apostles told the Lystrians of the Son of God, who came from heaven to our world because He loved the children of men. They spoke of His life and ministry, His rejection by those He came to save, His trial and crucifixion, His resurrection, and His ascension to heaven, there to act as man's advocate. Thus, in the Spirit and power of God, Paul and Barnabas preached the gospel in Lystra.

#### HEALING OF CRIPPLE

At one time, while Paul was telling the people of Christ's work as a healer of the sick and afflicted, he saw among his hearers a cripple, whose eyes were fastened on him, and who received and believed his words. Paul's heart went out in sympathy toward the afflicted man, in whom he discerned one who "had faith to be healed." In the presence of the idolatrous assembly, Paul commanded the cripple to stand upright on his feet. Heretofore the sufferer had been able to take a sitting posture only; but now he instantly obeyed Paul's command, and for the first time in his life stood on his feet.

Strength came with this effort of faith, and he who had been a cripple "leaped and walked."

#### SUPPOSED THEY HAD KILLED HIM

The labors of Paul and Barnabas at Lystra were suddenly checked by the malice of "certain Jews from Antioch and Iconium," who, upon learning of the success of the apostles' work among the Lycaonians, had determined to follow them and persecute them. On arriving at Lystra, these Jews soon succeeded in inspiring the people with the same bitterness of spirit that actuated their own minds. Yielding to the influence of evil, the Lystrians became possessed with a satanic fury, and seizing Paul, mercilessly stoned him. Covered with bruises, and faint with pain, he fell to the ground, and the infuriated mob "drew him out of the city, supposing he had been dead."

In this dark and trying hour, the company of Lystrian believers, who through the

#### UNDAUNTED BY DANGER, THEY RETURNED

The day following the stoning of Paul, the apostles departed for Derbe, where their labors were blessed, and many souls were led to receive Christ as the Saviour. But "when they had preached the gospel to that city, and had taught many," neither Paul nor Barnabas was content to take up work elsewhere without confirming the faith of the converts whom they had been compelled to leave alone for a time in the places where they had recently labored. And so, undaunted by danger, "they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith." Churches were duly organized, officers were appointed in each church, and proper order and system was established for the conduct of all the affairs pertaining to the spiritual welfare of the believers.

In all their missionary endeavors, Paul and Barnabas sought to follow Christ's example of willing sacrifice and faithful, earnest labor for souls. Wide-awake, zealous, untiring, they did not consult incination or personal ease, but with prayerful anxiety and unceasing activity they sowed the seed of truth. And with the sowing of the seed, the apostles were careful to give to all who took their stand for the gospel, practical instruction that was of untold value. This spirit of earnestness and godly fear made upon the minds of the

new disciples a lasting impression regarding the importance of the gospel message.

#### THEY TRAINED OTHERS TO THE WORK

When men of promise and ability were converted, as in the case of Timothy, Paul and Barnabas sought earnestly to show them the necessity of laboring in the vineyard. And when the apostles left for another place, the faith of these men did not fail, but rather increased. They had been faithfully instructed in the way of the Lord, and had been taught how to labor unselfishly, earnestly, perseveringly, for the salvation of their fellow men. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands.

The first missionary journey was fast drawing to a close. Commending the newly organized churches to the Lord, the apostles went to Pamphylia, "and when they had preached the word in Perga, they went down into Attalia, and thence sailed to Antioch."

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. — Paul.



TARSUS, THE BIRTHPLACE OF PAUL

The observer is facing north; Mount Taurus is seen in the background.

ministry of Paul and Barnabas had been converted to the faith of Jesus, remained loyal and true. In the face of danger and scorn, they showed their loyalty by gathering sorrowfully about the form of him whom they believed to be dead.

#### REGARDED AS DIVINE MIRACLE

What was their surprise when, in the midst of their lamentations, the apostle suddenly lifted up his head, and rose to his feet, with the praise of God upon his lips. To the believers this unexpected restoration of God's servant was regarded as a miracle of divine power, and seemed to set the signet of Heaven upon their change of belief. They rejoiced with inexpressible gladness, and praised God with renewed faith.

Among those who had been converted at Lystra, and who were eye-witnesses of the sufferings of Paul, was one who was afterward to become a prominent worker for Christ, and who was to share with the apostle the trials and the joys of pioneer service in difficult fields. This was a young man named Timothy. When Paul was dragged out of the city, this youthful disciple was among the number who took their stand beside his apparently lifeless body, and who saw him arise, bruised and covered with blood, but with praises upon his lips because he had been permitted to suffer for the sake of Christ.



## A Sunday Ordinance and the Mayor's Veto

*The Council Passed a Sunday Law—The Mayor Vetoes It—He Thought the Ordinance to Be Religious Legislation*

By W. F. MARTIN

ON the third day of February of the present year, the city council of Wenatchee, Washington, passed by a vote of five to two a Sunday closing ordinance entitled, "An ordinance to prohibit the carrying on of certain business and amusements on Sunday and providing a penalty for the violation thereof."

### ELECTED WITH THIS IN VIEW

It seems that some of the council were elected by the church people with this in view. After the council had passed the ordinance, the fact developed that the mayor did not favor such a measure and intended to veto it. A few days later he did this and gave his reasons for so doing.

Some of these reasons are so general and apply so well to all Sunday legislation, they will be of interest to the readers of the SIGNS. There is a concerted movement all over the land in favor of Sunday closing, and the friends of liberty will welcome the broad ideas expressed by Mayor Parr. The entire text of the veto would be of interest, but only those portions are given which have a bearing on the principles of liberty in general.

### NOT FOR PEACE OR GOOD GOVERNMENT

"It can not be argued that the ordinance is for the maintenance of peace or good government, for it can not be said that those who attend have not conducted themselves in a perfectly orderly and decorous manner. It can not be said that it is necessary in the interests of good government and the welfare of the corporation and its trade, commerce, and manufactures, because the rights of none of these are infringed. This is admitted by the fact that the theaters are permitted, without restriction or regulation, to operate upon all days except Sunday. It can not be sustained on the ground that it is necessary as a police, sanitary, or other regulation, as a regulation, or as a regulation of any kind or description, for it is, as a matter of fact, a prohibition, pure and simple, no pretext being made to regulate the business of the theater in any manner whatsoever.

"It may be said that the ordinance is made in the interests of those who operate theaters, and that they, in common with other people, should be given a day of rest, and that the ordinance is enacted with that end in view. But the ordinance itself shows the fallacy of such a position, for it recognizes the advisability of a certain few working for the comfort and convenience of the many when it exempts certain kinds of business from its operation

### TO STRIP OFF THE DISGUISE

"These latter suggestions are offered in order that the question may be stripped of any disguise indicating a necessity for the ordinance as a police regulation, and that it may stand before us in its true light, viz., that of a purely religious question. It, in my judgment, is simply intended to enforce by

legislation the mandates of the various religious creeds.

### THE RIGHTS OF THE UNBELIEVER

"In discussing the question from this point of view, I wish to say that I recognize the right of the devotees of the various creeds to believe whatever they choose, to practise whatever they choose, and to teach whatever they choose, so long as the same is done within legal limits. But in recognizing such right, I do not mean to concede that the rights of that body of individuals who have not been able to adopt the beliefs or the practises of such creeds, and who conduct themselves in an orderly and decorous manner, and desire to attend a theater on Sunday evening for their instruction, convenience, or amusement, should be held less sacred.

"It is said that no less than one thousand people each week attend the theaters in this city, and enjoy there whatever of instruction and amusement is offered. Upon what theory of moral right can any other body of our citizenship say to those persons that they shall not thus employ their time? It can not be said that it is wrong to attend theaters; for in extending the prohibition only to Sundays, the ordinance itself recognizes the theater as a proper institution. If, then, the theater is a proper institution, is a proper place for people to congregate, why is it wrong on any day to congregate there?"

### TOO SELFISH FOR JUSTIFICATION

"It is no doubt true that if theaters were not conducted on Sundays, a portion of the attendance would probably attend the various churches. It is probably true that the collection account in the churches would be increased. Recognizing this as desirable, it is nevertheless a view-point too selfish to justify the legislative assistance.

"It may also be said, and it is no doubt confidently believed by the devotees of the various religious creeds, that if certain numbers of these persons attend the church, they will receive a benefit which they will not secure by attendance upon the theaters. Upon this question, however, minds differ, and it is not the province of the legislative authority to decide the question."

### IN HARMONY WITH AMERICAN PRINCIPLES

It seems to the writer that these expressions are certainly in harmony with true American principles. This Sunday law, as well as all others, is simply religious legislation. Such legislation not only does not secure better church attendance, but contrariwise, breeds hatred to religion in the minds of those who are thus deprived of their rights.

Have ministers and people forgotten the past history of persecution which arose from a desire on the part of professed Christians to force upon others their ideas of proper worship?

We feel to sound a note of warning, and to urge diligence upon all to preserve the noble principles of civil and religious liberty expressed in Mayor Parr's veto.

"PURE religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

## The Divinely Given Law—It Can and Should Be Kept

GOD came down on Sinai and spoke His law to the people, with the greatest manifestation of power and glory this world has ever seen since the creation. He also wrote it upon the rock. Thus the law of God is higher than inspiration. When God moves a man to speak or write, that is inspiration. But God Himself spoke and wrote the law.

About fifteen hundred years later the Lord sent us an example of commandment keeping. He sent His only-begotten Son, "clothed in the flesh," "in all points tempted like as we," "subject to like passion," and He kept the law that was given at Sinai. The world can never accuse the Lord of giving a law that could not be kept in the flesh; for after Christ gave the law, He came down and kept it. "I have kept My Father's commandments," He said.

In the Judgment, every mouth will be stopped, and all the world become guilty before God. Men may say what they please against God's law. They may wear out their very lives in seeking to overthrow it, if they see fit. But that will not alter one "jot or tittle" of the law. It will read the same in the Judgment. Should one say, in that day, "Lord, You gave us a law that absolutely could not be kept under any condition," the Master could answer, "Did you not read that I was interested in giving the law, and afterward I came in the flesh and kept it, also that I was your example in commandment keeping?" So the world is left utterly without any excuse.

