

Signs of the Times

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A VOICE OUT OF THE CLOUDS

A METHOD FREQUENTLY EMPLOYED IN SPEAKING TO MEN—THE SIGNIFICANCE OF FREQUENTLY OCCURRING STORM, EARTHQUAKE, AND FLOOD—THE CHEERING PROSPECT

By JOHN ORR CORLISS



A STREET WASHED OUT IN THE SUBURBS OF LOS ANGELES. THE CONCRETE MANHOLE AT THE RIGHT WAS EVEN WITH THE SURFACE OF THE STREET, AND IS NOW A LANDMARK, SHOWING WHERE THE STREET WAS.

VARIOUS methods have been used for Heaven's communications with men. At times God has pleaded by fire, but more commonly He has spoken from the clouds. He talked thus to the house of Israel on various occasions and in different situations. After this manner also He made known the mission of His only-begotten Son. Matt. 17:5. This voice was not always understood, because not all men were in touch with divinity. John 12:28-30.

It is possible, yea, even probable that He who is the same yesterday, to-day, and forever, pleads at this day from the clouds with those of the human family who will lend a listening ear to His mode of speaking. It may be, however, that many, as of old—even most of the people—are too much absorbed with pleasure, and other worldly pursuits, to grasp the import of His words. But those who, as verity the ancient words of divinity, can not fail to interpret the "signs of the storm-bound" clouds which speak to the dwellers of various nations of their lives.

Twice recently within a single month



STEEL BRIDGE NEAR AVENUE 35, LOS ANGELES, WARPED BY THE FLOOD

SANTA FE RAILWAY PLUNGING CARS INTO LOS ANGELES RIVER TO SAVE MORE VALUABLE PROPERTY FROM BEING WASHED AWAY



over southern California, carrying, in its three days of continuance, a wreckage of life and property beyond computation. With the wind blowing for a time at a forty-mile rate, and rain falling to the depth of an inch each hour, nothing could possibly prevent the results which followed. As seen from surrounding heights, the lower country presented an appearance of a vast inland sea.

Nearly every city and hamlet in southern California was inundated, having from two feet to six feet of water in the streets, according to location and elevation of the town. In Covina, every store on one avenue was flooded, water raging through the street like a mill-race, at the depth of three feet. Every bridge in the surrounding country was either carried away or greatly damaged, and many acres of orange-trees were destroyed.

About Whittier hundreds of acres of lowlands along the San Gabriel River were completely under water.

At Carpinteria the stream from Fithians Canyon left its regular channel, and cut across country, furrowing out a new course regardless of the value of the land it intersected. At Monrovia the water at one point was as high as a man's head, putting out of commission all forms of traffic. Near Bairdstown a lake was formed half a mile wide, which floated away a portion of the town foundation.

In Pasadena the water was over five feet deep on Huntington Drive. One street was a raging torrent from side to side, tearing out large boulders, which were rolled down the course and dashed into stores along the way. Four feet of water rushed along Brand Boulevard, the principal thoroughfare of Glendale city. All the beach cities were for a time cut off by rail from other parts, and a dam seventy-five feet high back of the Soldiers' Home at Sawtelle was completely swept away.

HOUSES WERE FLOATED AWAY

In some cases families were driven from their homes just in time to see their houses float away on the crest of the flood. More than fifty Mexican families were said to be huddled together at one time under trees on an elevation, from which place they were rescued with some difficulty. A wash, or creek, known as Arroyo Seco, which remains dry most of the year, became a raging torrent, sweeping away many houses along its banks, and threatening railroad terminal facilities. One bridge was dynamited to clear a way for the water backing up against it, and thus save homes on the bank above. The Santa Fe company dumped fourteen box cars from a bridge, hoping to turn the swirling waters of the Arroyo away from the bank upon which much of its terminal property was located. The general agreement was that no such havoc was ever before wrought in that region by the elements. A general estimate of the flood damages places them at the sum of \$4,000,000.

But this storm was by no means local in its devastating career. In San Francisco, a portion of the great dome on the Panama-Pacific Exposition's palace of manufactures collapsed and fell, causing damage to the extent of \$20,000. A part of the Stanford University grounds was flooded, and in Sacramento Valley low spots were inundated.



ONE OF THE MANY ELECTRIC RAILWAY BRIDGES WASHED OUT NEAR LOS ANGELES BY THE LATE STORM

From east of the Rocky Mountains, terrific snow-storms were reported as having done much damage to life and property. As one said of the storm in southern California, "There's water everywhere," so one may safely say, There's storm and devastation everywhere.

WHAT DO THESE THINGS MEAN?

Concerning all this the question naturally arises as to what these late "record breakers" mean. To him who trembles at the word of Jehovah these happenings are significant, as fulfilling inspired warnings given to indicate the troublous days immediately to precede the coming of the Lord to judgment. Speaking of the all-absorbing greed to come when men would "buy the poor for silver, and the needy for a pair of shoes," and would so adulterate their marketable goods as to sell for food the refuse of wheat, which is utterly unfit to be eaten, and even then to sell by under weight, God says, "I will never forget any of their works." He then adds: "Shall not the land tremble at this, and every one mourn that dwelleth therein? and it [the cause of mourning] shall rise up wholly as a flood; and it [the selfish greed] shall be cast out and drowned, as by the flood of Egypt." Amos 8: 5-8.

In view of this, and other scriptures just as direct, is not one justified in concluding



ELECTRIC RAILWAY BRIDGE AT GLENDALE BROKEN BY THE FLOOD

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that the late frequent storms and tempests are the warning voice from "out of the cloud," calling upon men and women to halt in their mad career of greed, lust, and crime, to meditate upon the steady forbearance of God, which has mercifully borne with the nearly uniform baseness of the race? Indeed, human conditions of the present time

are clearly set forth in the prophetic portrayal of the apostle when he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

With a knowledge of the oft-repeated highway robberies, and the apparent disregard of life in seeking gratification of the senses,—in fact, the utter selfishness in every walk of life and every grade of society,—can any one honestly deny that the present generation is the one pointed out by the apostle's description of those living in the "last days"? Yet another inspired writer testifies beforehand that when these foreboding occurrences appear, many will chase away their temporary fears by lightly asking: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Peter 3: 4.

It was the same when the Noachic Flood came as a besom of destruction to the earth. No one, except Noah's family, believed that the warnings and premonitions meant anything serious, until they were cut off from all help. Referring to this, the Saviour said, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37.

FORCE OF SAFETY

For every class it is said that "unto whom He will He will give wisdom, that they may know what they ought to do, that when He shall appear they may be found in peace without sin unto salvation." 1 Pet. 1: 2. To all such the thickening signs of the times in earthquake, storm, and flood, and in the heartless actions of so many who were designed to be in the image of God, carry no terror of heart, but rather comfort; not because things are as they are, but because these appearances in this generation, in fulfilment of prophetic utterances, give the comforting hope of speedy deliverance from earthly trials, and a safe transport into the glorious presence of the great God and our Saviour Jesus Christ.

THE RIVERS SHALL NOT OVERFLOW

All those whose mind is stayed on God can readily avail themselves of that wonderful promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43: 2, 3. Such will always be ready to say with the psalmist, "Therefore will not we fear, though the

SIGNS OF HIS COMING

The Gospel to All the World in This Generation—As in the Days of Noah—Formal Profession, but Lack of Power

By C. P. BOLLMAN

earth be removed, and though the mountains be carried into the midst of the sea." This can be said with all confidence when one has heeded the exhortation, "Be still," or as the original will justify, "Let go, and know that I am God." Ps. 46: 2, 10.

Waiting in such attitude, every one can meet his Lord with the exclamation: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

God's Yesterday

GOD does not forget. He forgets neither His gracious promises, nor the warnings against sin. With Him the events of a thousand years past are as fresh as are the events of yesterday to us, so that "with the Lord" "a thousand years [are] as one day" is with us.

A beautiful illustration of this is found in the book of Jeremiah. God had greatly blessed Israel, bringing them out of Egypt and placing them in the land of promise. Here they became a great nation. Then they forgot the Lord, and turned away from Him, to serve false gods. Long He bore with their perverseness, until there was no remedy. He was about to give His people over into the hand of Nebuchadnezzar. Faithfully He warned them of what He purposed to do, that they might repent and turn from their sins, and thus avoid this great evil. But they still rebelled. So God sent them this word:

"Therefore thus saith the Lord; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they cut the calf in twain, and passed between the parts thereof, . . . I will even give them into the hand of their enemies." Jer. 34: 17-20.

The interesting part of this scripture is that the covenant to which the Lord refers was made with Abraham away back before Israel was a nation at all. See Gen. 15: 10-16. The chronology given places the time 1913 B. C., and this warning at 590 B. C. So this covenant to which God called their attention through Jeremiah was one that He and Abraham, the father of all who should by faith believe on Christ, had entered into 1,323 years before. The Lord refers to it as something of but a yesterday.

Surely God is not slack concerning His promise. His word He places above all His name. Well would it be for all to ponder with what unerring accuracy God fulfils His word. Many glibly pass by, to-day, the most solemn warnings found in God's book. They seem to think God neither remembers nor cares about what He has spoken through His prophets. Such should take warning. God deals with thousand-year periods as we deal with day-periods. He neither forgets nor slackens concerning His purposes. What the Son of God proclaimed on Sinai, what He taught on the mount and by the sea as He walked among men, is as fresh in God's mind as are the events of yesterday to us. Let us take heed, and become not only careful students of the Word, but faithful doers as well.

T. E. BOWEN.

OUR Lord Jesus Christ, shortly before leaving this earth, gave to His disciples, and to us through them, a number of signs, or tokens, of His second advent. These signs are recorded in the twenty-fourth chapter of Matthew, and parallel scriptures. One of these signs is: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

It is certainly not without deep significance that we have now reached that time in the world's history when all Protestant denominations are enthused with the thought and the purpose,—

"THE GOSPEL TO ALL THE WORLD IN THIS GENERATION"

Everywhere this cry is echoed and re-echoed, until the Christian world rings with it. What does it mean?—It means that we have now reached the generation spoken of by our Saviour when He said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 34.

He could not have meant the generation then living. That generation did pass away without seeing fulfilled the things He foretold. But looking down the stream of time to the generation now living, He uttered those solemn words.

AS IN THE DAYS OF NOAH

Another of the signs given by our Saviour was, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37.

There is no conflict between this sign and the sign of the preaching of the gospel to all nations "as a witness." The Lord did not say that all nations would accept the gospel. We know that there will be, in the throng of the redeemed, representatives of all nations. There will be saved some "out of every nation, and kindred, and tongue, and people," but not all of any nation nor of any generation will be saved; and as with the generation destroyed by the Flood, comparatively few will be saved out of the last generation. The doctrine of a temporal millennium wherein all the world will be converted is a delusion of the devil, designed to lull men into carnal security, to cause them to put off repentance until it shall be everlastingly too late.

All men were not converted in Noah's day. The masses did not believe Noah's preaching. They scouted the idea that the world was to be destroyed by a flood. They rejected the warning, and perished under the divine judgments. "As the days of Noe were, so shall also the coming of the Son of man be."

CONDITIONS AT THE LAST

Writing to his son in the gospel, the apostle Paul said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incon-

tinuous, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

The "last days" must include the very last day. This must therefore be a description of the condition of the great mass of the world in the last generation, the generation of which the Saviour said, "As the days of Noe were, so shall also the coming of the Son of man be."

It will be observed that the apostle does not speak of the great wicked world, making no profession of religion, but of those "having a form of godliness, but denying the power thereof." Is not this true in large measure of the professed church to-day? May it not be possible that many who join in the cry, "The gospel to the world in this generation," and who even join in the work of sending the gospel to others, belong to the class described by the apostle?