However, Christ could of Himself do nothing, but looked by faith to His Father for strength day by day; and we are entreated to follow Him in this respect also. The same faith that grasps the forgiveness of sin should grasp the power of God to overcome sin and keep His sayings.

God does not expect us to keep His commandments in order to make ourselves Christians, but because we are His children. Said the Master, "If ye love Me, keep My commandments." A. S. BOOTH.

## When Knowledge Is Better than "Trusting"

WHEN our trust means uncertainty, it ceases to be trust. Is not this sort of mistaken trust the cause of much joyless Christianity? A man who evidently likes ringing conviction speaks a word of caustic reproof of the joyless, uncertain Christian, in a letter to a correspondent: "Ask these same people whether they are Republicans or Democrats, and they will answer very promptly; but if you ask them whether they are Christians, you have to wait until they get their faces pulled into the proper degree of sadness before you get the answer that they trust they are. Why a man knows he is a Republican, and trusts he is a Christian, is a mystery to me." When our trust is directed toward the Lord Jesus Christ, it ought to be knowledge—unshakeable, radiant, irrepressible, contagious knowledge. "I know Him whom I have believed," triumphantly declared Paul. We do not really trust God until we know that God is trustworthy.—*Sunday School Times.*



THERE is an interesting prophecy in the book of Numbers: "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num. 24: 17.

When we come down fourteen and a half centuries this side of the time when those words were spoken, I see some men coming to Jerusalem,—strangers in that city and to the people. Listen to their inquiry: "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

#### THE LUMINOUS SIGN, IN THE HEAVENS

Now notice that the prophet said that when Messiah should come, a sign would appear that would remind the people of His coming. In Persia a few men among the Magi one night saw a luminous body in the heavens. They had been reading the books of Moses, and they found this prophecy stating that a star would appear as an omen of the first advent.

Immediately they said, Let us go and find this King. They took gold, frankincense, and myrrh, the offering made to royalty, and then began their travels, which lasted several weeks. All the time, they followed that star, until they came to Bethlehem, and there their journey ended at the place where the young Child lay.

#### WHY COULD NOT OTHERS SEE IT?

Why did not others see that star? How did it happen that just those few men in the East saw that sign?—It was because they had eyes to see, hearts to believe. They were searching for light, and God led them, by a light hung in the sky, to the great Source of all light. There were millions of men on earth at that time, but they saw no sign that Christ had come. All they could see in the Messiah when they beheld Him was an ordinary man. How was it that others saw in Him the Saviour of the race?—It was because they believed the word of God.

#### THE MOON SHOULD BE DARKENED

We shall now consider the second sign of Christ's second advent. That sign was the darkening of the moon. On the night following the remarkable dark day of May 19, 1780, the moon was perfectly dark, though at its full. This is an unquestioned fact. The sign was fulfilled as the Saviour said it would be, and you will notice that the second sign shows how extensively the sun was darkened. Some say the sun was dark only in the United States. Now when the moon is full, and *its light fails*, does that not show that the light of the sun on the other side of the earth has also failed? From this you will see that the sun was darkened during a large share of the earth's revolution.

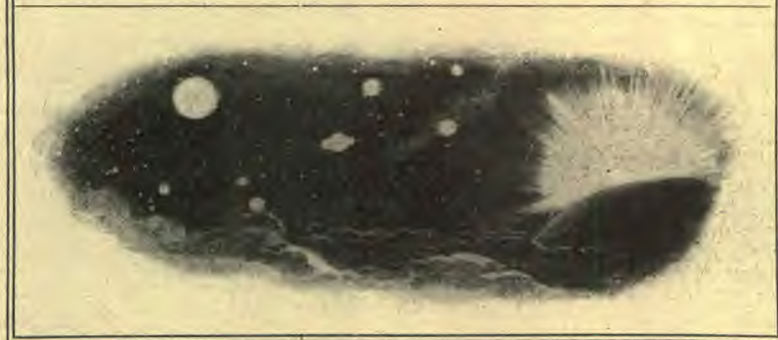
#### "THE STARS SHALL FALL FROM HEAVEN"

The next sign the Saviour gave was that the stars should fall from heaven. He did not refer to the great suns a thousand times larger than our earth, but used the term as

## SIGNS IN THE MOON AND STARS

*Why Did Not All See His Star?—Unexplained Darkening of Moon—The Great "Star Shower" and Its Significance—Parallel to the Days of Noah*

By EUGENE W. FARNSWORTH



LAST week Mr. Farnsworth's article told of the unexplainable darkening of the sun foretold by Christ. He therefore passes that matter over without reference this week, and proceeds to call attention to the signs in moon and stars, and some of the conditions on earth that have fulfilled and are fulfilling the Master's word.

EDITOR.

we commonly use it. When we see a meteor, we say, "See that star falling!" An eminent writer thus describes the scene:

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the thirteenth of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with millions of fire balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.'"—Burritt's Geography of the Heavens."

One more testimony may be given:

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the world will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."—Connecticut Observer.

It was such signs as these that the Saviour said would be seen before He comes the second time. And now He continues: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . Verily I say unto you, This generation shall not

pass, till all these things be fulfilled." Matt. 24: 30, 34.

As Christ looked down through the years, and saw the sun darkened, the moon not giving its light, and the stars falling, He said, The people who behold these signs and see these prophecies fulfilled shall not pass away till all things are fulfilled. That statement brings the coming of the Lord very near.

The Saviour says further of that time: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 26-28. We can not tell just when the Lord will come; and from other scriptures, we are led

to believe that there will be a time of tarrying while the earth is warned of impending events.

"Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24: 35-37. In these words we are warned against setting any time, the year or the day, for Christ to come. Such calculations are not based on the word of God.

#### PARALLEL CONDITIONS

The history of Noah's day is cited to represent conditions to be found prior to the second advent. What were the people doing when the Flood came?—They were eating, drinking, marrying, giving in marriage. And it is not wrong to do any of those things in a proper way; but in the days of Noah, the people were thinking more of what they should eat and drink and what they should wear, than they thought of the things pertaining to eternal life. Is it not so to-day? And in what is taking place about us do we not have the most convincing sign of all that the end is very near?

#### DRUNKENNESS INCREASING ALARMINGLY

The alarming rate at which drunkenness increases in spite of all the efforts made to combat the evil, is appalling. When Greed stands on one side the counter, and Appetite on the other, the power of God is required to keep them apart. The efforts put forth to stop the liquor traffic should be sustained by every one who has the good of his fellows at heart, and may God's blessing rest upon every movement that has for its object the suppression of this curse.

But we can not close our eyes to facts as they exist. The world is surely as it was in the days of Noah. The earth is filled with violence. "Blood toucheth blood." People are eating, drinking, joy-riding, buying, and selling, wholly occupied with the things of the moment, while the day of wrath steals upon them as a thief with muffled tread. And God says this state of things will continue until the trumpet sounds, and they will



be found totally unprepared, asleep to their eternal interests.

#### WHY WILL THEY SLEEP?

Why will they be sleeping?—Because the great majority do not believe the words of Christ. Did the world know the Flood was coming?—No. Why did not the people know? Noah had been preaching, telling the inhabitants of the world about the Flood, for a hundred and twenty years. Noah and his family knew what was coming.

The difference between Noah and the unbelieving world was that Noah believed God, the others did not. "As it was in the days of Noah," some will be ready and waiting for the Lord; but the great majority of men will be unprepared, because they will not believe the message God has sent.

### England's Statesmen in Perplexity

(Continued from page 2)

cure, in the relations of church and state, a fuller expression of the spiritual independence of the church, as well as the national recognition of religion." The design is to secure greater freedom for the church from state control, without at the same time relinquishing any of the material advantages of the state establishment.

The delegates who are here from America to prepare the way for the World Conference on Faith and Order, have met a cordial reception, but thus far the churches seem more impressed with the difficulties of the undertaking than with the idea that it will bring about any real approach to union.

#### CHURCHES DECLINING IN MEMBERSHIP

For several years past, the Free Churches in this country have shown a steady decline in membership. The publication of the annual statistics reveals the fact that this decline continues in the case of the Baptist Church, which has sustained a further loss of about 200 in membership, and over 6,000 in Sunday-school scholars. The Congregationalists, however, have ceased to fall back, and report this year an increase of 541 members. On their total membership of 491,263, this represents a gain of .001 per cent—not a heavy showing for the labors of 3,135 ministers and 5,293 lay preachers.

#### THE TURKISH PROBLEM STILL DIFFICULT

Although the powers of Europe were able to go through the troubles of 1913 without coming to blows over their conflicting interests in the East, the Turkish problem still remains for them a difficult one. Germany, which, to the annoyance of Russia, has succeeded in getting control of the Turkish army, will doubtless use this great advantage for the furtherance of her schemes in the near East. The *Frankfurter Zeitung* speaks thus freely of German designs in Asia Minor:

"The Triple Alliance countries, which are compelled to have recourse to large armies, can not hope to compete successfully with the fleets of England and France on the high seas. In the event of a struggle, therefore, our oversea imports would, in a short time, be done away with, and our industries would languish for want of raw material.

"As things stand to-day, it is not merely the lack of wheat and meat that would drive the country to destruction. Coal and iron, and Heaven knows what else, have also become essential to us. Where, then, shall the Triple Alliance countries look for their raw material if the sea routes are cut off? There is only one means of land communication, and it leads through Rumania, Bulgaria,

and Turkey, into Asia Minor. It follows that the Triple Alliance can never see this route barricaded by hostile states; the Triplice must keep this route open at all costs.

"The German military mission in Constantinople is not merely helping to reorganize the Turkish army out of pure joy; it must, at the same time, serve both Turkey and the German Empire."