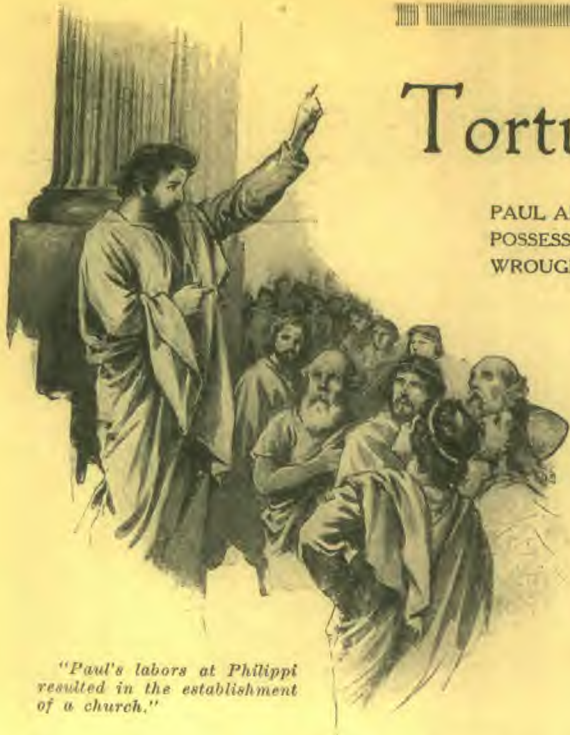
CARPENTERS AND LABORERS ON THE ARK

Doubtless some who worked upon the ark were drowned in the waters of the Flood. Noah must have had many carpenters and laborers who helped him to build the ark; but only those who had real, living faith in the message which Noah preached were saved in the ark. And "as the days of Noe were, so shall also the coming of the Son of man be."

On every hand are seen the sins of which the apostle writes. An unbelieving and impenitent world confronts a cold and formal church. Pleasure-seeking has invaded even the precincts of the church itself to that extent that much of the money raised for missions and other church purposes comes as a result of entertainments under the auspices of the church. Instead of the members bringing to the Lord's treasury the product of self-denial, the offerings that come to altars of the modern church are the price of the worldly pleasures served up by the church at so much a head.

And why is this? Is it not because the leaders in the church, the ministry, the teachers, fail to see the significance of the rallying cry, "The gospel to the world in this generation"? Reader, know that when this work shall be accomplished, "then shall the end come." And in view of this soon-coming end the divine admonition is: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

"Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing."



"Paul's labors at Philippi resulted in the establishment of a church."

Tortured Prisoners Sang and Prayed

PAUL AND SILAS JOURNEY TO PHILIPPI—THEIR LABORS ARE VERY SUCCESSFUL—OPPOSED BY A WOMAN POSSESSED OF A DEMON—FINALLY SCOURGED AND THROWN INTO PRISON—THEIR SONGS AND PRAYERS WROUGHT A MOST MARVELOUS DELIVERANCE—THE JAILER AND ALL HIS HOUSEHOLD CONVERTED

By MRS. E. G. WHITE

THE time had come for the gospel to be proclaimed beyond the confines of Asia Minor. The way was preparing for Paul and his fellow workers to cross over into Europe. At Troas, on the borders of the Mediterranean Sea, "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

ANSWERING THE IMPERATIVE CALL

The call was imperative, admitting of no delay. "After he had seen the vision," declares Luke, who accompanied Paul and Silas on the journey across to Europe, "immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony."

"On the Sabbath," Luke continues, "we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened." Lydia received the truth gladly. She and her household were converted and baptized, and she entreated the apostles to make her house their home.

WOMAN POSSESSED BY A DEMON

As the messengers of the cross went about their work of teaching, a woman possessed of a spirit of divination followed them, crying, "These men are the servants of the most high God, which show unto us the way of salvation. And this did she

many days." This woman was a special agent of Satan, and had brought to her masters much gain by soothsaying. Her influence had helped to strengthen idolatry. Satan knew that his kingdom was being invaded, and he resorted to this means of opposing the work of God, hoping to mingle his sophistry with the truths taught by those who were proclaiming the gospel message. The words of recommendation uttered by this woman were an injury to the cause of truth, distracting the minds of the people from the teachings of the apostles, and bringing disrepute upon the gospel; and by them many were led to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan.

BY THE SPIRIT'S POWER THE DEMON DRIVEN OUT

For some time, the apostles endured this opposition; then, under the inspiration of the Holy Ghost, Paul commanded the evil spirit to leave the woman. Her immediate silence testified that the apostles were the servants of God, and that the demon had acknowledged them to be such, and had obeyed their command.

Dispossessed of the evil spirit and restored to her right mind, the woman chose to become a follower of Christ. Then her masters were alarmed for their craft. They saw that all hope of receiving money from her divinations and soothsayings was at an end, and that their source of income would soon be entirely cut off if the apostles were allowed to continue the work of the gospel.

Many others in the city were interested in gaining money through satanic delusions; and these, fearing the influence of a power that could so effectually stop their work,

the outer garments from the apostles, and commanded that they should be scourged. "And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

The apostles suffered extreme torture because of the painful position in which they were left, but they did not murmur. Instead, in the utter darkness and desolation of the dungeon, they encouraged each other by words of prayer, and sang praises to God because they were found worthy to suffer shame for His sake. Their hearts were cheered by a deep and earnest love for the cause of their Redeemer. Paul thought of the persecution he had been instrumental in bringing upon the disciples of Christ, and he rejoiced that his eyes had been opened to see, and his heart to feel, the power of the glorious truths which once he despised.

ASTONISHED PRISONERS HEARD THE SINGING

With astonishment the other prisoners heard the sound of prayer and singing issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking the silence of the night, but never before had they heard words of prayer and praise ascending from that gloomy cell. Guards and prisoners marveled, and asked themselves who these men could be, who, cold, hungry, and tortured, could yet rejoice.

HEAVEN WAS TOUCHED AND ANGELS CAME DOWN

All heaven was interested in the men who were suffering for Christ's sake, and angels were sent to visit the prison. At their tread the earth trembled. The heavily bolted prison doors were thrown open, the chains and fetters fell from the hands and feet of the prisoners, and a bright light flooded the prison.

The keeper of the jail had heard with amazement the prayers and songs of the imprisoned apostles. With these sounds in his ears, he had fallen into a sleep from which he was awakened by the earthquake and the shaking of the prison walls.

SAVED FROM SUICIDE

Starting up in alarm, he saw with dismay that all the prison doors were open, and the fear flashed upon him that the prisoners had escaped. He remembered with what explicit charge Paul and Silas had been entrusted to his care the night before, and he was certain that death would be the penalty of his apparent unfaithfulness. In the bitterness of his spirit, he felt that it was better for him to die by his own hand than to submit to a disgraceful execution. Drawing his sword, he was about to kill himself, when Paul's voice was heard in the words of cheer, "Do thyself no harm: for we are all here."

The Christian

By Worthie Harris Holden

The Christian has trials. Ah, yes; but the world,
With its dire Herculean sorrow,
Has only the bitterest night of wo,
With never a glad to-morrow.

The Christian must mourn. His tears will flow
By the sepulcher's gray stone;
But "I am the resurrection" comes
From the great white glory-throne.

The Christian must hunger and thirst and want,
But he "shall be satisfied,"
While the wide-world famine from sea to sea
Exists for souls who denied.

The Christian's peace like a river flows
On, on to the ocean wide,
With a broader span and a greater depth,
Till it blends with the heaven-tide.

Cling not to the baubles of earthly dross,
Whose tinsel must tarnish and cease,
But strive for the prize that endures for ay
In the glorious kingdom of peace.

against the servants of God. They brought the apostles before the magistrates with the charge: "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."

ATTACKED BY THE FRENZIED MOB

Stirred by a frenzy of excitement, the multitude rose against the disciples. A mob spirit prevailed, and was sanctioned by the authorities, who tore

Every man was in his place, restrained by the power of God exerted through one fellow prisoner.

The jailer dropped his sword, and calling for lights, hastened into the inner dungeon. He would see what manner of men these were who repaid with kindness the cruelty with which they had been treated. Reaching the place where the apostles were, and casting himself before them, he asked their forgiveness. Then, bringing them out into the open court, he inquired, "Sirs, what must I do to be saved?"

THE LIGHT OF HEAVEN IN THEIR FACES

The jailer saw in their countenances the light of heaven; he knew that God had interposed in a miraculous manner to save their lives; and with peculiar force the words of the spirit-possessed woman came to his mind: "These men are the servants of the most high God, which show unto us the way of salvation."

With deep humility he asked the apostles to show him the way of life. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," they answered; and "they spake unto him the word of the Lord, and to all that were in his house." The jailer then washed the wounds of the apostles, and ministered to them, after which he was baptized by them, with all his household.

The apostles did not regard as in vain their labors in Philippi. They had met much opposition and persecution; but the intervention of Providence in their behalf, and the conversion of the jailer and his household, more than atoned for the disgrace and suffering they had endured.

Paul's labors at Philippi resulted in the establishment of a church whose membership steadily increased. And such was their steadfastness in the faith, that he afterward declared, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now."

TERRIBLE IS THE STRUGGLE

Terrible is the struggle that takes place between the forces of good and of evil in important centers where the messengers of truth are called upon to labor. "We wrestle not against flesh and blood," declares Paul, "but against principalities, against powers, against the rulers of the darkness of this world." Till the close of time, there will be a conflict between the church of God and those who are under the control of evil angels.

ELEMENTS OF CONFUSION AND REBELLION

The early Christians were often called to meet the powers of darkness face to face. By sophistry and by persecution the enemy endeavored to turn them from the true faith. At the present time, when the end of all things earthly is rapidly approaching, Satan is putting forth desperate efforts to ensnare the world. He is devising many plans to occupy minds, and to divert attention from the truths essential to salvation. In every city, his agencies are busily organizing into parties those who are opposed to the law of God. The arch-deceiver is at work to introduce elements of confusion and rebellion, and men are being fired with a zeal that is not according to knowledge.

Wickedness is reaching a height never before attained, and yet many ministers of the gospel are crying, "Peace and safety." But God's faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time.

The Christian's Credentials

The Divine Precepts and Example of Love

By E. HILLIARD

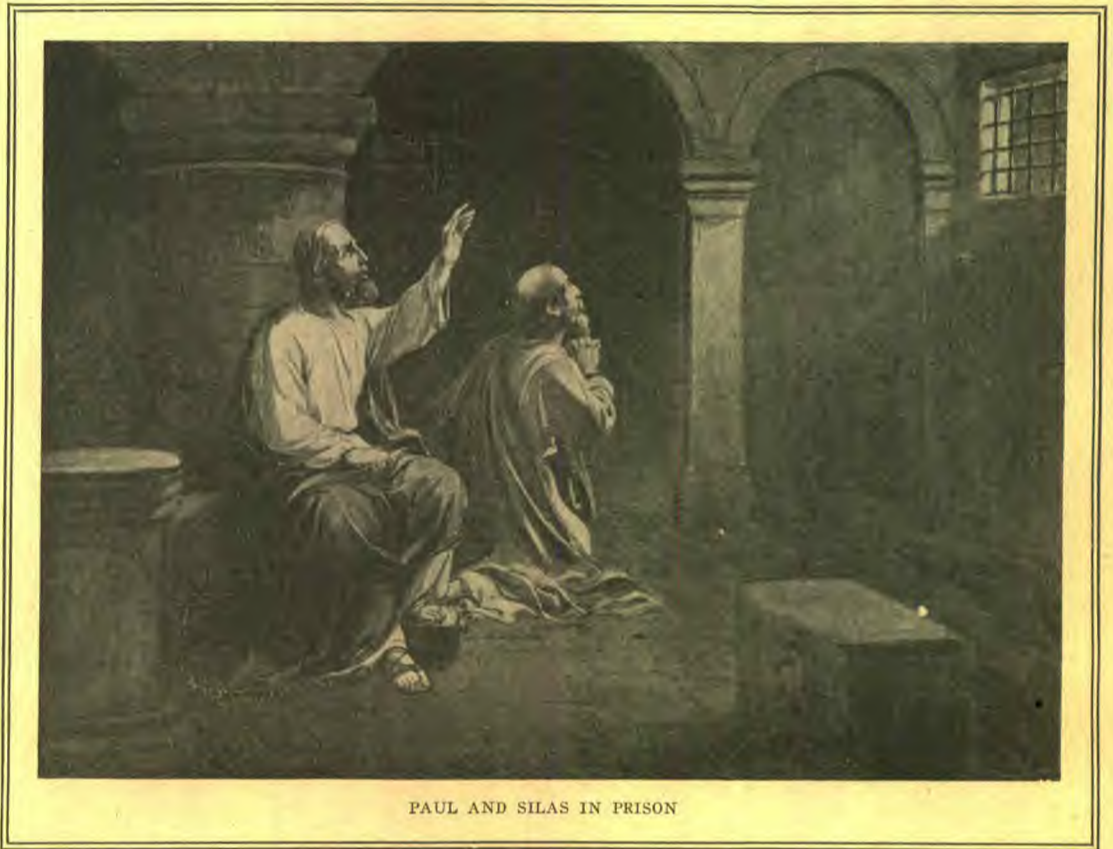
THE credentials of the faithful Christian are recorded in Matt. 5:44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

He threatened not"; but committed His case into the hands of His heavenly Father. The more His persecutors oppressed Him, the more He sent forth waves of infinite love to beat back the tide of human hatred. He saw that His enemies stood greatly in need of Heaven's pardon and help.