An English paper, the *New Age*, commenting on the above, says:

"Germany has now the concessions for a network of railway lines throughout Asia Minor, of which the Bagdad railway is only the main line. All the Asia Minor trade in the neighborhood of the railway, so far as it is now in operation, is being rapidly developed; forests are being cut down, the Euphrates shipping service is being improved, the cultivation of fruit and wheat is being carefully inquired into, experiments are in progress with a view to discovering petroleum wells, attempts are being made to open up the mineral wealth of the country."

France also has her mind set upon a portion of the Turkish dominions in Asia. Sir Harry Johnston wrote a few weeks ago in the *Westminster Gazette*:

"France obtained years ago the first concessions for carriage roads, and later for railways, in Syria and Palestine. Twelve months back, when the first great victories of the Balkan confederation seemed likely to lead to the dissolution of the Turkish Empire in Asia as well as in Europe, the French government made clearly known its intentions with regard to Syria becoming a French sphere of influence.

"The region of Syria over which, as delimited by other ambitions, France may aspire to exercise some kind of control, would have an area of about 100,000 square miles and a present population scarcely reaching to 3,500,000; but it will probably include the important towns or sites—important sentimentally and historically to-day, and still more by their population to-morrow—of Damascus, Beirut, Tripolis, Latakia, Antioch, Hamar, Tadmor, and Homs; and a desert area between Syria and the middle Euphrates inhabited by about 200,000 Arabs. But the area of 'French' Syria, though it has been shockingly devastated and depopulated since it came under the Turkish rule at the beginning of the sixteenth century, contains the wherewithal to become one of the wealthiest and most densely populated countries in the world. It has mines of hematite iron, petroleum oil springs, deposits of copper, silver, and lead, strata of coal and lignite, and quarries of pink marble. The climate, all things considered, is one of the best in the world."

So we may confidently expect that Turkey will enjoy no very great or prolonged opportunities to consolidate her empire in Asia Minor.

### How to Have a Rich Experience

IT is easy enough to be good when we feel good and everybody is good to us; but when a flood of trouble seems almost ready to overwhelm us, then we must be anchored to something more substantial than merely a favorable environment. David said, "This is my comfort in my affliction: for Thy word hath quickened me." Ps. 119: 50.

It will help us all, whether we are in trouble or not, to remember that the Word declares, "After that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Peter 5: 10. Thank the Lord for the trouble that is coming your way, if it is His intention that it shall settle you.

If your trials and troubles seem to be prolonged, then bear in mind that "they that wait upon the Lord shall renew their strength"—spiritual and physical. Isa. 40: 31.

Do you sometimes think that you are having more trouble than belongs to you? If so,

remember that "God is faithful, who will not suffer you to be tempted ["permit you to be tried," Syriac version] above that ye are able; but will with the temptation [trial] also make a way of escape, that ye may be able to bear it." 1 Cor. 10: 13.

DAVID PAULSON.

### Christ's Coming to Be Literal

Questions Answered by Bible Texts

1. How literal was Christ's going away from this earth after His first advent?

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1: 9.

2. How closely did the disciples watch Him while He was going away?

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?" Verses 10, 11.

3. What promise was given to the disciples as they were thus gazing so intently at their ascending Lord?

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Verse 11.

4. What other text shows that "this same Jesus" will come literally and personally?

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 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 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15-18.

5. How bright will the glory of the coming of Christ be?

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

"Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 26, 27.

6. What are some of the texts that speak definitely of the people seeing the Lord when He comes?

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1: 7.



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## EXPERIENCES IN A RUSSIAN PRISON

*The Political Prisoner Had a Remarkable Dream, but No Hope—  
The Religious Prisoners Prayed—Their  
Marvelous Deliverance*



IN A RECENT number of the *Outlook*, Mr. George Kennan, who has written so much of Russian prison and exile life, gives the translation of the story of a political prisoner who graphically describes his feelings in a living tomb, with the watchful eyes of the guard peering at him through what has been named the "judas" window of the cell door. The Russian writer says:

"I listened attentively for some sound of human life or activity; but the silence was that of a sepulcher. Suddenly I became conscious of two human eyes staring at me from a narrow slit in the heavy plank door. As I took a step toward them they vanished, and with a faint click the hinged cover of the peep-hole dropped into its place. The consciousness that vigilant, impersonal, and apparently disembodied eyes were constantly watching me—as if I were an insect under a microscope—took away the only comfort there was in solitude. Aloneness I could endure, but secret, stealthy surveillance, in addition to loneliness, was intolerable. 'However,' I thought, 'darkness will shelter me from that,' and stepping to the table, I blew out the light. In a few minutes the key grated in the rusty lock, the door opened, and a soldier entered with another lighted lamp.

"Putting out the light is not allowed," he said; 'and if you do it again, we'll put you in a place where it will be dark all the time.'

"I made no reply, but when he had gone I set the lamp on the floor, in the farthest corner of the cell, and threw myself on the bed. Slowly and mournfully, at the quarter-hour, the bells in the spire of the fortress cathedral chimed out the air of the liturgical response, 'Have mercy, O Lord!'

"I fell asleep at last; but the eyes at the slit of the 'judas,' and the faint, far-away chiming of church melodies, gave form and color to a vivid dream in which I imagined that I had fallen into a deathlike trance and was about to be buried. The priest who was conducting the funeral service looked into my coffin through a slit in the lid, and saw, with comprehending eyes, that I was alive; but turning away indifferently, he gave the signal for lowering my body into the grave."

"The picture is surely a somber one. The story of the peering eyes at the 'judas' window reminds us of a narrative told by one of our own workers, Brother L. R. Conradi, now president of the European Division Conference, who visited Russia in the beginning of our missionary work there years ago, and was thrown, with his associate, into prison. Of experiences in the cell, and of the Lord's delivering providence in answer to prayer, Brother Conradi tells us:

"Following our first baptism and the organization of the first church, somebody called out that the police were waiting for us. We showed our passports to the officer, who put them in his pocket. Next day we were brought before the court. We expected to be released at once, but instead we were sent to prison on the charge of 'Jewish heresy,' our observance of the Sabbath of the fourth commandment leading to this charge on the part of the authorities.

"The prison doors were locked. High walls surrounded us, shutting us away from all the rest of the world. There we were in a strange land, among people with a strange tongue, and I at that time able to understand only a few words. But my fellow worker was with me, and I can assure you that we prayed. And we prayed more than once or twice a day, too. In that prison cell there was a hole through which the jailer might look. Many times when he looked in, he found us on our knees praying. One day he said to me: 'O, your prayers are all in vain. Your God will never hear you.'

"Did God have His hand in our deliverance? In 1886, Seventh-day Adventists were not so well known in America as now. There were many states in America where we were not well represented. The ambassador from the United States to Russia might have been from some state where we were but little known; but somehow or other, in God's providence, the right man for us was in the right place. That ambassador was a man from Detroit, Michigan. He had been at Battle Creek [our former denominational headquarters] a number of times. He knew all about our denomina-

tion; and when he heard of our case, he not only wrote a letter to the Russian minister of the interior, but he visited him personally. The minister said to him, 'Are these Seventh-day Adventist people Jews?' Our ambassador replied, 'Upon my word and honor, they believe in Jesus Christ, and are Christians.' 'Well, can you testify as ambassador to that very fact?' He said, 'I can; I know them.'

"Suppose another man had been there, who had not personally known our standing as Christians in the United States. I met that ambassador later in Detroit, and thanked him for what he had done. He said: 'Mr. Conradi, it caused me considerable work; but I was very happy, and all the other ambassadors congratulated me when I secured your release. They had feared it might not be possible.' It was not impossible, for there is One that watches over His children in need.

"Forty days had passed, and the same jailer who told us that God did not hear our prayers, had to take us out. As he led us along to liberty, he said, 'I am not worthy to lead you.' I asked, 'Why?' 'Because your God has answered your prayers.'"

What a blessedness to the soul in trouble to know that there is One in the heavens who cares, and who is able to help in His own good time and way! The Lord sets before His children an open door that no man can shut, the door of access to the throne of grace.

W. A. S.

## PHYSICAL LAWS IN THE KINGDOM OF GOD

*Motives Are Respected in Application of Moral Law—In  
Operation of Physical Law Motives Are Not Considered—Fire  
Will Burn a Righteous Man as Quickly as the Worst Out-  
law—Some Exceptions to the Rule*

MORAL laws appeal to the intelligence, and apply to intelligent creatures only. In their application, motives are respected, but individual accountability is required. They are supported by rewards and penalties. Physical laws apply to both animate and inanimate objects. In their application motives are not considered. They have to do with

### CAUSES AND EFFECTS

and antecedents and consequences. God is the first great cause of all natural law. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. These words of Christ reveal the fact that natural law, though operated directly from the throne of God, does not regard motives.

### FIRE BURNS THE MARTYR AND THE CRIMINAL ALIKE

Fire burns a martyr as readily as it burns a criminal. Floods destroy the property of Christians and sinners without discrimination. Drought consumes both alike. Cold freezes the missionary exposed to it as well as the outlaw. Sickness and death come upon all alike; and the effects of sinful heredity are visited upon both classes, although physical law determines that a life of virtue tends to repair the effects of heredity, even as an open-air life is beneficial to one with tubercular tendencies.

Hence the extreme effect of sinful heredity to the third and fourth generations is visited upon the haters of God only. In the third generation of a life of vice may be seen a tendency to insanity. In the fourth generation idiocy is common. While, as in the operation of natural law, corn planted produces corn, potatoes produce potatoes, likewise seeds of virtue sown produce after their kind; thus according to the natural law in the spiritual realm, the Word sown in the heart so completely changes the individual during one generation as to reflect His image fully. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3:18.



## THUS THAT MOSES ENDURED

According to the same natural law in the spiritual realm, the trials of life are greatly lessened by beholding Jesus, and by looking forward by faith to the eternal reward. It was thus that Moses "endured, as seeing Him who is invisible" (Heb. 11:24-27), and Abraham obeyed, and endured all privations consequent upon a perfectly surrendered Christian life, "for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

Paul sums up the principle operating in the natural law of spiritual growth as follows: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:15-18.

## SOME NOTABLE EXCEPTIONS

From these observations, it is clearly evident that though God is the author of both physical and spiritual law, He operates in harmony with law in all His relations, both to animate and inanimate nature. Rewards and penalties, in the administration of moral law, are distributed according to the motives prompting actions; but effects and consequences follow causes and antecedents in the administration of natural law, without regard to motives. There are notable exceptions, which we call miracles, such as the three Hebrews in the fiery furnace, and Daniel in the lions' den, where natural law is restrained from taking its regular course. These exceptions prove the rule.

## OBEDIENCE TO PHYSICAL LAWS COMPULSORY

It is a universally accepted hypothesis of science that law controls the operation of all force. The heavenly bodies are governed by law. The balancing of the planets and their motions are all under the direction of law. The law that governs them is "the word of His power," called "gravitation." The balancing of the clouds is in conformity to law. Light, heat, and sound are all produced in strict accord with the most exacting laws. All chemical combinations of the elements act in the same conformity to law as the universe of planets.

The heavenly bodies can no more choose their relations to the laws of gravitation than they can solve problems in mathematics. Water, steam, electricity, and radium are subject to man's control only when he learns the secret of their laws and complies with their demands. The electric current, misdirected, kills instead of serving man. Water, which is a great blessing when rightly used, becomes an agent of destruction when the lungs are broken by it. Gravitation, which holds the universe in poise, hurls a workman to death who accidentally loses his balance on a high scaffold.

Thus may it be seen that physical laws disregarded cause death, regardless of motives. Enforced obedience is therefore the law of the physical world. The consequence of any failure of the physical law which controls the movements of the heavenly bodies would be instant destruction. Perfect obedience alone insures the harmony and safety of the universe.

Since physical laws are enforced without regard to choice or motives, there can be no accountability in their operation. Hence the verdict of Christ in response to the question: "Who did sin, this man, or his parents, that he was born blind?" Jesus answered,

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9:2, 3.

## NATURAL LAW REVEALS THE CREATOR

Take a drop of water from a stagnant pool, and, placing it under the microscope, behold the almost infinite number of real, living, moving organisms contained in it. It has been estimated that "in a single drop of water, four thousand millions would have room to exercise at will." Dr. Burr says:

"Another characteristic of nature, deserving of notice, is the perfection of its details. The exquisite finish of nature in its minutest parts is about as wonderful as its vastness and variety. Scan that leaf. Examine the wing of that butterfly. Let the tinted and polished antennae of that moth glitter in the focus of your instrument. Subject to the most skilful notice of science and art the smallest veins of any animal or vegetable. Push the analysis just as far as possible, and submit that last visible minimum of organization in the crystalline lens of the cod, with its five millions of muscles and sixty thousand millions of teeth, to the most searching criticism of the superbest microscope. What exquisite details! What elaborate refinement of workmanship!

## PERFECT IN SMALLEST MINUTIAE

"In masterpieces of human painting, the main points only are cared for, while all the subordinate are too rude to bear close inspection. Not so with the works of nature. A real landscape you may analyze to your heart's content, and inspect its details

as critically as eye, armored with lens, can do, without finding workmanship growing less exquisite the further you push inquiry. A real man—you may descend to the minutest particulars of his organization, and get as near its primary elements as an Ehrenberg with his superb instruments and practised vision can carry you, without finding the least falling off from that delicacy of execution which appears on the larger masses and outlines of the body.

"So everywhere among natural objects—the great and the small, the outline and the minute filling up, as far as utmost optical resources can carry our observation, are wrought with apparently the same overflowing outlay of attention and skill. It is not so in a few instances merely, nor in a thousand—it is so universally. That there are any so preposterous as to think that this feature of nature makes positively against the idea of a sparrow-watching, hair-numbering, and thought-weighting God, is, of course, not to be imagined.

Of course, it is a feature that fully harmonizes with such an idea.

## JUST WHAT WE SHOULD HAVE EXPECTED

"A nature finished exquisitely, down to the most infinitesimal of its details, is just what one would have predicted from a God of this description. Announced the fact that He was about to create, and expectation would have stood on tiptoe to look for just such a nature as we see. A God for whose vision nothing is too small, who necessarily gives as complete attention to the affairs of an atom as to those of an empire, who can concentrate His almightiness with as much freedom and accuracy on a mathematical point as on a world, who is embarrassed no more by unlimited multiplicity than by unlimited minuteness of details, who can with equal ease paint a landscape on the point of a needle,—say, if you please, forty thousand of such landscapes at once, with all their innumerable and minima particulars, back to the reticulated eyes of a single butterfly,—can with ease do this, and roll a solar system on its triumphant path about the Pleiades; do I not know that a Being with such a striking attribute as this, would surely give it expression in His works?"—"Ecce Coelum," pages 168-170.

## IT PROCLAIMS AN ALL-POWERFUL GOD

The minute detail of natural law in the infinitely small things, as well as its unlimited majesty as seen in the movements of millions of suns and systems in the universe, proclaims an all-powerful God of infinite wisdom as its Author.

The most delicate cambric needle, placed under the microscope, appears rough and feathery, while the sting of the wasp appears perfectly smooth. Such is the contrast between the works of God and the works of man, that man's imperfection appears in his most



Photograph by Underwood & Underwood, N. Y.

## OPENING OF THE FIRST ELECTRIC RAILWAY IN CONSTANTINOPLE

The Mohammedan priests, following one of their ancient customs, sacrificed lambs as shown in the photograph. After the customary prayers, two young lambs were slain, and the rails were bespattered with the blood, after which the blessings of Allah were invoked. The officials of the occasion are shown standing with their hands open in an attitude of adoration and supplication. The line runs from the Pont de Karakeny to Sirkedji in the Ottoman capital.



perfect work, while the minutest details of the work of God bear evidence of His perfection, wisdom, and power.

The same God who cares for mighty rolling worlds and vast planetary systems, cares for the little sparrow, paints the lily, and to assure man of His constant care, says: "But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt. 10: 30, 31. What marvelous evidence of an all-wise and almighty Creator is revealed by the infinite works of God!

R. C. P.

## THE MIRACLE OF HEALING THE SICK

*To Heal the Sick Is in the Gospel Commission—Healing Is One of the Gifts of the Spirit—Promise of the Prayer of Faith*

AS Jesus sent forth His twelve disciples, "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." As they departed, He said to them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10: 1, 7, 8. Luke tells us that Jesus sent forth the twelve "to preach the kingdom of God, and to heal the sick." Luke 9: 2. Again, in sending forth the seventy, Jesus said, "Heal the sick." Luke 10: 9.

### HIS PARTING INSTRUCTION

In the Saviour's parting instruction to His disciples before His ascension to heaven, as He gave them their final commission, sending them into all the world to preach the gospel, He said, "They shall lay hands on the sick, and they shall recover." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16: 15-20.

The healing of the sick was an important feature of the gospel commission, and was one of the signs that God was working with them; and by that means the word was confirmed. After Peter had healed the impotent man at the beautiful gate of the temple, he declared to the multitudes, "And His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

### THE INFLUENCE OF THE MIRACLE

Because of the influence of this wonderful miracle upon the people, the rulers durst not thrust the disciples into prison—though they greatly desired to do so—"for all men glorified God for that which was done." After being released, Peter and John returned to their company, and reported what had occurred. Then all united in prayer, saying: "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." Acts 4: 21, 29, 30.

"Gifts of healing" are found among the gifts of the Spirit that were placed in the church, of which gifts, says Paul, "I would not have you ignorant." 1 Cor. 12: 9, 1. In writing to the Ephesians, the apostle says: "Wherefore He, saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." The object of the gifts is stated thus: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The time for their continuance in the church is stated as follows: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 8, 12, 13. We have not yet reached the time when this scripture has met its complete fulfilment, hence the gifts of the Spirit should be in the church still.

### THEY ATTEMPTED TO COUNTERFEIT

Undoubtedly many have attempted to counterfeit the genuine gift of healing. Every good thing has been counterfeited. But that does not prove the absence, from the church, of the genuine gift. Instead it would be a very good testimonial to the presence of the true gift of healing. No effort is ever made to counterfeit a thing that does not actually exist.

The following counsel to the church is found in James 5: 14-16: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of

the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

### INSTRUCTION TO THE SICK

The sick are instructed to call for the elders of the church, who are to pray over the patient, anointing him with oil in the name of the Lord; and the promise is, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It seems that the apostles followed this method in their work of healing, at least in some instances. We read, "And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 13.

I do not understand that the instruction given to the sick by the apostle James was intended simply for the church in his day. In fact, it would seem that if it was intended for any one particular time more than another, it was for those living near the second coming of the Lord; for the apostle, in this same chapter, speaks of certain conditions that would prevail in the world "in the last days" (R.V.), when "the coming of the Lord draweth nigh." Verses 1-8. This is one of the many prophecies that are to-day fulfilled before our eyes in a most striking manner, showing clearly that we are nearing the glorious morning of deliverance. If ever it was the privilege of the children of God, in time of sickness, to call for the elders of the church to pray that they might be healed, with the expectation that such a prayer would be answered in the healing of the body and the forgiveness of sin, it surely is so now.

### IF IT BE THY WILL

It should be understood, however, that we ought ever to pray, "If it be Thy will." There are some things concerning which God has made known His will; for instance, the forgiveness of sin. When the conditions on our part are met, this promise is absolute, and we may with all assurance claim its fulfilment. But God has not made known His will in each case regarding physical healing, hence it is always proper to leave the case in the hands of the great Physician, knowing that "with God nothing shall be impossible" (Luke 1: 37), and that if it will glorify Him, and be for the good of the sick one, He will restore him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1: 6, 7. Perfect faith in God leads to perfect trust in the infinite wisdom and tender love of our kind heavenly Father. The trusting child will not presume to dictate to the great Physician how his case or the case of a loved one shall be treated, or what shall be the immediate result of his petition; but with implicit confidence in His wisdom, His power, and His love, the case will be left in the hands of his Elder Brother and his affectionate Father, knowing They will do all things well. Such faith is intelligent, and will always bring the very best results.