THE PRINCE OF SUFFERERS

Under no circumstances has any one else suffered such aggravated abuse as did He who said, "Love your enemies." They scourged Him until streams of blood trickled down His nude back. They pulled and pushed Him about until it seemed as if they would tear His limbs from His body. They plucked off His beard (Isa. 50:6), spit upon Him, ridiculed Him, blindfolded Him, and rudely struck Him in the face.

Physically, our Redeemer was poorly prepared to receive such treatment. He was without sleep all of Thursday night, on trial



PAUL AND SILAS IN PRISON

which despitefully use you, and persecute you."

It is natural to love those who treat us kindly, but it is impossible for the unregenerated man to love those who treat him unkindly. Not so with him who has bowed down in tears under his load of guilt, confessed his sins to God, and his trespasses to his fellow men. Such a one freely loves his enemies. He gladly returns blessings for cursings. He bears the credentials of a Christian character, and can be trusted to represent the kingdom of heaven to a world alienated from God and estranged in sin.

GRIEVED BY RETURNING EVIL FOR EVIL

Many, many times our Saviour has been grieved by His professed followers returning evil for evil. This, too, has often been done without one word of confession to follow. How completely deceived such a professor of Christ must be! He bears the credentials of the evil one, hates his enemies, and scatters from Christ.

When our Lord was abused, He had no mind to retaliate. When He was reviled, He "reviled not again; when He suffered,

at break of day, and weak from the loss of blood and the need of food. We may wonder how His Father could look upon the abusive scene and not interfere in behalf of the pale-faced Sufferer.

LOVE STAYED THE HAND OF JUSTICE

It was the Father's love for us that stayed the hand of justice. It was the yearnings of a Father's heart for His rebellious children that permitted His only-begotten Son to be so roughly handled. In it is a lesson teaching us how to treat our worst enemies. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

It is when, like our Saviour, we do well, suffer for it, and take it patiently, that we are acceptable to God. 1 Peter 2:20. Those who meekly bear ill treatment for well-doing testify to the world that they have been transformed into the image of Christ, and that they possess the Christian's credentials of Heaven's immortal principle of divine love.

Levitical Laws and Ceremonies

By STEPHEN N. HASKELL



They Had a Significant Typical Meaning—The Central Figure Was Christ and His Righteousness—We Are to Have His Goodness and Tenderness Without Any Alloy

THE Christian can have no life apart from Christ. John 15:4, 5. Every detail of his life is directed by the great Master. This was made very clear by the old Levitical rites and ceremonies.

The details of the every-day life of the ancient Israelite were under the direction of God. His food, his dress, his planting and building, his buying and selling, were all regulated by the laws of Moses. To the careless reader, these requirements may seem but a collection of meaningless forms and ceremonies; but to the student of Scripture, who is watching for the steps of his Master, each Levitical law is a reflector, giving him precious rays of light from the Sun of Righteousness.

ALL OF ONE SORT—THE LESSON

We read, "Thou shalt not wear a garment of divers sorts, as of woolen and linen together." Deut. 22:11. The question is often asked, Why was this requirement given? One of the first things God did for Adam and Eve after they had sinned, was to make clothes for them. Gen. 3:21.

Garments are a type of Christ's righteousness, with which He clothes every one whose sins are forgiven. Isa. 61:10. Before man sinned, he was clothed with a garment of light and glory, and God designs that our garments should remind us of the heavenly dress with which He will finally clothe the redeemed. Rev. 3:5; 19:8.

God says: "I am the first, and I am the last; and beside Me there is no God." "My glory will I not give to another, neither My praise to graven images." Isa. 44:6; 42:8.

A part of our life can not be clothed with the "filthy rags" of our own righteousness (Isa. 64:6), and the remainder with the pure, spotless robe of Christ's righteousness. We can not serve God in our home and church life, and serve Mammon in our daily business life. The one who continues trying to do it, will never enter the kingdom of heaven. "Ye can not serve God and Mammon."

The Saviour taught the lesson that we can not patch our own filthy robes of self-righteousness with the righteousness of Christ. "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." Luke 5:36.

The Israelite who conscientiously refused to mingle woolen and linen in his garments, and saw in it the lesson God designed to teach, would also refrain from sin. His entire dress, made of but one kind of cloth, would constantly remind him of the perfect robe of Christ's righteousness, given to the faithful.

WORKING THE OX AND THE ASS TOGETHER

As the Israelite started out each morning to assume his daily tasks, another command

constrained him: "Thou shalt not plow with an ox and an ass together." Deut. 22:10. The ox was a clean animal; the ass, or donkey, was unclean. Lev. 11:3, 4. While each was useful, yet they were not to be yoked up together.

The Saviour prayed, not that we should be taken out of the world, but that we might be kept from the evil in the world. John 17:15. While we may use the world, as the Israelites used the unclean ass, yet we are not to yoke ourselves up with any of the evil of the world. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

INCLUDES MARRIAGE AND ALL OTHER RELATIONS

This command includes the marriage relation and every business connection. Ungodly business men often use methods, in conducting their business, that a Christian could not use without compromising his Christian integrity.

The Christian is to bear Christ's yoke, and engage in no business in which Christ can not help him carry the burden of cares and perplexities connected therewith. The Saviour says to all, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:29.

SHALL NOT SOW DIVERS SEEDS TOGETHER

All the precepts of the Old Testament are irradiated with the glory of the Son of God. Especially is this true of the command, "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." Deut. 22:9.

Horticulturists know the value of this command. Sowing together wheat and oats ruins the oats and injures the wheat. This, like the other Levitical laws, referred to more than the temporal prosperity of the Israelites. It taught them that if they would remain true to God, they must not associate with evil companions. "Be not deceived: evil communications corrupt good manners." 1 Cor. 15:33.

CORRUPTING GOOD MANNERS

The Revised Version of the New Testament reads, "Evil company doth corrupt good manners." The Twentieth Century New Testament makes it stronger, showing that the contamination of evil association affects more than the outward manners. It says, "Do not be deceived; good character is marred by evil company."

The Syriac New Testament gives us a side-light on what is included in the term "evil company," or "evil communication," as follows: "Be not deceived. Evil stories corrupt well-disposed minds." It matters not how they may be received, whether orally, or through the fashionable novels, or in the columns of the daily paper. The truth remains the same,—well-disposed minds are corrupted by them.

Just as truly as wheat, which furnishes us our daily bread, is injured by being mixed with other seed in the field, so the most spiritually minded may be led astray by associating with evil persons, for "their word will eat as doth a canker." 2 Tim. 2:17. "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin." Neh. 13:26.

"By beholding we become changed," is a law of our being. If we behold with open face the glory of the Lord, we are changed into His image. 2 Cor. 3:18. If we let our minds dwell upon evil things, we become evil. Like David, we need to pray, "Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way." Ps. 119:37.

MAKE A BATTLEMENT FOR THE ROOF

To the individual building a house the command was given, "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." Deut. 22:8. The houses in Palestine generally have flat roofs, and on them men sleep or walk to enjoy the fresh air, converse together, etc. The need of the battlement is quite evident.

But there is also a deep spiritual lesson taught in the command. Every man builds his own character. Paul says, "Ye are God's building," and every building will be tested by the Lord. 1 Cor. 3:9-17.

It is possible to build a character that will pass the test of the Judgment, and in this world stand as a beacon light in the moral darkness of sin, guiding others safely into the haven of rest. On the other hand, like the housetop without any battlement, we may be the cause of ruin to many souls. In our character building, we need to make straight paths for our feet, "lest that which is lame be turned out of the way." Heb. 12:13.

CHANGING THE FEATURES OF THE MARBLE STATUE

It is said that the rigid features of a marble statue may be made to vary their expression, so as even to smile, when skilful hands move a bright light before it. In like manner the plain command, "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4), when viewed in the light of the New Testament, contains spiritual lessons for the Christian church.

DO NOT MUZZLE THE OX THAT WORKS

In writing of the support of the Christian laborer, Paul says: "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written." 1 Cor. 9:9, 10.

Then he proceeds to explain that if we receive spiritual help from the Christian workers, we are in turn under obligation to give them of our "carnal" or temporal things. We have no more right to enjoy the spiritual aid derived from Christian workers without giving financial aid to support the work, than the ancient Israelite had to muzzle the ox that was patiently treading out his grain.

Paul closes his argument by showing that the same system of tithing given by God to sustain His work anciently, is still binding on the Christian church. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Verses 13, 14.

MUZZLE THE IDLE OX

"Thou shalt not muzzle the ox when he treadeth out the corn," contains a lesson for the Christian worker as well as for those for whom he labors. The muzzle is not put on the ox "when he treadeth out the corn"; but if the ox stands idly by and does not tread out any grain, then it would be all right to muzzle him. The command is far-reaching, and requires of the laborer in God's cause faithful service, at the same time that it lays upon others the obligation of faithfully supporting the gospel laborers.

Surely the following words of Tyndale apply to this text: "Similitudes have more virtue and power with them than bare words, and lead a man's understanding further into the pith and marrow and spiritual understanding of the thing, than all the words that can be imagined."

BITTEN BY THE WILDERNESS SERPENTS

During the forty years' wandering in the wilderness, the children of Israel passed through varied experiences. Like humanity of the present day, they failed to be thankful for the protecting care of God. They did not see that God had shielded them from the poisonous reptiles that had infested their pathway through the desert. God removed His protecting care, and allowed the fiery serpents to come among the people, "and they bit the people; and much people of Israel died." Num. 21:5, 6.

The people confessed that they had sinned and spoken against God, and pleaded with Moses to pray for them. God told Moses to make a serpent of brass and set it up on a pole, and every one that would look upon it should live.

Hope sprang up in many hearts, as they lifted the heads of their dear ones and directed their eyes toward the serpent. As soon as the gaze of those who were bitten rested upon it, life and health came back to them.

SO SIMPLE—ONLY TO LOOK

The remedy was so simple—only to look—that some scoffed at it; but in refusing to look, they refused life.

The introduction to the wonderful words of John 3:16 are, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Verses 14, 15.

As the serpent was lifted up on the pole, so Jesus Christ was lifted up on the cross. As the Israelites were to look at the brazen serpent, so sinners must look to Christ for salvation. As God provided no other remedy than this looking for the wounded Israelite, so He has provided no other way of salvation than faith in the blood of His Son. As he who looked at the brazen serpent was cured and did live, so he who believes on the Lord Jesus Christ shall not perish, but shall have eternal life.

FATAL EFFECTS REMOVED IN NO OTHER WAY

The fatal effects of sin can be removed in no other way than by the means God has provided. The old serpent, which is the devil, is wounding men and women on every side by his deadly bite; but Christ has shed His blood upon Calvary's cross, and every one who will look to Christ, believing that His blood will cleanse from all sin, will be free from the poison of the serpent's bite. 1 John 1:9.

Of the command, "Whether it be cow or ewe, ye shall not kill it and her young both in one day" (Lev. 22:28), Andrew Bonar gives the following comment: "Some say this was meant simply to discourage cruelty. No doubt it had this effect. But a typical reason lies hid, and is very precious. The Father was to give up His Son; and the Son was to be, as it were, torn from the Father's care by the hands of wicked men. How could this be represented if both the ewe and her young were offered together? This part of the truth must never be obscured, that 'God so loved the world, that He gave His Son.' And the bleatings of the tender lamb in its parent's ears, as it was taken from the fold, filling the air with sadness, represented the bleatings of 'the Lamb led to the slaughter,' who so sadly wailed, 'Eli, Eli, lama sabachthani?' . . . We see thus a picture hung up in every house of Israel of that great truth, 'God spared not His own Son, but delivered Him up for us all.'"

The Martyrs—Who Are They?

THE term "martyr" occurs three times in our common English version of the Bible, once in the plural form. Following are the instances:

"And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death." Acts 22:20.

"Thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth." Rev. 2:13.

"I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

But the original word translated "martyr"—*martus* or *martur*—occurs much oftener. A good illustration of this is found in Acts 22:15: "For thou shalt be His witness unto all men of what thou hast seen and heard." Here the word "witness" is *martus* in the original, the identical word found in Rev. 2:13, and there rendered "martyr."

In fact, the same word is used by Paul in Acts 22:20 as in verse 15, though in one case it is translated "witness" and in the other "martyr."

Another instance of this use of the word is found in Acts 26:16: "To make thee a minister and a witness." Here "witness" is derived from the original word for "martyr."

By reference to Greek lexicons, we find that the meaning of this Greek word is *witness*. The same fact may be learned by searching for the derivation of the word as given in an English lexicon. "To be a *martyr*, signifies only to witness the truth of Christ." (South, quoted in Webster's dictionary.)

It will be seen that the Revised Version has followed this suggestion, by the use of the term "witness" instead of "martyr." The following are a few of the instances where the original word for "martyr" is found translated "witness": Rom. 1:9; 1 Peter 5:1; Rev. 1:5. Please examine these.

By consulting the Septuagint, the Greek translation of the Old Testament, we find the same use of the term "martyr." "The murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." Num. 35:30. "Even I know, and am a witness, saith the Lord." Jer. 29:23. Other passages might be cited, such as Ruth 4:9, 11; Joshua 22:27, 28, where the word for "martyr" is rendered "witness."

The same original term is also used in speaking of false witnesses. "A false witness that speaketh lies." "A false witness shall not be unpunished." "A false witness shall perish." Prov. 6:19; 19:5; 21:28. The same word is here used as that rendered "martyr" in some New Testament texts.

It is very evident, from these scriptures, that the primitive meaning of the term "martyr" is simply *witness*. But so many witnesses for the gospel were put to death that the term "martyr" acquired the meaning of one who suffered death for his witnessing for Christ—sealed his testimony with his blood. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11. The word here translated "testimony" is from this original word for "martyr."

We must all be true martyrs in the original sense of the word, and we may become martyrs in the commonly accepted sense of the term.

F. D. STARR.

Wanted

"SINGLE, middle-aged man to tend bar; no drinker or cigarette smoker need apply." This advertisement appeared in a daily paper. If liquor and tobacco are undesirable for a bartender, an occupation requiring perhaps as small an amount of capacity or skill as any, they surely are unsuitable for one engaged in any of the higher vocations of life. Think of using those things which unfit one for even a bartender! This should serve as a hint, at least to the wise youth.—*Selected.*

"God can make a mole-hill out of a mountain as easily as some men make a mountain of a mole-hill."

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"THIS IS THE LAW AND THE PROPHETS"

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.



EVERY word of this sublime statement will bear emphasis. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

This is, indeed, the "law and the prophets." It is the "substance of all relative duty." It is "the Scripture in a nutshell." This is the rule by which our just and merciful Father in heaven would have us treat one another in this desolate world. And if this grand yet simple precept were obeyed by all, much of the sorrow and pain and cruelty now inflicted upon the human family would not be known.

But this was a religion with which the masses to whom Christ was speaking were unacquainted. This was a kind of treatment they had never witnessed. True, the principle had been set forth in the law and by the prophets; but it was not understood, and of course not lived out.

EVEN THE TEACHERS KNEW IT NOT

The great teachers themselves had failed to comprehend the principle, and were trampling it beneath their feet. Christ pointed this out, and told the people that their righteousness must exceed the righteousness of the scribes and Pharisees. Said He, "Do not ye after their works: for they say, and do not." They bound heavy burdens, grievous to be borne, and laid them on men's shoulders; but they themselves would not move them with one of their fingers. They devoured widows' houses. They sought the uppermost rooms at the feasts, the chief seats in the synagogues, and greetings in the markets.

All this was the exaltation of self and a flagrant violation of the law and the prophets, which they daily expounded to the people.

The law inculcates love; and "love worketh no ill to his neighbor." To live the law in reference to our duty to our fellow men, is to treat others, under all circumstances, just as we would have them treat us were we in their place. "Thou shalt love thy neighbor as thyself," is the sum of the last six commandments of the Decalogue.

AS FOUND IN OLD TESTAMENT PRECEPT

This was taught most positively by Moses and the prophets. Said Moses, "Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have." Lev. 19:35, 36. "Thou shalt neither vex a stranger, nor oppress him. . . . Ye shall not afflict any widow, or fatherless child." Ex. 22:21, 22. The rich were not to exact usury from the poor. The raiment taken for a pledge was to be restored before the "sun goeth down." The last sheaf was not to be taken from the field, nor the last grape from the vine. "It shall be for the stranger, for the fatherless, and for the widow." Deut. 24:19-21. "Show mercy and compassions every man to his brother: . . . and let none of you imagine evil against his brother in your heart." Zech. 7:9, 10.

This and much more is the teaching of the law and the prophets respecting man's duty to his fellow men. Every one is to consider the trying, unfortunate position of his neighbor, and then treat him with the justice, mercy, and compassion that he himself would crave. Accordingly, the apostle says: "Look not every man on his own things, but every man also on the things of others." "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking,

be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another."

"Love is the fulfilling of the law," and "love seeketh not her own." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." A. G. D.

SATAN'S REBELLION AND ITS RESULTS

In Creating Intelligent Beings, God Took a Risk—If Created Free, There Was the Chance for Sin—Lucifer, the Author of Sin, Once the Highest Created Being

THE universe was born of the love of God. It burst into songs of unrestrained joy in response to the love which gave it birth. When His creative work was finished, and God saw the joy of a universe of newly born beings basking in the delights of His love, He rested from His creative work, and was refreshed. An innumerable company of angels formed the highest order of the subjects of the kingdom of love. Heb. 2:7.

THE RISK OF SIN

In the creation of intelligent beings, God took the risk of the entrance of sin. He must of necessity take that risk if He would create them free. The right of choice in His worship and service involved the risk of sin. That God in creation faced that problem and assumed that risk is evident, since from the beginning He gave the freedom of choice to all, and gave warning against disobedience.

Great as was that risk, it is shared still by every parent who brings a child into the world to satisfy the longing of parental love. The child may go wrong, but the parent takes the risk, that he may have the joy of fatherhood. So the great fatherly heart of God would rather take the risk of sin than be denied the privilege of rendering loving service to a universe of loving children.

WOULD NOT BE SERVED BY AUTOMATONS

In creating intelligent beings, He must risk disobedience, bringing sin, with all its train of evil, into His kingdom, or by enforced obedience be served by automatons with no more character than machines. In enforced obedience, the act would be His, not theirs; hence they would develop no character. A God of love could but take the risk and leave His children free.

Since righteousness is character, and God will not enforce character, He therefore, strictly speaking, created intelligent beings neither righteous nor unrighteous. He created them innocent as a child before character is developed, with the capacity to form righteous characters through obedience, or unrighteous characters through disobedience.

HE SAW BEYOND THE TEARS AND HEARTACHES

He who saw the end from the beginning, knew that His plan would succeed. Isa. 46:10. Although sin should enter, He saw beyond the tears and heartaches which it would bring for a brief span, and beheld a redeemed host joining the great throng of the millions of unfallen worlds ascribing glory, honor, thanksgiving, and praise to their Creator and Redeemer throughout endless ages. Rev. 5:13.

In taking the risk of sin invading His kingdom of perfect peace and love, God therefore took the risk of sorrow, pain, and death marring for a time His kingdom, and causing the ruin and loss of some of His loving subjects, and deep grief to Himself. Yet,

at the last, this seeming defeat of His purpose to establish a kingdom where love should be all-pervading and everlasting would bring a new opportunity to manifest His love; and since nothing can be done against the truth, but for it (2 Cor. 13:8), in the end the love that took the risk of sin in order to create free subjects, will be rewarded.

Eternity will be none too long for loyal subjects of the kingdom of God to praise the God of love who created them free.

WILL WE GRASP THE MARVELOUS MEANING?

"God is love." This expression has become so common that there is danger of passing it without grasping its marvelous meaning. It is the character of God, the foundation of His great creative and redemptive work. In it are infolded all of the unfathomable depths of infinite wisdom, power, holiness, truth, mercy, and justice, which are the attributes of God. It is the mainspring of every act of God, manifested in inexpressible goodness, for the word "God" means *good*. His all-pervading love, which encircles all created intelligences, from the center to the circumference of His vast universe, stoops to no selfish pleasure, and is too honorable for any unworthy act.

CREATED FOR HIS PLEASURE

When, therefore, it is said, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:11), He is worthy to receive glory and honor because, while creating for His own pleasure, He created in love. And love "doth not behave itself unseemly; seeketh not her own." 1 Cor. 13:5. Love seeks the pleasure of others, for no other reward than the pleasure of seeing them happy and receiving returns of love for love dispensed. And "there is no respect of persons with God." Rom. 2:11. Therefore, since "love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8.

LUCIFER A COVERING CHERUB

While unsurpassed acclamations of joy arose from every creature in the universe, God stationed created beings in the positions for which each had been prepared to serve the interests of His kingdom best. In the places for which each had been prepared, all would find their highest pleasure.

God set Lucifer next to Christ as a covering cherub. Eze. 28:14. Between two covering cherubs, God sat upon His throne to administer the affairs of His kingdom. Ps. 99:1. Lucifer was therefore honored by receiving the highest position of any created being. For a period, all responded to the love of God, in love fulfilled His holy law, and anthems of harmonious praise poured forth from every part of the habitable universe.

LUCIFER'S REBELLION AND THE ENTRANCE OF SIN

Having been placed second only to Christ, as a covering cherub, Lucifer stood in the immediate presence of God as an attendant to perform His bidding. Lucifer occupied the highest position of which he had been made capable. But as Christ occupied a higher place, there was a test of character in Lucifer's relation with the throne of God. Opening his heart to the suspicion that God had not done the best thing for him in assigning him his position in the universe, his heart became so lifted up in pride that he sought to exalt himself to a higher position by dethroning the Creator.

That this covering cherub was a created being, that he was created perfect, that the spirit of pride which led to his desire for supremacy caused the entrance of sin and the announcement of its penalty, is all plainly told by the prophet Ezekiel, who introduces him under the figure of the king of Tyre.

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast

thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:11-19.