E. E. A.

## ALLEGED FRAUDS AND CAUSTIC REMARKS

SOME recent issues of the New York *World* have given considerable space to the story of the twelve million dollar fraud perpetrated against the New York, New Haven & Hartford Railroad Company. Commenting upon the statement in the report of Chairman Prouty, of the Interstate Commerce Commission, that the twelve million "vanished into thin air," the editor of the *World* says:

"It is needless to say that this money did not vanish into thin air. It vanished into the coffers of J. P. Morgan & Company. It was taken out of the treasury of the New Haven by Mr. Morgan and his associates to recompense J. P. Morgan & Company for loans they had made practically without security to a dummy corporation organized to conceal various financial manipulations in connection with the construction of the Westchester road."

And again the *World* says:

"Whoever wishes to know how the stockholders of a great railroad company can be swindled, robbed, and ruined by due process of law, is invited to study carefully the steps by which the Westchester road was unloaded upon the unfortunate New Haven after President Mellen had informed the New Haven directors that the Westchester stock was worth 'about ten cents a pound.' Whoever wishes to understand the cold, calculating villainy by which the New Haven has been bled white, and its helpless stockholders



cheated of the dividends which represent the only means of support that thousands of them have, is invited to study this chronicle of 'high finance' to the last, least line."

A few other sentences from this *World* editorial are:

"If J. P. Morgan and his associates had gone into the offices of the New Haven, blown open the safe, and stuffed these millions into their pockets, they would have been guilty of burglary. But what a burglar might have done brazenly and defiantly, they accomplished by stealth and cunning. . . . Thousands of men are in jail for offenses against society which were picayunish in comparison with this stupendous achievement in respectable robbery."

"Mr. Morgan is dead, but his estate is not dead. His executors still hold the tainted profits that were acquired in this transaction."

"Whatever measure of mercy and immunity is shown toward the corporation, there should be neither mercy nor immunity for directors who participated in the colossal swindles by which the New Haven has been brought to the verge of bankruptcy."

It is not ours to say to what extent the New York editor is exactly stating the facts, but we can point out that he is making some very strong statements. And as statements of that character are read by the populace, there can be no question but that they stir up feelings of indignation and resentment against the great corporations and the individual men of colossal wealth.

#### THE MOTIVE MAY BE COMMENDABLE

The object of the editor of the *World* in publishing such things is

of course to create a sentiment that will correct them. The motive is certainly a commendable one. But the actual result of the publication of such matter is to inflame still further the minds of the people, when they are already in a condition of excitement and unrest that requires only a spark to start rioting, violence, and disorder.

#### SOWING DISCONTENT

Editorials of the character presented herewith from the columns of the *World* are similar to many things that are circulated daily among the people, and it is childish to say that this seed sowing of discontent will not produce its harvest of world-wide revolution in a little time from this. We are not criticizing the matter that is published. We are not saying that to print such things is wrong, for certainly it is evident that the conditions of the time call forth such utterances. But the thing that we desire to point out is that the things that are printed concerning these conditions, instead of relieving the situation, are working together to hasten on the indescribable revolution.

The men of this world are rapidly bringing matters to the place where the only thing that can settle them is that divine power which will be displayed in the second coming of Christ. Conditions in the world demand His coming, and the prophecies clearly point out that it is the one great event that lies just before the world.

## 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.

#### 4279—WHO HAVE ASCENDED TO HEAVEN?

Please explain John 3:13. Do we not understand that Enoch and Elijah have ascended up into heaven? If so, why does the Saviour use this expression in John 3:13? J. J. W.

John 3:13 reads: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." This verse comes in connection with the Saviour's talk to Nicodemus. He asked Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Verse 12. Then follows the thirteenth verse, in which He makes the statement that "no man hath ascended up to heaven, but He that came down from heaven." In other words, the Son of man who came down from heaven is the only one who can reveal heavenly things. No man has ascended up to heaven and been permitted to return to this earth. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And even Enoch and Elijah, who were translated to heaven, were taken there by the power of the Son of man Himself. They did not go by their own power. And so the lesson that Christ was teaching Nicodemus is literally true, that Christ is the only source of communication between heaven and earth.

vitiation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." The meek and gentle Saviour humbled Himself, that mankind might be elevated and exalted; but the disciples had not partaken of this spirit of self-abnegation.

Selfishness is at the foundation of all sin. Satan's aspiration to exalt himself (Eze. 28:2, 5, 6, 17; Isa. 14:12-14) was what made it necessary to cast him out of heaven. Regarding the great apostate church against which the prophecies of the Bible warn us, it is stated, he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Self-exaltation seeks the best for itself, no matter how much misery, sorrow, or suffering it brings upon others. The spirit of Christ seeks to give the best to the other person, no matter how great the sacrifice or the suffering one has to endure in bestowing these blessings; and it was not until after the disciples had seen the indescribable agonies and sufferings of Christ in the Garden of Gethsemane, in the judgment-hall, and upon Calvary, that they realized the true nature of sin and the awful wickedness of exalting self. The disciples had learned many valuable lessons from Christ, but it was not until they got a true view of Him in His suffering and death that they received a humble opinion of themselves and became truly converted.

#### 4280—THE CONVERSION OF PETER

Please explain Luke 22:32. Was Peter not converted before this? J. MCH.

Verse 24 indicates that there was still selfishness in the heart of Peter. One who was looking for the highest place for himself could not do much to strengthen his brethren. At that time, right at the close of Christ's ministry, when they had been associated with Him closely for three years, and had listened to His instruction, there was strife among them as to who should receive the highest honors. This shows that they had not been fully converted, for there is none of self in the heart that is wholly regenerated by the love of Christ. Love "seeketh not her own." Verse 31 shows that Peter had a prominent part in the discussion, and this is what led to the Saviour's remark. That he was not thoroughly converted at that time is also shown by his subsequent denial of Christ. The disciples did not yet comprehend the full import of the in-

#### 4281—CHILDREN FREE FROM SIN

If a young man and a young woman both are converted, repent, and are baptized, and receive the Holy Ghost, and are free from sin, then marry and have children, will the children be free from sin? If not, why not be free? W. H.

Questions of that character are often thought of by individuals, and the principal thing that they accomplish is to provoke discussion, without doing any good. Hundreds of pages of so-called scholastic theology have been devoted to just such questions; and after they were discussed and rediscussed, what did they amount to?

The individual who has actually come in contact with the word of God, and who has tasted the joys of salvation, knows that the Christian life is a growth; and the young man or the young

woman who has been converted and received the power of the Spirit of God, has all the trials of the Christian life before him. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The "perfect day" is not at the beginning of his career. The newly converted person is spoken of as a babe in Christ (1 Cor. 3:1, 2; Heb. 5:12-14), and he is to "grow up into Him in all things, which is the head, even Christ." Eph. 4:15.

Job was considered a perfect man in his day, and one who had a deep Christian experience, and yet he said, "When He hath tried me, I shall come forth as gold." Job 23:10. It takes trials to develop and refine the Christian into the beautiful character of Christ. The Scriptures are full of similar experiences. And no matter how well children may be born, it is essential that their training be right if they are to remain innocent and free from sin. We can not get away from the divine plan, "Train up a child in the way he should go." Prov. 22:6.

There are well-known cases of children who were born in heathen homes, and started out in life under all of the degrading influences of demon-worship, but have been brought under Christian influences and into Christian homes early in life, and stand on a level intellectually and morally with some of the very best children that were born under more favorable circumstances. The training of children has a great deal more to do with their after-life than the conditions of their birth, even though these conditions of birth may be very important and very helpful in themselves alone.



#### SYSTEMATIC BIBLE STUDY

ONE or two of the gems found in our reading this week are these words: "Glorious things are spoken of thee, O city of God." "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her." Ps. 87:3, 5. How such words as these thrill the heart with a desire to be in that glorious city of which the glorious things have been spoken! And how good it is to know that the Highest Himself shall establish Zion! And how such gems of truth should continually fill the soul with the determination to read God's word continuously, and to study it closely and carefully, so that we may become familiar with every one of its sacred utterances!

#### SCHEDULE FOR WEEK ENDING MARCH 28, 1914

Leviticus 3-10  
Psalms 81-87  
Acts 4-11

Read a chapter in Leviticus each day, and two on the Sabbath. Read a psalm each day. Read a chapter in Acts each day, and two on the Sabbath.





## The Onward March of the Message

CHEERING REPORTS FROM MANY PARTS OF THE  
WORLD—SUCCESS ATTENDS THE EFFORTS TO  
TELL ALL NATIONS THAT JESUS IS COMING SOON

**B**ROTHER A. F. PRIEGER tells of a visit to a little settlement on the top of one of the high mountains of the West Indies, where he found that the brethren had leveled the ground on the peak and were erecting a little church. While there he organized the company into a church of thirty-three members. He also visited Port de Paix, where he baptized nine; and a little later, at Grande Riviere, baptized nineteen. At Hinch, where several Protestant churches have been unsuccessful in their efforts to gain a foothold, one of our native laborers held a course of meetings, and as a result Brother Prieger baptized six, and organized a Sabbath-school.

SIXTY-FOUR baptisms are reported from the state of Wyoming during the past two years. Besides this, sixteen new believers have taken their stand since the camp-meeting last August. For this same length of time west Kansas reports 192 additions, east Colorado 398, Iowa 176, and Minnesota 375. In the latter conference there have been four churches organized, and two new buildings dedicated. As a result of evangelistic efforts in Minneapolis, eighty persons have been baptized. In Arizona seventy-two souls were baptized during the past year, and fifty more new believers are reported. The Tennessee River Conference reports 118 baptisms for the year.