A CONSPIRACY TO OVERTHROW GOD'S GOVERNMENT

This revolt against God's method of handling the affairs of His kingdom led to open rebellion against the government of God. Selfishness was Lucifer's first act of secession. The next step was feigned reformation of God's government, followed by a conspiracy to overthrow the government. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12-15.

RESULTS OF THE REBELLION

Satan's rebellion brought a spirit of disaffection into the universe. It also brought in a spirit of seeking position for self glory instead of occupying the position of greatest service for others. It introduced sophistry and fraud instead of fair and open presentation of truth. It introduced flattery as an artful influence to lead others to join in a confederacy of evil. Satan thus sought, through misrepresentation, to cast reflections upon the law of God and to impeach God's wisdom and love.

SATAN CAST OUT OF HEAVEN

For these reasons, after all that infinite love could do for Satan's recovery, he was removed from his position as covering cherub, and cast as profane out of the mountain of God. Time was required to unmask the sophistries of Satan sufficiently before the intelligent host of free angelic worshipers that they might reach an intelligent decision as to the relation they should sustain to the controversy that had been forced upon them by Satan's rebellion.

SATAN MUST BE ALLOWED TO SHOW HIMSELF

Although God knew the changed character of Lucifer, as with satanic frenzy he now led all who would join him in rebellion against the government of heaven, He must consider that angels required time to gather from its results evidence of the character of Satan's rebellion. For this reason death, as the penalty of sin, was not inflicted when Satan was cast out of heaven. God deferred the execution of this traitor against His government until his confederacy of evil had borne sufficient fruit to reveal to all subjects of His kingdom the true nature of sin, as contrasted with righteousness, the attribute of a just government by the law of love; until they should see contrasted with a confederacy in opposition to moral law, the character of a God of love as King; until, contrasted with the character of a usurper who would dethrone God and ruin the universe to satisfy an unholy ambition for supremacy, should be seen the character of One who was willing to empty Himself to assist those without hope.

But the day is coming when iniquity will have an end. A just and loving God will be vindicated, and Satan and his rebellious followers will meet the full penalty of sin in death. Beyond this, perfectly united in the kingdom of love, all loyal subjects will render voluntary worship and service throughout unending ages to a God without iniquity, whose work is perfect, and all His ways justice and truth.

R. C. P.

THE spirit of persecution is characteristic of every false religion, and frequently the worst persecutors are those who claim to be the orthodox church of their time. It was the orthodox Jewish church, after it imbibed the principles of a false religion, that persecuted and finally put to death the Lord Jesus Christ, and treated His apostles in the same way. The professed Christian church itself, after it imbibed these principles of a false religion, became one of the bloodiest persecutors; and the records show that Protestants as well as Catholics have turned persecutor, and made their hands red with blood. If we are in a church that is driving us on to the place where we are ready to join in persecuting others, it is time for us to feel around for our foundations. We have departed from the position of genuine Christianity.

HEALING OF SOUL AND BODY

The Sympathetic Touch of Christ in His Gospel—He Rebukes Disease, That He May Reach the Heart and Heal from Sin

COME unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28. These words of the Saviour constitute a prescription for physical, mental, and spiritual ills. Again Jesus said, "The Son of man is come to save that which was lost." Matt. 18:11.

The gospel is a complete remedy for sin with all its consequences. Whatever was lost in the fall is to be restored in the plan of salvation. The work of restitution begins when the individual surrenders to the Lord, and it is completed at the coming of "the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:20, 21.

"I SHALL BE SATISFIED"

"I will behold Thy face in righteousness," said the sweet singer of Israel; "I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. Peter speaks of "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." When that time comes, the Father will "send Jesus Christ" back to earth, and the earth itself shall be restored to its Edenic beauty. Acts 3:20, 21. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:5, 6, 10.

When Christ had been baptized, and anointed with the Holy Ghost and with power, He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. Everywhere He went, mighty miracles of healing were wrought by Him.

DELIVERANCE TO THE CAPTIVES

When He came to Nazareth, where He had been brought up, and where He had begun His public labors, He went into the synagogue on the Sabbath day, and standing up, He read from the prophet Isaiah, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then "He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:18-21.

We do not read of a single soul, however sinful, appealing to the Saviour for physical healing who was ever turned away disappointed. The simple record is given, "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed ALL that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

"THY SINS BE FORGIVEN THEE"

The same One who said to the suffering one, "Arise, and walk," said also, "Be of good cheer; thy sins be forgiven thee." While the Saviour's heart of love was touched with the infirmities of the people, and He greatly desired to relieve them of their suffering, the chief reason for the manifestation of His power in the healing of disease was that all men might know that He was in truth the Son of the living God, and that He had power on earth to forgive sin. Matt. 9:1-8. His miracles constituted a sign of His divinity.

"I am not ashamed of the gospel of Christ," said Paul, "for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Salvation embraces the body as well as the soul. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Again the apostle Paul says, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

THE MIND FREE FROM EFFECTS OF DISEASE

With the mind we serve the law of God. Rom. 7:25. Hence to render the best service, the mind should be free from the weakening effects of disease. The desire of God for every person is

expressed in the words of the beloved disciple: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

There is an intimate relation between the healing of the body and the healing of the soul. "If any man be in Christ, he is a new creature"—"new creation," R. V. 2 Cor. 5:17. "We are His workmanship, created in Christ Jesus unto good works." Eph. 2:10. In the work of regeneration, God's power is revealed in the creation of a new man in Christ Jesus.

HIS CREATIVE POWER HEALS

So in the healing of disease, God's creative power is seen in the restoration of the afflicted organs. Hence we read, "I am the Lord that healeth thee." Ex. 15:26. And again, "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Ps. 103:2-4.

In the transgression of God's moral law, the image of God in man's soul was defaced; and this work of redemption is to restore that image in him by cleansing him from all sin, and writing God's holy law on the heart. In transgressing physical law, the various organs of the body become weakened and the individual becomes a prey to disease. God's healing power delivers the afflicted organs from the power of disease, and restores them to their normal condition.

When God delivers the sinner from the power and dominion of sin, He imparts strength to resist its further encroachments, and to enable him to live in obedience to God's holy law. God does not heal the afflicted that they may live in continual transgression of the laws of their being; but instead, He would have them acquaint themselves with those laws, and by obedience to them preserve the health that the Father so graciously gives.

E. E. A.

"NOT WORTHY TO BE COMPARED"

FOR I reckon," says the servant of God, speaking by inspiration of the Spirit,— "for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The troubles we have here, the inconveniences we have here, our discomforts, our sorrows, our sufferings, are not worthy to be put side by side with the glories that await us. It is not fit, or appropriate, to speak of our trials, our difficulties, however great they may be, however deep they may set, and place them beside the wonderful things that are promised for God's people; because rightly viewed, those future experiences and realities make these things of human life to-day insignificant and unworthy of consideration.

First of all, everything that can come into human life is limited in time. It can not be more than threescore or fourscore years, at best; and what are eighty years when placed beside the unmeasured cycles of unending ages? Comparing eighty years with eternal years by proportion, sinks the eighty years into a mere dot that soon becomes invisible, and all that life has suffered here becomes swallowed up, engulfed, and the former things are no longer mentioned, neither weigh upon the mind. Isa. 65:17.

And again, everything that causes suffering here, if rightly taken, shall be merely an instrument, a minister, to add luster to our lives here, and give us an infinite weight of glory over there. Yes, says inspiration, "our light affliction, which is for the moment, worketh for us." And what does it work?— It works for us "more and more exceedingly an eternal weight of glory." That is when our minds are in the right attitude, "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. 4:17, 18.

And so we may have that very attitude of mind, knowing that in all things we triumph in Christ. We may say, with the old hymn:

"But hush, my sad spirit!
The worst that can come
But shortens my journey,
And hastens me home."

Let us remember, in our deep and severe trials, that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and "our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

L. A. R.

CHRIST'S HUMAN BROTHERHOOD

THAT wonderful prayer Christ taught His disciples contains far-reaching requests. One of these which covers all the others is, "Thy will be done in earth, as it is in heaven." Matt. 6: 10. Of course, the words "in earth" do not necessarily include all people in the earth; but the thought therein expressed is that somewhere, by some people in the earth, the will of God is to be regarded as it is in the courts of glory. Whenever and wherever such condition obtains, one common cause must be cherished between earth dwellers and heaven's inhabitants. Every blessing will then and there be received from the one heavenly source, and no one will have that which is not open to every other one. A certain writer on this point has aptly said, "You can not bottle up the breezes of heaven and make them private property."

Whether in heaven or on the earth, wherever the will of God is supported as most dear, there resides the household of God, the one universal family so called through and by our Lord Jesus Christ. Eph. 3: 15. He is the majestic Head over all the members of this unlimited association, by reason of having "made peace

through the blood of His cross" for things both in earth and in heaven, to reconcile them to Himself. Col. 1: 18-20. Indeed, all power in heaven and earth was made to rest on Him, "that in all things He might have the preeminence."

This precedence over angels and men was not for *haughty leadership*, but for *brotherhood* of the highest order. As the veritable and complete Redeemer of all final dwellers with the eternal Father, the Lord Jesus is fully entitled to the position of *elder* Brother in the great unnumbered family of God. As such, He adopts the lonely, needy ones into the Father's family on high, and leads them gently as one great flock along the heavenly way. Ps. 68: 6; 107: 41. It was for this purpose that He declared Himself a brother to all who do the will of His Father. Matt. 12: 50.

As the Preeminent One, become so by uniting with the lowly and suffering, and dying for them (Phil. 2: 7-9), Christ is always touched with the feelings of human infirmity, and therefore knows just how to succor all who come to Him for sympathy and support. Heb. 2: 18; 4: 15. It is indeed a blessed assurance to know that when one is forsaken by the world, and even deserted by father and mother, then the Lord is able, and will take him up, to be his brother and sympathizer. Ps. 27: 10. J. O. C.

Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

4282 — BAPTISM OF THE HOLY GHOST

Please explain the last part of Matt. 3: 11. J. MCH.

This verse reads: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." The mere form of the outward baptism would not cleanse the heart. The baptism of the heart by the Holy Spirit is that which works the inner cleansing. The baptism of John was a call to repentance, but not a means of conveying spiritual grace. And thus the baptism with which Christ baptized the believers was a much greater baptism than that of John. The baptism with fire, if we so choose, may be the Spirit's operations upon the soul — searching, consuming, refining, purifying. And for those who do not yield themselves to the purifying operations of the Spirit, there remains the fate of the chaff, spoken of in verse 12, that must be "burned up" with the "unquenchable fire" that destroys all sin and incorrigible sinners. After the baptism of the apostles with the Holy Ghost on the day of Pentecost, they preached the word with great zeal and power, and the efficacy of that baptism is shown in the conversion of the three thousand souls in a single day. This baptism is what all true Christians should pray for to-day.

There are a great many things spoken of in the Bible that we will have to wait until we are in the eternal world, under the instruction of the Creator Himself, for a full understanding of. The most essential thing for us now is to get hold of the definite truth for this time, and to prepare for the great day that is just before us; and then after the coming of Christ, many, many things that are now a puzzle to us will be fully cleared up.

4284 — PORK EATING

Will you please give the references in the Bible on the subject of pork eating? S. H.

Leviticus 11 and Deuteronomy 14 contain lists of the unclean animals, of which the Lord forbids His people to partake. Verses 7 and 8 of Leviticus 11 and verse 8 of Deuteronomy 14 mention the swine particularly. This prohibition is not made simply as an arbitrary law, but because, on account of the inherent filthy nature of the animal, it is unfit for food. "The Holy Bible with Commentary," by various clergymen, edited by F. C. Cook, M.A., canon of Exeter, has the following comment on this passage:

"Of all the quadrupeds of which the law forbids the flesh to be eaten, the pig seems to have been regarded as the most unclean. Isa. 65: 4; 66: 3, 17. Several other nations have agreed with the Hebrews in this respect. Though pigs were sacrificed by the ancient Egyptians at the yearly festival of the moon and Bacchus, and their flesh on that occasion was eaten by the people, they were regarded at all other times with the utmost aversion, and swineherds were banished from society; the priests appear never to have eaten of their flesh, nor even to have taken part in sacrificing it. The Brahman is degraded immediately who intentionally tastes swine's flesh. . . . The dirty habits and uncouth form of the creature may have, no doubt, tended to bring it into disrepute. But a very general notion has prevailed that its flesh is unwholesome, especially in warm climates. . . . Lord Clyde forbade the use of swine's flesh in the Indian army on sanitary grounds. Sir Gardner Wilkinson says, 'The reason of the meat not being eaten [by the Egyptians] was its unwholesomeness, on which account it was forbidden to the Jews and Moslems; and the prejudice naturally extended from the animal to those who kept it, as at present in India and other parts of the East, where a Hindu (that is, one of high caste) or a Moslem is, like an ancient Egyptian, defiled by the touch of a pig, and looks with horror on those who tend it and eat its flesh.'"

In hot climates, indulgence in swine's flesh is particularly likely to produce leprosy, scurvy, and various skin diseases. It is unwholesome for food in any climate; and the fact that there are so many better foods, and the Lord's restrictions regarding it, seem to us sufficient reasons for Christians' discarding it entirely.

4285 — "CAUGHT AWAY"

Will you please give the correct rendering of the original word or words, "caught away Philip"? Acts 8: 39. L. V. P.

This expression is rendered by various commentators, "the angel of the Lord snatched away Philip." "The Critical and Explanatory Commentary," one of the best, remarks: "To deny the miraculous nature of Philip's disappearance is vain. It stands out on the face of the words, as just a repetition of what we read of the ancient prophets, in 1 Kings 18: 12; 2 Kings 2: 16. And the same word (as Bengel remarks) is employed to express a similar idea in 2 Cor. 12: 2, 4; 1 Thess. 4: 17. . . . Philip was found at Azotus — 'found himself,' 'made his appearance,' an expression confirming the miraculous manner of his transportation."



SYSTEMATIC BIBLE STUDY

THE question is often asked: "Where in the Bible does it tell which of the beasts were clean and which were unclean? Which were anciently permitted for food, and which were spoken of as not fit to be eaten?" In your reading this week you will find the chapter that gives a full account of this matter. If you have never read the Bible through before, this will doubtless be one among the very interesting things that will come to you in your regular course of Bible reading.

SCHEDULE FOR WEEK ENDING APRIL 4, 1914

- Leviticus 11-18
- Psalms 88-94
- Acts 12-19

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

Much help in understanding the book of Acts may be gained by reading in connection with it "Acts of the Apostles," by Mrs. E. G. White. This is an inspiring commentary on that wonderfully interesting narrative of the labors and struggles of the apostles in establishing the early Christian church.

4283 — "BEGINNING" OF GEN. 1: 1 AND 1 JOHN 3: 8

Does the word "beginning" in Gen. 1: 1 and 1 John 3: 8 refer to one and the same period? or about when is it probable that Satan fell? A. K.

The term "beginning" in Gen. 1: 1, without question, refers to the time of the creation of this earth. 1 John 3: 8 states: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." The text is talking about the individual who is committing sin, and says that he is of the devil. And then by way of argument it is stated, "For the devil sinneth from the beginning," showing that Satan made his appearance when man was created upon the earth; and this is in harmony with the record in Genesis, where Adam and Eve, the father and mother of the race, were met and beguiled by Satan. Hence it would appear that the word "beginning" in both of these scriptures refers to the same time; but neither of these texts tells us, nor does any other text, when Satan fell.

MISSIONS



"GO YE THEREFORE, AND
TEACH ALL NATIONS, BAP-
TIZING THEM." — JESUS.



Progress in the Territory of the Old Greek Church

THE month of November, 1913, was a time of precious experience for our brethren in the Danube Union. During this time, four general meetings were held in this territory. Elders Boettcher, Dail, and the writer attended these important meetings.

The first was held in Nagyszeben, one of the principal cities in the territory of the Transylvanian Conference. Notwithstanding the hard times caused by the floods of last summer, and the financial crisis brought about by the Balkan war, quite a number of our people attended the meetings and gave liberally of their means.

WE WERE NOT MOLESTED

Then followed the general meeting of the Rumanian mission field. It had been previously decided that this meeting should be held in Bucharest, the capital city of that country. We were all very anxious to see how the authorities and the priests would receive us this year. Last year we were not able to hold our general meeting in Ploesti. However, to our surprise and joy we were not molested in the least. This was in fact the first public meeting of our people in this country that was officially recognized and permitted by the authorities. We had a splendid meeting. The field was organized into the Rumanian Conference, Brother P. R. Paulini being elected as president. This field promises to develop into the strongest, financially, in the union. We are glad that the Lord is doing great things in this benighted land of the Greek Oriental Church.

Next followed the general meeting of the Theiss-Szava mission field, which was held in the most German city of Temesvar. Most of our members of this field are Servians. The brethren had engaged a very fine hall, and the attendance at the evening lectures was good. Our workers follow up the interest. Most of our workers, although of German nationality, have acquired the Servian language, and work with good success among these people.

blessings of the Lord. Good reports were given, and the spirit of unity prevailed in all our councils. This gives us courage to believe that the future will bring many victories for the cause of God in the Danube Union.

We are thankful that the Lord of the great harvest is blessing the efforts of His children in these countries where superstition, fanaticism, and ignorance yet control the greater part of the population. The future looks bright when we view it in the light of God's promises for the last days. May the Lord soon bring this message to every faithful soul in our territory, and the whole world, is our prayer.

J. F. HUENERGARDT.

The Dedication of Our First Church Building in the Philippines

AT six o'clock in the morning, in company with Elder Porter and wife, Brother C. N. Woodward and wife, and a few native brethren, we left Manila for Malolos, the capital of the Bulacan province, to dedicate our first little chapel.

The early ride of an hour and a half in the train was a lovely trip. It was cool and fresh, and all nature seemed to be praising God. The ride took us through rice-fields most of the way. At Malolos we took car-mattos (two-wheeled buggies) to our little chapel.

The native brethren had built the chapel themselves, and had worked nearly all night to have it ready when Elder Porter should arrive. It is made of bamboo, and thatched with Nipa palm, and is well suited to its surroundings. The brethren had it decked with plants, not only inside, but also in front. The floor is of mud, but in time will become very hard.

Elder Porter delivered the dedicatory sermon, and the writer offered the prayer setting apart this house to God for His service. With the house, we also felt to dedicate ourselves to His service in the finishing of His

Last but not least comes the general meeting of the North Hungarian mission field. This meeting took place in the beautiful town of Kassau. This was the first general meeting, and only about fifty of our people were present. The brethren did splendidly when the call was given for funds for our missions. The evening lectures were also very interesting. Several times the Socialists tried to break up the meetings, but they did not succeed in their plans.

In all these meetings, we enjoyed the richest

work in the earth. We believe the Lord accepted this offering made to Him, and that His blessings will rest upon this humble house of His. Sometimes I am impressed that as the Lord does not dwell with the proud, but with the humble, contrite ones, so it is with His houses of worship. The Lord does not see as man sees.

After hearty singing, we were taken to one of the native brethren's home, and a very good native dinner was served for us. In the afternoon, Brother Woodward told of the wonderful advancement of our work in China and other parts of the great Asiatic field. This was encouraging to the native brethren, as they saw how God was calling out a people from all lands to be prepared to meet Him.

L. V. FINSTER.

Fruits from Faithful Work in Java

IT gives us pleasure to write about the work here in Soerabaya, for we have seen the Holy Spirit moving upon the hearts of men.

Some three months ago Brother Pietersz, our native worker here, met a countryman, an ex-soldier, and began giving him the truth. The man became interested and came to visit us. We were then invited to his home in the country, and we went to visit him, remaining overnight. A good deal of the time we spent in reading the Bible. Afterward we sent him Bible readings by letter, and also the Sabbath-school lessons. He has now accepted the truth, and with his little girl, has moved into the city, where he can be near and attend our meetings. He keeps a barber shop, and this is closed from Friday evening till Saturday evening, as a witness for truth.

About three months ago we went to a Chinese home for a Bible study. As we began reading, a Chinese woman came in and sat very quietly listening. When we were finished, she said that she was a very wicked woman, and had for a long time been desirous of being a Christian, but as she had no one to show her the way, she had kept the desire in her heart. She said she had a husband and two children, and wanted to know if she could become a Christian without them, as they were not ready. We were asked to come to her house to teach her what she must do to become a true Christian. We were glad and thankful for this privilege. She could not read a word, but got such a desire to read the Bible, that she undertook to learn, and, with the help of her little stepson, is now able to read fairly well. As she reads the little she can, the Spirit teaches her. One day she told us she would wear no more jewelry, and it is gratifying to see her with plain white buttons in her *kabaya* instead of gold ones.

Not long after this woman heard the message, a Dutch family came to live in her street. They were in poor circumstances at the time, the husband being out of work. When she had made their acquaintance, she learned that they liked to pray, and at once sent her little boy for me to come and visit them. They have had some severe sickness since, and we were able to render much needed assistance, and as a result they are interested in the message and are walking in the light as far as they have seen it.

Another Chinese family with whom we are having readings is showing a good interest.

We have had our first Malay paper printed, and have sold about seven hundred in Soerabaya and its neighborhood. Our earnest prayers are that God will bless these silent messengers, and prosper His work in this needy field.

G. A. WOOD.

Excitement, Courage, Trials, and Grotesque Experiences

BROTHER S. W. CARR and I set out one day for a trip into New Guinea. At present there are no railways and practically no roads in this country. The so-called "government roads," a few miles outside of Port Moresby, consist of tracks cut through the bush. In places there are a few bridges, but most of the river crossings are by ford or log, and sometimes they are impassable for days. The nature of the country makes it impracticable for the white man to travel as the native can, and I have no doubt that this message will ultimately be carried to completion by the Papuan.

I have been glad of the privilege of seeing some of the difficulties our workers have to face—difficulties of climate, of language, and of transport. Surely they need our daily prayers that God will give them richly of His Spirit to fill their hearts with courage, faith, hope, and love.

Twenty-seven miles seems no great distance to us who have trains, trams, and motor-cars at our call; but twenty-seven miles in Papua means something, especially where ten of those miles are covered by mule track only. Vehicles can come no farther than Sapphire Creek, and all goods taken further inland must be carried by pack-mules or on the shoulders of the boys. There is no ambulance wagon here. One poor fellow who fell sick some time ago, had to be carried on an improvised stretcher, by four boys, fifty miles to the hospital.

In one instance we were overtaken by a rain-storm, and by the time we reached the village we were thoroughly soaked. The village policeman made us welcome in his house, and one of the native women soon had a fire blazing for us. So we changed our clothes, and dried the wet ones over the fire.

Our host offered us the use of his room up-stairs, but I preferred to sleep—or try to do so—on the veranda below to be in the fresh air. We had plenty of company—cockroaches around and above, and pigs below. The pigs had an unhappy knack of squeezing under the veranda floor, which was hardly high enough for them to stand under, and more than once I was awakened with a sensation akin to that produced by an earthquake. Not content with this, the pigs were quarreling and squealing nearly all night, so I slept little. Brother Carr slept on, undisturbed, evidently being used to such trifles.

Brother Carr held services both evening and morning, while we were here, and the natives seemed to pay earnest heed to what he said to them.

At the different villages, we saw many afflicted with skin diseases and sores, and my heart went out to the sufferers, most of whom were small children. I longed for the power the Master had—and promised to us—to heal the sick; and I realized perhaps as never before my need—our need—for the gifts of the Spirit. May God help us to search our hearts for the hindering cause.

C. H. PRETYMAN.

All Like Him

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Give me to hunger, Lord, for Thee,
To thirst for living streams.
So shall my soul be satisfied
To dwell on holy themes.