THE quarterly report of the European Division for the third quarter of 1913 shows the baptism of 1,252 believers, twenty-two of whom are in Egypt. This number, added to the number of those baptized during this same quarter in North America, makes a total of 3,059 baptisms during the one quarter in

these two fields. Surely this is a token of the power that is attending the preaching of God's message, and will cheer the hearts of all those who are loyal to His word.

FORTY-NINE believers were baptized, and a church of fifty members was organized, at Dok Jong Kore, Seoul, Korea, where is the headquarters of our work in that field. At Soonan six more were baptized. At this place three new buildings,—a chapel, a girls' dormitory, and a new dispensary,—have recently been constructed. These were built from the thirteenth Sabbath offering of the Sabbath-schools of this country for the first quarter of 1913. Sixteen others, in various parts of Korea, have accepted the binding claims of God's law.

FROM a statistical report recently issued by the General Conference, we extract the following items concerning the work in North America:

No. of churches .....	1,978
No. of companies .....	122
No. of persons baptized during third quarter of 1913 .....	1,807
No. of communicants in North America .....	71,223
No. of missionaries .....	680
No. of Sabbath-schools .....	2,582

ELDER WESTRUP, speaking to the brethren assembled at a recent general meeting at Honan, China, stated that "in Germany, Russia, and England, every worker gained ten persons on an average for the Master last year, and in Siberia every worker gained seventeen believers." If every believer in the

message should become an active worker, how long would it take to evangelize the world, and thus hasten the fulfilment of the Master's promise?

ELDER B. C. AND MRS. HAAK and family sailed early in February for Buenos Aires, South America, he to take the presidency of the Argentine Conference. About the same time, Brother W. M. and Mrs. Crothers sailed for Jamaica, West Indies. Brother Crothers goes at his own expense, to seek a climate more favorable for his health, yet they hope to find many opportunities for service in missionary lines.

BROTHER B. L. ANDERSON writes from Amoy, Fukien, China, that on his last trip into the interior he found a splendid opening, where eighty-nine people enrolled their names to signify their faith and their willingness to obey the truth. At a general meeting held in Fatshan, near Canton, Dr. Law Keem was ordained to the gospel ministry, and twenty-two candidates were baptized. At the Hakka workers' meeting three received this rite.

IN the Victoria-Tasmania Conference, during the past year 101 were baptized. At Bendigo, in that field, four were recently added to the church, and others will be ready for baptism soon. Twelve have been baptized at Hobart. Twelve in the vicinity of Bairnsdale and Cunninghame, five at Colac, and eight at Richmond are rejoicing in the light of the message.

SCHOOL work commenced on December 7 in the China training-school, toward the building of which readers of the SIGNS contributed. On January 1 there were fifty-eight students in attendance,—forty-two boys and sixteen girls. Our readers will join us in the wish that these students may develop into strong, efficient soul-winners for the Master.

ELDER E. K. SLADE, president of the Ohio Conference, says that during the month of January over sixty were baptized and received into the churches of Ohio. A short time ago ten Rumanians were baptized, and they hope soon to organize a Rumanian church. Thirty-five of the students of Mount Vernon College were baptized.

THE following interesting report comes from the Gold Coast, Africa: "A few months ago a Catholic family of four embraced the third angel's message, and since the last special week of prayer, the number of Sabbath-keepers here increased from thirty-six to sixty-seven. All around us in the whole coast are idol-worshippers."

BROTHER HERBERT J. EDMED, in writing of the work in the Cape Conference, South Africa, tells of fifteen candidates at various places who are awaiting baptism. The number of students baptized during the past year at the college in Cape Town is eleven. At another school thirty-five have joined the class for baptism.

AT the first annual session of the North Hungarian Mission, held at Kassa, three persons declared their desire to unite with us. The first three quarters' report shows thirty-one gained by baptism and vote. In the Theiss-Save Mission, Hungary, fifty-one were received into the church by baptism during 1913.

A NEW paper, issued in the Chasu language, has just been started in German East



Africa, bearing the title *Mirikizi*, which means *The Evangelist*. The Pare Mission reports the baptism of 133 persons during the year.

BROTHER L. V. FINSTER baptized ten believers at Binacaya, Philippine Islands, early in December, fruitage of the labors of a native evangelist. Another church has been organized in the Philippines. A new chapel, the first church building to be erected in the Philippines, has just been completed at Maloloo.

At a recent baptismal service in Pisa, Italy, over ten thousand persons gathered on the banks of the river Arno to witness this service. Among them were many priests. Thirteen believers were baptized during the past year in this stronghold of the papacy.

ELDER K. C. RUSSELL tells of visiting a camp-meeting in Manitoba, Canada, where he learned of a whole church that had been brought into the truth as a result of one person's having bought a copy of "Great Controversy."

BROTHER G. A. HAMILTON, who left California for Burma about one year ago, and has been laboring for some time in Rangun, reports the baptism of four candidates, and says two more converts will be baptized later.

EIGHT individuals at Roma, Queensland, and three at Terrors Creek, are walking in obedience to the truth. Twenty-six have been baptized in the Queensland Conference since their camp-meeting in October.

At the general meeting for the state of Espirito Santo, Brazil, which was held in Serro Pellado, six persons were buried in baptism. At this place also a church school with thirty-four pupils was organized.

TWELVE persons who stepped out into the light of the truth during the session of the Transylvanian Conference, which convened at Nagy-Szeben (Hermannstadt), were baptized at the Sabbath service.

ELDER C. B. STEPHENSON reports encouragingly of the work in the Southeastern Union Conference. During the past two years 768 persons were received into the church in that field.

ELDER KUNIYA recently baptized two believers in the ocean at Kagoshima, Japan. Sabbath, December 6, a new church was dedicated at Kuji-machi, free from debt.

NINE souls at Wellington, New Zealand, recently received baptism. Eighteen in Ponsonby have also received this rite, and three at the Oroua missionary school.

SEVEN souls in Babumohal, India, and three in Calcutta, recently received baptism. During the past year fourteen were added to the church in Calcutta by baptism.

FOURTEEN new believers were baptized in Iceland during the last year, and a meeting-house has been built in Reikiavik, the capital city.

DURING the past few months twenty-two new members have been added to the faith in Ireland, and others are awaiting baptism.

ELDER FRANK S. BOND, of Barcelona, Spain, baptized twelve in that field during the third quarter of 1913.

NEWS comes from Java of three souls in the country having taken their stand for the message.

TEN souls in Iman, Siberia, were recently baptized, and have been organized into a church.

FOUR souls in Singapore, East Indies, were buried in baptism on Sunday, December 7.

At Quirindi, New South Wales, five have taken their stand to obey the truth.

BESIDES the foregoing, we note the baptism of 394 persons in this country, 71 reported as added to church-membership, and 389 conversions. Three churches have been erected, six dedicated, nine church organizations effected, and six Sabbath-schools organized.

ELDER D. T. SHIREMAN announces that his address is changed from Hickory, North Carolina, to Route 1, Morganton, North Carolina. All mail for him or his wife, Nellie M. Shireman, should in future be addressed to the latter place.



SEVENTH-DAY ADVENTIST CHURCH RECENTLY ERECTED AT ALBANY, NEW YORK

### Pioneering among New Guinea Heathen Tribes

WHEN Brother Carr and Brother Lawson returned from an inland trip in July, I was appointed to visit some of the tribes they had seen, and also enter fresh territory. Three days from Bisiatabu brought us to Efogi, where we found a large feast in progress, and where I spent three days, and found it a good opportunity to preach, as it would have taken weeks to reach all those people in their own villages. Some were much interested in what was told them, while others were too busy with the festivities to pay much attention.

One day further brought us to Kagi, where a goodly number gathered to hear the gospel. Both at Kagi and at Efogi are people who want to keep the Sabbath, but they so quickly lose count of the days of the week, that within a few weeks confusion comes in.

Seragina is a day past Kagi, and here good attention was given to the preaching. Much surprise was expressed when the resurrection was mentioned, as this was the first time they had heard of the Christian's hope.

Four lads from Seragina carried the swags containing bedding, food, tent, trade, etc., to Hagari and Bapari, a day's journey apart, and the Bapari people were much surprised to find that we had come to preach to them, as they had never heard before of God or Christ or the gospel. They paid good attention to the meetings held on Friday and Sabbath, and the chief topic of conversation while we were there was easily detected.

The Bapari lads accompanied me to Kotoi. Many were away from this village. It was a

grand sight, early in the morning, to see Mount Victoria, 13,000 feet high, towering away above into the clouds, and we felt the cold as the wind came down from the mountain. We were sorry to find that none at Kotoi understood Motuan, the Port Moresby language; but as I freely used my arms and legs to gesticulate, they were able to grasp at least some of what I said.

Leaving Kotoi, Naori and Ilibane were visited; but although these were once flourishing tribes, disease had so reduced them that at the latter place only five men remained, with neither wives nor families.

Some of the villages visited were two and three days apart, but what I felt most of all was my not being able to make myself understood clearly, not knowing the different languages. The promise of God is very precious to us which says, "Ye shall receive power, after that the Holy Ghost is come upon you." We are not disheartened, but long for the Holy Spirit which has been promised us.

BENNY TAVODI.

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# HOUSEHOLD PESTS

ADVANCED METHODS FOR SAFEGUARDING HEALTH—BETTER TO PROTECT HEALTH  
THAN TO KNOW HOW TO GET WELL WHEN SICK—FLIES, MOSQUITOES,  
RATS, AND MICE AS COMMUNICATORS OF DISEASE

By MARY ALICE HARE LOPER, M. S.

THE fly problem, which for so long has puzzled the best brains of both city and country, is at last partially solved. Flies have been tolerated for centuries, seemingly as a "necessary evil"; but it is a satisfaction to know that their reign of terror is on the decline.