Give me to feed upon Thy word,
To make Thy light my own.
So shall I grow to be like Thee,
Thine own adopted son.

Thy word has still creative power.
Speak Thou again to me,
That it may me anew create,
And make me all like Thee.

C. P. BOLLMAN.

"To Every Tribe and Nation"

OUR first tent effort in Singapore was held September 9 to October 15, 1913, with a good attendance from the first. We found it difficult to secure a place for the tent, but at last a man gave us the use of his property free of charge. Our congregations were composed of Europeans, Eurasians, Chinese, Japanese, Tamils, Jews, and others. All gave earnest attention to the preaching of the Word, some becoming very much interested.

Since taking down the tent, we have been holding meetings four times a week in the church, and some who attended the tent meetings have come to these services, but the attendance is smaller.

Especially among the Chinese has a good interest been aroused, and each week many come for private Bible studies, which are given through an interpreter. A number have begun to keep the Sabbath, and we hope they will develop into substantial members.

It is inspiring to behold the faces of heathen men as they learn the simple story of redemption and the love of God, and grasp the promises of the Bible, by faith making them their own. The great lines of prophecy serve to establish their faith in the Bible. So many events that have been foretold have already come to pass, just as predicted, that they can but feel confident that what still remains will also be fulfilled. They learn that God tells things before they take place; men record them afterward; but idols and images can do neither.

They take great interest in reviewing past lessons and telling what they can remember of them. They commit to memory the names of the Bible kingdoms, tell what was created each day of the first week, relate the order of events in connection with the second coming of Christ and the millennium, describe the beauties of the new earth, learn the Ten Commandments, and many other important things. It is genuine pleasure to teach such people. How glad I am for the privilege! Often do I thank God that I have a part in this glorious work, and I want to be in the kingdom to see these dear people enjoy the bliss of eternity.

A recent letter from Brother Immanuel Sireagar, a native of Battakland, who is the only Seventh-day Adventist in that part of Sumatra, tells of the interest among his people, and he pleads that help be given to spread the truth there. Many come from far and near to ask about the truth. Quite a number are keeping the Sabbath, and have given up their bad habits of eating and drinking.

We feel very much the need of several more workers. Brother Judge expects to leave for Australia soon, as he feels that he can not with safety keep his wife in Sumatra longer at present. This will leave only a lone native worker in all that island if we do not get recruits before that time; and Padang, where Brother Judge is now laboring alone, will be without a worker. Also we need a man for the school work here in Singapore very much, as many of our young people are attending Catholic schools. For these two men, we do not cease to pray, and we ask our fellow laborers to join us in this prayer.

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History of the Tea, Coffee, and Cocoa Habit

THEIR GENERAL USE OF QUITE MODERN ORIGIN—HABITUES OF "COFFEE HOUSES" WERE ONCE REGARDED AS COMMON TIPPLERS—HARMFUL EFFECTS OF THESE BEVERAGES TO BE EXPOSED

By Daniel H. Kress, M. D.



PACKING TEA FOR SHIPMENT, HANKOW, CHINA

NO less than one third of the world's inhabitants are tea-drinkers. Yet tea-drinking is of modern origin; our forefathers knew nothing of this habit.

Tea is said to have been introduced into China from Korea about the fourth century. It had found its way into Japan by the ninth century, and became known to European countries in the sixteenth.

ORIGINALLY FOR MEDICINAL PURPOSES

It was originally imported into Europe for medicinal rather than dietetic purposes.

In 1664 a present of two pounds two ounces of tea was made by the East India Company to Charles II. The price was then about fifteen dollars a pound. The first mention we find of tea in England is in an act of Parliament passed about that time, by which it charged with a duty of one shilling sixpence a gallon when drunk in public houses.

BECAME FASHIONABLE AT COURT

About the year 1666 it became a fashionable beverage at court, owing to the example of Catherine, the queen of Charles II, who had been addicted to its use in Portugal. In the year 1678, Bontekoe, a Dutch physician, published a treatise in favor of tea as a drug in certain diseases; and to his authority its general use in so many parts of Europe is to be attributed.

Up to the present century, tea was still so uncommon on the continent of Europe that it could only be obtained of chemists, the same as other drugs. In 1728 the use of tea had so much grown that the price was reduced to five dollars a pound, and in 1836 it stood at fifty cents a pound.

AUSTRALIA THE GREATEST CONSUMER

In Great Britain the consumption of tea is to-day six pounds for each person, as against half an ounce in 1771. The price was then about five dollars a pound, as against the popular thirty cents a pound of to-day.

The West Australian consumes ten pounds of tea per annum, and the New Zealander imbibes annually seven pounds of it. Australia consumes a greater quantity per annum a head than does any other country in the world.

In 1830, in evidence given before the House of Commons, it was stated that the consumption of tea by the whole civilized world exclusive of England was computed at 22,000,000 pounds. For an article of consumption to assume such proportions, can not be without its influence on national life.

COFFEE AS A BEVERAGE

As a beverage, coffee was introduced into Europe about three centuries ago. Gradually its use became popular, and coffee-houses arose everywhere. The first one was established in Constantinople in 1573. One was opened in London in 1652. Others sprang up in other parts.

That the coffee-house was regarded as an evil and a nuisance will be seen from the following, which appeared in the "New Views of London" in 1708. It is mentioned that "one James Farr, a barber, who kept a coffee-house, which was afterward The Rainbow by the Inner Temple Gate, was in the year 1657 prosecuted by the inquest of St. Dunstan's-in-the-West for making and selling a sort of liquor called coffee, as a *great nuisance and prejudice of the neighborhood.*"

Many were addicted to the use of this new beverage, and the intoxication produced made these places a common resort.

The following poem, describing the coffee-house, was published in 1665, entitled "The Character of a Coffee-House":

"Of some and all conditions,
Even vintners, surgeons, and physicians,
The blind, the deaf, and aged cripple
Do here resort, and coffee tipple."

Germany and the United States are the greatest coffee-drinking countries in the world, both consuming about fourteen pounds annually a head. America takes half of the coffee crop of the world. The importation of coffee into the United States amounted in 1904 to 1,116,922,651 pounds, worth nearly \$100,000,000 at wholesale rates.

COCOA, AND THE WAY IT IS MADE

Cocoa as a beverage is of more modern origin. The amount consumed is considerably less than that of tea or coffee, but its use is increasing. Doubtless cocoa will become eventually as popular a stimulant as tea or coffee. Consumers may be interested to know something of its origin and preparation.

The commercial cocoas are prepared from the seed of the plant named *theobroma cacao*. The seeds are concealed in a large pod or fruit, which in shape resembles the cucumber. They are arranged in rows, imbedded in a pulp or spongy substance. In their natural state the seeds are bitter and extremely unpleasant to the taste. After they are removed from the pods, they are placed in pits in the ground, and covered up for four or five days, or until they have undergone fermentation. Then they are dried in the sun, roasted the same as coffee, and ground. By the process of fermentation and roasting, they lose much of their harsh flavor. Many of the preparations have from twenty-three to sixty-one per cent of cane-sugar added to conceal still further the disagreeable principles.

THEIR TRUE NATURE WILL BE EXPOSED

These three articles, coffee, tea, and cocoa, seem destined to become three of the most widely advertised commodities the world has ever seen. But the true nature of these beverages will also become known, and anti-tea, coffee, and cocoa crusades will be organized and carried forward.

"THERE is one thing I like about Helen," said a girl speaker. "She has a genuine gift of appreciation. Whenever you speak of anybody, she always seems to bubble over with some kindly appreciation of her. When some one remarked the other day that Miss K— was not at all pretty, she broke in with, 'Yes, but then some people don't need to be pretty, they're nice enough without it.' It is always that way with her. She has seen the gleam of gold somewhere in somebody, that nobody else ever detected or thought of looking for. Her older sister is a splendid musician, and her younger is quite a brilliant elocutionist, but I don't know but I'd rather have Helen's talent of appreciating people than to have the gifts of either of the others. I believe she gets more joy out of it and perhaps gives more joy with it." It is a talent toward the acquiring of which we can do a great deal by practise, even if we seem to be lacking in it by nature.—*Onward.*

The Planet Mars

In Fine Position for Observation Now—May It Be Inhabited?—God's Expressed Purpose in Creating the Worlds

By AUGUSTA WOLCOTT HEALD

THE orbit of Mars being next to that of earth, we take a most lively interest in him, as our nearest planetary neighbor. This is a very favorable time for observing him, as he has within a few weeks made his nearest approach to the earth,—about fifty millions of miles,—while at his greatest distance he is about two hundred and fifty millions of miles from us.

VERY ERRATIC

Astronomers say that the motions of Mars are very erratic, so that he may truly be called a wanderer, as the word "planet" signifies. This season we have had a good opportunity to watch his antics. He appeared in Taurus, scarcely one degree from Saturn; after a long period of cloudy nights, we next discovered him in Gemini, in a direct line below Castor and Pollux, making a most singular appearance in that constellation. He has since been retrograding in Gemini, constantly changing position, and with his glowing red color, is a most beautiful object in the evening sky.

Mars journeys about the sun in six hundred eighty-seven days. His daily rotation is performed in twenty-four hours, thirty-nine minutes, thus making his day a little longer than ours. He has as satellites two tiny moons, which revolve very rapidly about him. They are called Deimos and Phobos, and are only about ten miles in diameter.

CONDITIONS SIMILAR TO THE EARTH

The apparent conditions on Mars are more similar to those on our earth than are those of any other planet. Many conjectures are rife as to whether this world, which occupies the place next to ours in the solar system, may not also be the abode of intelligent beings. Some have thought they could distinguish signal lights, and others dream of establishing connection by means of modern inventions. These ideas seem most visionary, while the present order of the age continues, and such speculations are unsatisfying to most people.

ARE OTHER SPHERES INHABITED?

While this is true, there is yet nothing to forbid the thought that other spheres may be inhabited. There is a passage in the inspired Word which sheds light on this subject: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He *formed it to be inhabited.*" Isa. 45: 18. The questions may well arise, Has God created *anything* in vain? Is our small planet the *only* world the Creator has formed to be inhabited?—Most assuredly, No.

The Lord spoke to one of old, "Where wast thou when I laid the foundations of the earth, . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38: 4, 7.

Before our earth was spoken into existence, or ever man was formed in the image of God, there were holy, intelligent beings in His universe, rendering homage to the

great Creator, rejoicing in the work of His hands. We, as inhabitants of this lower sphere, are permitted, through redeeming grace, to join the universal song of sinless beings, and with them to ascribe glory and honor and praise to the great Author of all good, Maker of heaven and earth and all the starry host.

"We are brought into existence because we are needed; and it is a sad thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer; the powers He designs for His service are used to oppose His grace and matchless love. This thought should be sufficient to keep us humble."

Pity for the Fallen

By L. D. SANTEE

SOMETIMES I grow tenderly sober
As I look at the faces defiled,
And the sorrows that, all the world over,
Strew the path of the prodigal child.
I think of the pain and the trouble
That attend all the pathways of sin,
Of the sadness the years but redouble,
Of those who have entered therein.

I think of the sorrows unspoken,
Of the fallen that long for the light,
Of the sad eyes, and hearts that are broken,
Of the tears that are kept out of sight;
And mercy, with low-bending pinion,
Looks out o'er the path of the years,
Looks out o'er a fallen dominion,
And pities a world full of tears.

I think of the hopes of to-morrow,
Of the sadness that fades not away,
Of the pleasures that end but in sorrow
That will banish the hopes of to-day;
And my bosom grows tender with pity
As I ponder the woes of the world.
Then I think of the jasper-walled city,
Where the banner of peace is unfurled,

And I think of the Saviour all-seeing,
His nature as loving as when,
Long ago in the streets of Judea,
He carried the sorrows of men.
And O, could I take to the Saviour
Those burdened with sorrow and loss,
I would tell them their sinful behavior
Has caused Him to die on the cross.

The weary of earth, and the lonely,
Grow sad with the passing of years.
They bear heavy burdens, that only
The Master can lighten and cheer.
Then hasten Thy coming, O "Strong One"!
There are mourners awaiting Thy call.
I know that Thou never canst wrong one,
For Thy love is extended to all.

Earth's byways are thorny and dreary.
Life's burdens—they've carried them long.
We point them, when homeless and weary,
To a region of joy and of song,
To a land that is rich in its gladness,
To a country where tears never fall,
To a home of unspeakable gladness,
Where Jesus is King over all.

Sometime is a brighter to-morrow,
When Jesus the Saviour shall call;
And the tears that have fallen in sorrow
Will not be remembered at all;
But the joy that outweighs every other
Is the welcome to heaven's bright shore.
I long for the time, O my brother,
When farewells are spoken no more!

Deem not that the friends that now love you
Will ever prove fickle or cold;
For heaven is bending above you,
With a love that can never be told.
And though in my heart is a sadness
As I ponder the woes of the world,
I know there's unspeakable gladness
Where the banners of love are unfurled.

A Fallen Star

His Light Had Gone Out—Witness from Four Different Angles

By W. R. UCHTMANN

WHILE walking through Castle Square one Sunday afternoon, I was attracted by a sign inviting the people to a lecture. Thinking it was probably after the order of some religious branch, I walked in and heard the best—or worst—lecture I ever heard on the contradictions of the four Gospels, by an ex-minister.

It seemed that every one of quite a large audience was fully convinced that there was but little if any truth in the part of Scripture discussed. After the lecture, lasting about forty minutes, an invitation like a challenge was given to any one to answer what had been said.

A woman, evidently from some city mission, was on her feet in a moment, and began to rant, shouting, "Halleluia! I'm saved," etc., which made religion appear as something without very much understanding.

After she got through, I was permitted to take ten minutes, if I would promise to say something besides "I'm saved." I promised, and proceeded by asking the speaker:

"Did I understand that you at one time had been a gospel minister?"

He said, "Yes, but I'm glad I got beyond that."

"Then," said I, "my text for my little sermonette is, 'If therefore the light that is in thee be darkness, how great is that darkness!'"

"The contradictions of the Bible," I proceeded, "are only seen through Satan's glasses."

I compared the Gospels to four men writing a history of George Washington. One of the writers only knew him on the battlefield, and described him as a thorough fighter and strict disciplinarian. The next one only knew about his home life, and wrote that Mr. Washington never fought with any one there, but was a thorough gentleman in every way. In like manner the other two wrote, one about Washington when he was at school, and the last showed Washington as a statesman.

"Now," I asked, "who is there that thinks it requires much gray matter to produce quite a number of apparent contradictions in these four accounts of the same man? But every sane man knows that each of the four gives one side of a great man's character."

"Thus Matthew, Mark, Luke, and John each give us certain grand characteristics of our Saviour. For instance, Matthew, in his genealogy, goes back only to Abraham, showing us Christ as *the perfect Jew*; but Luke the physician traces His ancestry back as far as Adam, thus showing us Jesus as the true and perfect 'Son of man.' Mark shows us Jesus as a servant; but John begins at the creation, and shows us the Son of God and co-Creator (John 1), but made flesh to dwell among us.

"To look for and find contradictions in any part of the word of God, shows plainly the condition of the one thus engaged."

One of the infidels took me by the hand, and said, "That was all right"; and I walked out to save further argument. My work there was finished.

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MARCH 31, 1914

Is Christ a Temporal King?

A CARD recently received announces the call of a conference to be held in Iowa, and all are invited—

"who are neither ashamed of King Jesus, nor afraid to acknowledge Him as the Christ politically as well as religiously, and ready to cooperate in doing the will of God on earth through a direct vote of the people, governed by His national Decalogue standard, and the Christ rule nationally."

But how could any intelligent Christian respond to such a call as that? Christ said to Pilate, when He was before his tribunal: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

Christ shows, all through His teaching, that His kingdom is not political, but spiritual. The kingdoms of this world become the kingdom of our Lord Jesus Christ, not through politics, not through majority vote, but by His own personal power at His coming. So-called Christian parties that have been formed in different periods of the world's history have always resulted in religious despotisms and oppressions that have ended in the worst and the bloodiest persecutions. Christ Himself was crucified at the behest of the organized church of His time. His apostles, with possibly one exception, were put to death by the religionists of their day. God has not ordained that His kingdom shall be built up by the power of numbers through the influence of politics. But it is by the spiritual power that speaks through His word into the inmost souls of men, and calls them to reforms that are higher than anything this world can invent.

What Killed a Republic

THE Columbus Journal thus refers to the history of Rome during the reign of Augustus:

"The Roman people were growing rich and luxurious, morals were deteriorating and the birth-rate falling. Literature was erotic, the stage depraved. Men preferred to be bachelors and women to be divorced.

"And the next thing, big, strong, grand Rome began to go down-hill, where it finally went to smash. It was never any good after it lost its moral fiber. The ruin of a country or community is not brought about by a lack of money, business, industry, enterprise. These may attend, but the primary cause is the lack of morality. When that disappears all is gone.

"This is no speculation or fine-haired theory—it is logic and history. Every man who is a representative of the immoral tendency is an enemy of the people."

The simple logic of history shows that the world is rapidly approaching a climax; and when the prophecies have gone on before to tell us what is coming, we may be doubly sure that it is high time for every one to be earnestly planning for the day dawn of eternity. The great climax that is just before the world is the final destruction of all wickedness at the second coming of Christ.

The Modern Dances and Unwholesome Social Conditions

A FEW days ago, Dr. Charles A. Eaton, pastor of the Madison Avenue Baptist Church of New York City, addressed himself to modern dances and present-day social conditions, in the following significant language:

"The new style of dance is a craze, a form of nervous degeneracy. It has been stimulated, first, by *unwholesome social conditions*, and, second, by *commercialism*. People of all walks of life seem to have abandoned their common sense, their sense of self-possession, and in many cases their morals.

"I don't know what the parents of our country are thinking about. They throw their children to the crocodiles as the Indian mothers used to do, but the former without any religious motive. They

are consumed by an itch for social advance, and they think the only way to get into society is to dance in. The present condition is a result of a spiritual degeneracy. It in turn is the cause of worse degeneracy. It is time for the church, the home, and the press to use every legitimate means against these degrading conditions. They are nothing more or less than sensuality set to music."

Men are compelled to recognize the gross sensuality of the times, and how it is leading the world toward irretrievable ruin; and yet, in the face of all the facts, we are still told that the world is getting better and better.

We will yet see that God's word has the right of it. God knew how things would be in these times, and He has foretold it. He has said plainly that evil men and seducers shall wax worse and worse. He compares these days to the violent conditions that existed in the time of Noah. He compares them to the vice-laden conditions in Sodom while Lot was there. He has told us that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. And the Master furthermore has raised the question whether or not He will find faith on the earth when He returns the second time; and while His own question is answered in scriptures that show there will be some men and women of the most heroic faith in the days when He returns to earth, yet faithlessness and debauchery will be among the conditions that will mark the imperative necessity for Christ to come in person to meet the terrible situation.

Concerning the Disclosures of Vice and Crime

ON the subject of the disclosure of vice and crime, the New York Christian Advocate has this to say:

"Startling disclosures of vice and crime should not impel us to denounce our age as wicked beyond the measure of former days. On the degradation of Roman society long centuries ago Juvenal wrote: 'Posterity will add nothing to our immorality. Our descendants can but do and desire the same crimes as ourselves.' Iniquity takes on new phases with the development of civilization, but it can not reach any darker depths than have already been sounded. Moreover, the public reprobation of evil was never more pronounced than now."

It is perfectly true that ancient Roman society became degraded, but Rome went down. It is also perfectly true that ancient Greece became degraded and vice-laden, but Greece is only a matter of history. It is perfectly true that Persia became infamous because of her luxurious debaucheries and vices, but Persia went down. And so it has been with every nation in the past that has become proverbial for its conditions of vice and crime and debasing luxuries.

It is true that there are many strong and earnest voices in these times that are sounding a note of alarm and warning because of the evils of the day, and these voices will be heard stronger and stronger, and their influence is preparing some to be saved from the wreckage when all the wickedness of this world meets its doom at the second coming of Christ.

There is a way of escape from the evils that threaten the age, but it is through the gospel of Jesus Christ, and through recognizing and believing His word, and His word has plainly told us that evil men and seducers shall wax worse and worse; and the facts are in harmony with the prediction.

A GREAT deal of attention is given in some sections to the "church advertising its wares." It is certainly very proper for people to advertise anything of real value; but when a minister advertises a service and draws a crowd to his place of meeting, he ought to have something to present that would show them that the divine Lord offers things through His word that are better than anything this world can give. And once his work is established on these divine lines, he will find that those who hear him will be his best advertisers. They will urgently invite others to come to hear the wonderful soul message of salvation that is presented. The trouble with many ministers is not in the fact that they fail to advertise, but it

is in that they fail to have a message from God to deliver to the people. The message is more important than the advertising, however important and necessary the advertising itself may be.

"The Availability of Nutrients from Plant Sources"

A RECENT issue of the *American Medical Journal* discusses the subject of "The Availability of Nutrients from Plant Sources." In the article may be found these statements:

"The final source of human energy is found in plants. In so far as mankind obtains energy by consuming the flesh of the domestic animals, only a fraction of the supply taken by the latter in the plant products can ever reach the sphere of usefulness to man. The animals which furnish food to man are expensive converters of the energy of plants into a form directly available for his uses. Only a very small residue of the total energy-intake of such animals is left in the tissues which they furnish as food to man; the great bulk of what has been consumed has become lost in the processes of animal life during the long periods of growth and maintenance before the animal food products can be marketed. To appreciate this, one need only consider the enormous amounts of vegetable food necessary to produce the flesh of cattle for human consumption. A cow eats a liberal plant ration daily during several years before she is ready for the market.

"It has long been believed that it may be possible to utilize green vegetables so as to render them more available for digestion and assimilation by man. Some experiments in this direction have recently been carried on in Germany. The outcome has been decidedly gratifying and may pave the way for useful innovations in the use of vegetable foods."

The article, while not fully endorsing vegetarianism, nevertheless shows that leaders in the great medical profession are coming more and more to recognize the value and the true scientific basis of a vegetarian diet. There are many of us who know from personal experience that a rational vegetarian diet is by all odds the most desirable. If vegetarianism could be relieved of the faddists who apply neither sense nor reason in their methods, the cause would be greatly benefited.

THE unusual conditions of this time are causing men to tremble, and to ask anxiously for the meaning of it all. The nations of the whole earth are in a ferment, and storm and destructive flood are seen in very many parts of the world. As the increasing wickedness is considered, it brings very forcibly to mind the warning: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Hosea 4:1-3.

THE number of Bibles issued by the home agencies of the American Bible Society during the year 1913 was 280,222 more than for any previous year. There is a significant providence in the earnestness with which devoted men and women are placing copies of the sacred Book in the homes of all people throughout the world. The second coming of Christ, the greatest event of the ages, is revealed in that Book, and this mighty doctrine is becoming more and more of an issue in the world; and as the climax is approaching, God is seeing to it that the Volume that tells the wonderful story, is found in every home, not only in the civilized world, but in the uncivilized world.

ONE of the most prominent writers in America has been telling us that sun-worship is probably one of the oldest forms of religion in the world, and the claim is made that when it is properly understood it is not wicked. It is all right to state that sun-worship is indeed one of the oldest forms of false religion, but the individual must be in a peculiar frame of mind who would think that the various orgies of sun-worship that have been practised in all heathen lands would not be classed as wickedness. And the wickedest thing about it is that it leads away from the true worship of Jehovah.