## SCREENING OF DOORS AND WINDOWS

It has not been many years that the finishing of a dwelling-house has been made to include the screening of windows and doors against flies and mosquitoes. In those ante-screen days, the fancy fly-brush, sometimes made of gay peacock feathers, was one of the conveniences of the esthetic housekeeper; while more frequently was seen the fringed newspaper brush—the paper being attached to a stick or standard somewhat after the fashion of a flag—or a fresh branch from some friendly shade-tree.

The old-fashioned "safe," with its perforated tin doors, served to keep food from the ravages of flies between meals; but as soon as food was placed upon the table for serving, the task of wielding the fly-brush presented itself. Often this task was assigned to some child, who, perchance, becoming weary or forgetful, permitted his brush at times to come into contact with the food, thereby bespattering the immaculate table-linen.

## IMPROVEMENTS OVER THE "LONG AGO"

We sing pathetically of "auld lang syne," while sweet memories cling around the days of long ago. But however much those days may have surpassed the present in the matter of wide-spread hospitality, we would not wish to return to the fly-brush era, with its darkened dining-rooms and frequent invasions by the winged enemy.

House screens surely met a long-felt want; but they left the fly to roam at will, ready to enter whenever opportunity came his way. The thought of exterminating flies by the wholesale, and of annihilating their breeding-places, was yet to be born. For the twentieth century remained the idea of placing the mammoth fly-trap in the city streets, and putting a bounty on these household pests.

Many and varied have been the inventions for capturing flies indoors, each of which has had its own particular virtue to commend it. The simple little wire swatter is a very satisfactory remover of stray flies, but it should not be used on a table, a pantry shelf, or in any unsuitable place. Catch the fly while he is on the floor or on the wall, where a slight stroke will terminate his career. On sunny mornings, if window-shades are drawn down for a short time, flies may be driven out at the door, as they have a tendency to collect where there is sunshine.

A few moments spent occasionally in getting rid of flies, will keep the home that is properly screened free from the fly pest, with all its train of deadly human ills. It is well known that flies are a very common source of disease, and they surely should not be tolerated within a human habitation. The slogan, "Swat the fly," should not only be adopted officially in every city and village, but it should find an echo in every home. With all the present-day facilities for getting rid of flies, there is absolutely no excuse for harboring them.

## JOHNNIE WILL KEEP THE DOORS OPEN

"Well," says one, "my house is screened, but the flies get in anyway. It is so hard to persuade Johnnie to keep the screens closed, and I just do not have time to get rid of the flies." Yes, many homes are regular summer resorts for flies, the inmates little realizing that death lurks where flies assemble. But when illness comes, one always has time to be sick, even though the cause may have been wholly unnecessary. It is much better to take time to exterminate the flies or even drive them out of the home than to be ill because of their presence.

Children should be made to understand that it is a misdemeanor to hold a screen door open. The screen door is there to keep flies out, and should be used for that purpose. If Johnnie is accustomed to keep it open, he may shed a few tears over the means used to break the habit up, but not such bitter tears as might be shed over his untimely grave should he continue to have his own way about the flies. The only safe rule is, to live wholly apart from flies, if one would avoid the germs of disease which these pests constantly carry from place to place.

## KIND OF CAMPS TO AVOID

Encampments, of whatever kind, that make no provision against the free assembling of flies, would better be shunned at meal-time by all campers who prize life and health. Surely it is little less than a crime to board where flies are permitted to collect in swarms about the food, with not even the old-fashioned fly-brush as a protection. I once heard a picnic experience described as "oceans of coffee and islands of flies," and that description was surely not without a semblance of truth.

Every morsel of a picnic lunch should be wrapped in oiled paper, or safeguarded in some other way, so that it can be served first to those for whom it was prepared. True, some persons seem to be germ proof, and possessed of appetites that do not wane because of the presence of flies. But not every one is thus fortified, or can afford to run such risk. No doubt many a case of severe illness following an encampment has been due wholly to the presence of flies.

## THE MOSQUITO AND FEVERS

The mosquito is another disease carrier, and consequently it should not be tolerated in the home. Although much has been said and written concerning the prevalence of disease resulting from poisonous mosquito bites, many persons do not seem to realize this danger.

House screens should be of such fine mesh as to render it impossible for mosquitoes to get through. Then the few that find entrance at the doors may be got rid of easily at twilight, when they come from their hiding-places and collect on the screens. This should be diligently looked after every evening in localities where mosquitoes abound, so as to keep the home free from them.

It is definitely known that the mosquito is the chief means of the distribution of malarial poison, causing the various types of malarial fever, and is also the chief distributor of the deadly germs of yellow fever in the more tropical countries. Therefore swat the mosquito diligently.

## DANGERS FROM RATS AND MICE

Rats and mice are dangerous pests that infest many homes. Rats especially have been proved to be carriers of the terrible bubonic plague, while both are filthy and dangerous to human life. Much of the old-fashioned architecture permits rats and mice to gain easy access to buildings by finding their way in the walls. Modern architecture, however, which renders the walls mouse and rat proof, is a source of satisfaction and comfort, as well as an important safeguard to health.

"The surest road to health, say what they will,  
Is to avoid the things that make you ill."

## Too Good to Be True?

A LADY and her guest who had just arrived were riding along the shady street. Pupils from the public school began to throng the sidewalks. At a crossing, a bright-faced boy, about ten years old, stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and a sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the boy's gray cap covered the brown curls as they drove on.

"One of your Sunday-school class?" ventured the guest.

"No," replied the hostess, "my only son, Harry."





As they approached the home, they nearly overtook a girl of about fourteen and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation as he held the gate for the girl to precede him, then bowing he passed on, as if hurried, not observing the approaching carriage.

"This is our home. That is my husband going to his office," said the hostess.

"And you have another guest—or is the young lady a caller?" asked the speaker.

"That is Marguerite, our eldest child. She and her father are great chums," replied the hostess.

At the daintily appointed tea-table, the youngest child had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The guest winced, dreading discordant notes where all had been harmonious.

"I hope they will only send her away in disgrace—poor little thing!" her thought ran.

But even as she thought, the mother, with perfect courtesy, spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—the guest from God—she added softly:

"Mother knows you are sorry, dearest. Just let it pass, and forget it," while the father, with ready tact, engaged the visitor in conversation. The visitor was charmed. —*Anonymous.*

### God Shows His Greatness by What He Gives

HE gives us all things richly to enjoy. 1 Tim. 6: 17. He must first own what He gives, else He could not give it. Indeed, He made all things so that He might have an abundance of riches to give away. All things in earth and sea, and air and sky, and in all worlds beyond the sky, are His, and His abundance can never be decreased by any amount that He may give. He owns all that He pours upon the world in His lavish kindness. All the beauties of the clouds, and all the rainbow's brilliancy, please the eyes and gladden the hearts of His creatures. The brooks, the rivers, and the lakes, all are beautiful; so also do the gulfs, the seas, and the oceans roll their great waves in glorious majesty, as they serve man's needs and entertain his senses.

And the nights are made beautiful, and filled with grandeur, as they reveal to our vision the handiwork of God in the heavens. All these things are made to give us joy in beholding them. The riches which fill the heaven can never be diminished by all the eyes and the lenses that may be allowed to feast upon them.

The light that God gives, and the colors that He displays in the light, are for rich and poor alike, and these are optical blessings which God in His great goodness freely gives to all who have eyes to see. God freely gives us the exquisite pleasure of beholding the brilliant hues that He spreads upon the clouds, and the gorgeous paintings of the flowers that bloom and the birds that fly and that sing.

Why not go out into the free air and into the free sunshine, and fully and freely enjoy these free gifts? Then, I ask, has not God made all men rich, since He has so abundantly provided them with these things, and placed within their being their natural senses, by which they are to enjoy these wonderful riches?

WILLIAM COVERT.

### INVOCATION

O, FOUNT of all the good I know,  
Out of my griefs to Thee I call!  
Unstinted do Thy blessings flow,  
To cheer the life of each and all.

When clouds hang heavy o'er my sky,  
And misty is the way I tread,  
Then in my anguish hear my cry,  
And raise again the bowed head.

When, passing through the waters deep,  
"Thy billows all go over me,"  
Do Thou Thy charge still ever keep,  
And in Thy hand still cover me.

When human sight no more can see  
The tender hand that leadeth me,  
My flagging faith again restore,  
And bid me doubt Thee nevermore.

Lord, I would place my hand in Thine,  
Be ever loyal to Thy voice;  
Thine to lead; to follow, mine,  
And make Thy will my ev'ry choice.

W. R. PATTERSON.

### Dogwood Blossoms

IT was a bright spring day. The city was ahum with busy life. Street-cars clanged their bells as pedestrians crossed the tracks, and motor-trucks and autos whirled past, making the air discordant with their shrill gongs.

On the steps of a beautiful mansion on Sutherland Street stood a middle-aged woman. Her dress was plain and poor, her face plainer, and she walked with a crutch. Suddenly, as she rang the bell, her eyes rested on a bunch of dogwood blossoms in a vase close beside the door. She stood gazing as though fascinated, and her face lighted up, as thoughts of youthful days will sometimes lighten a face otherwise commonplace and unattractive. The city street faded away. The noise and bustle were almost unheard. The poor cripple was back again in the little log cabin with father and mother.

It was evening, and the sun was sinking behind the hills, while the little valley was bathed in shadow. A narrow path wound down the deep shelving hillside toward a spring; and all along this path, filling in the spaces between the dark green of the ash and the tenderer and more vivid emerald of the maple and hazel, grew the shadowy white blossoms of the dogwood. Quiet and stillness and perfect peace reigned there—a stillness in which could be heard the plaintive call of the whippoorwill and the vesper song of the brown thrush; a stillness also in which one could think of God and get near to heaven. Here in the sad past she had read much and dreamed more. Here days had been spent in writing, while she imagined that sometime her name might be at least acknowledged outside the valley.

Alas for human hopes! While she had secured some local recognition, yet the major part of her old-time dreams were yet unrealized.

There was no bitterness now as she thought of this and her disappointment; but back into

her heart came the blessedness of that time when she had known her name written in the book of life; when, bereft of father and mother, she had found a loving heavenly Father, and had known that soon she would have a home with Him.

How little time it takes to dip deep into the past!

She was suddenly aroused to the fact that the bell had not been answered, and she must go. She glanced again lovingly at the dogwood blossoms, and wished it were right for her to take one; but as she could not satisfactorily convince herself of that, she went down the steps smiling—with a look of vision on her face.

What did it matter that she was poor and lonely, and that disease had maimed her life? She "knew in whom she had believed," and that she was an heir to an inheritance incorruptible and undefiled; knew, too, that life was beautiful and replete and satisfying, since a bunch of wild flowers—plucked perhaps by a childish hand—could give her a moment of such unalloyed pleasure.

What if sad memories were mingled with the dreams of the old days? The snowy blossoms of the dogwood were but a background against which were imaged father, mother, home, and all that those sweet words imply.

"Dreams," you say. Yes, for is not a great deal of life made up of dreams? The reality will come when we awake to the fulness of the life beyond.

CLARA EDNA ROSENCRANS.

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## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MARCH 24, 1914

### Lovers of Pleasures

IN the third chapter of his second letter to Timothy, the apostle Paul recounts certain conditions that he said would prevail in the last days. One thing he mentions is that the people will have a form of godliness, but deny the power; and furthermore, he said they would be "lovers of pleasures more than lovers of God."

A pastor of a popular church has recently said the following, which should be studied in connection with the foregoing statement from the apostle Paul:

"I think in all my experience in — there was not a week when we did not have a social gathering in the church of some kind or other. It was a pink tea, or a tamale dinner, or a cafeteria supper, or something. I tried to go to most of them at first, but at last had to give up in sheer dyspeptic despair."

"The average church, these days, rivals the Gold of Ophir rose-bush in the number of its budding societies, clubs, leagues, gilds, brigades, *et cetera*, and the pastor who feels it his duty to put a finger in all these pies is going to come to grief. His work is not commercial, but spiritual. Let him stick to his last."

"An evangelist is invited. A sort of side-show is introduced to accompany the exhibition of the cross—something exciting to tickle the people. It may be an assault upon Unitarianism, or Romanism, or the pretensions of the holiness life. Or perhaps some operatic professor is the drawing card, some ex-fan, or ex-pugilist. They shout, sing, organize, make vows, get hundreds to sign cards, and report a glorious awakening."

The power that enabled the Lord Jesus Christ to draw people to Him was the power of righteousness. The power that enabled the apostles to lead people, in the face of every difficulty, to embrace the gospel, was the power of righteousness. The gospel sounds a note of reform. It requires people to break away from their sins and to find their pleasures in righteousness; and the minister who feels that it is his duty to provide fun and pleasure for his congregation, rather than to preach the gospel in its saving power to them, will find eventually that he has been helping to fulfil the scriptures which show that the last days will be made perilous because people insist upon being lovers of pleasures rather than lovers of God. Those who truly love God find true pleasure, but the pleasures that are making these times perilous are the pleasures of folly and sin.

### Man as Overlord

AN editorial writer in the New York *Independent*, in speaking of Bergson and his "creative evolution," says:

"During the present generation chemistry and biology have passed from the descriptive to the creative stage. Man is becoming the overlord of the mineral, vegetable, and animal kingdoms. He is learning to make gems and perfumes, drugs and foods, to suit his tastes, instead of depending upon the chance bounty of nature. He is beginning consciously to adapt means to ends and to plan for the future even in the field of politics. He has opened up the atom, and finds in it a microcosm more complex than the solar system. He beholds the elements melting with fervent heat, and he turns their rays to the healing of his sores. He drives the lightning through the air, and with the product feeds his crops. He makes the desert blossom as the rose, and out of the sea he draws forth dry land. He treats the earth as his habitation, remodeling it in accordance with his ever-varying desires. . . . The idea of eternal recurrence does not frighten him as it did Nietzsche, for he feels it to be impossible."

Human achievements in the field of science are truly marvelous. What man has done within the last century is even greater than the dreams of fiction of those who lived before. But when we come to acknowledging man in this sinful state as the "overlord" of creation, we are making a very fatal mistake. When man stops to think of some of his achievements, he is tempted to feel

very much like an "overlord"; but when he stands in the presence of one of the little convulsions of nature that will create an earthquake or a volcano, or when he is confronted with a whirling tornado, he finds that his claims of overlordship are very childish.

We are in the midst of the great convulsions of this old earth during its dying agonies of sin. God has said that the earth shall wax old like a garment. He has told us that it shall reel to and fro because of the heavy transgressions upon it. And we will find that disturbances and irregular conditions in nature will become more and more pronounced, and men will be absolutely powerless in the presence of them. It is a great mistake for man in his pride to seek to make of himself an equal with the mighty God, the great Creator.

### Which One Will He Choose?

THE artist gives an illustration of a young man, in the vigor of his strong manhood, standing hesitatingly before a road from which diverge many paths, and he is in perplexity as to which one to choose. One is a pleasant-looking path leading to ease, and the goal is idleness; another winds to a career of gambling, another to drink, still another to carousing, and one to dishonesty,—misappropriation of funds entrusted to him; and the road from which all these paths deflect leads to the city of light and beauty and truth. The road straight before him is long and steep and difficult; the others are closer at hand and present a more attractive appearance.

So many ways that wind and wind! Which one will he choose? And this is the question that faces every youth starting out in life,—Which way will he choose,—the easy way, leading through paths of apparent pleasantness, but whose end is eternal destruction, or the more arduous one, which requires self-denial and privation, but which leads to the development of character that will endure eternally, and whose goal is life everlasting?

Would that every young man would heed the wise man's admonition, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." And then the promise will be verified to him, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

F. D. E. S.

REFERRING to the recent earthquakes in New York, the United States Geological Survey thinks that there is "little danger of destructive quakes in the Appalachian region." It is pointed out that the conditions in the neighborhood of New York are very different from those about San Francisco. All the theories of earthquakes may be very good, and it may be very profitable to study them. There is much of truth in what is said by some of the leading scientists upon this topic; but all that they say, and all of our study, should be in the light of such prophecies as the one in the twenty-fourth chapter of Isaiah, wherein it is stated: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24:19-21. The concluding verses of this chapter speak of the time when the Lord shall reign "before His ancients gloriously." As transgression is multiplied upon the earth, we will see more and more of the commotions in nature that are manifested through earthquake, flood, and tornado. God has a controversy with this world because of its wickedness, and through His judgments He is seeking so to impress them that they will turn from sin into the ways of righteousness.

EDGAR MONTGOMERY CULLEN, who until recently was chief judge of the New York Court of Appeals, asserts that personal liberty in this country is in danger. He affirms that liberty is assailed by misguided sections of the people having faith in the omnipotence of law, and by timid legislatures and courts that yield to clamor. In other words,

men are willing to be controlled by almost any kind of influence in order to gain political advantage; and when the so-called statesmen and the judges of our courts are governed by the demands of the populace rather than by reason and justice, we may say that liberty is in danger. The popular notion that the voice of the people should rule is always all right when the people calmly weigh what they are acting upon. But it should never be forgotten that it was through popular clamor that Pontius Pilate for political reasons surrendered Christ Himself to be crucified.

THE Bureau of Animal Industry of the United States Department of Agriculture calls attention to the extensive occurrence of measles in sheep, due to a species of tapeworm derived from sheep-dogs. More than 17,000 cases of the sheep slaughtered under federal inspection were found to be affected with measles; and the bureau assures us that as the methods of meat inspection become more efficient, a greater number of cases will be detected. It is declared that no great harm can be done if a few of these parasites hidden in the muscles of the flesh escape observation, but at the same time it is better to follow the more rational method of a purely vegetarian diet, and thus avoid all difficulty either from measles in meat or from any other source of contamination.

A DESPATCH has been going the rounds of some of the papers, stating that G. B. Thompson, of Washington, D. C., secretary of the North American Conference of Seventh-day Adventists, has declared that the present year will see the end of the world. G. B. Thompson is one of our editorial contributors; and we know him well enough, and the doctrines that he holds, to know that he never stated any such thing. A report of this kind is either a misunderstanding or else a misrepresentation. No Seventh-day-Adventist believes or teaches that we may definitely set a time for the Lord to come. We believe that the end is very near, but the definite time is something that God has not revealed. This is our teaching, and such it has ever been.

THE *Army and Navy Journal* reports that among the young men examined in Chicago for enlistment in the army, seventy-eight per cent were rejected. In New York eighty per cent were rejected. In Savannah, New Orleans, and Little Rock the percentage was seventy-eight, and in San Francisco the percentage was eighty. Either the best of our young men are not presenting themselves for enlistment in the army, or else this showing indicates quite a deterioration in the race. It will be remembered that England recently had to lower her standard of physical perfection in order to keep her army supplied with a proper number of recruits.

EVEN in Russia they are learning the evil effects from the liquor traffic, and the council of the empire has adopted a measure regulating the sale of alcohol which is very drastic for that people. Among the prohibitions, liquor is not allowed to be sold in towns between eleven o'clock at night and nine o'clock in the morning, and it will not be sold after six o'clock in the evening in country districts. The sale of liquor is entirely prohibited in a number of public establishments, including government offices, refreshment rooms, in theaters, concert halls, moving-picture shows, and public gardens.

FOUR years ago the legislature of Massachusetts appointed a commission to investigate drunkenness. After these years of diligent inquiry, the commission finds that something like sixty-five per cent of the total cost of crime in Massachusetts may be traced directly to the open saloon. Facts like these, together with the constant wails from broken hearts, are the impelling reasons that are causing people to see that the liquor traffic is evil and only evil. It has absolutely no redeeming feature.

THE Standard Oil Company is pushing its work very aggressively in China, and seeking to gain control of the oil properties in that part of the world.

THE much talked about Wisconsin "eugenic law" has run against a judicial decision of "unconstitutionality."