

Signs of the Times

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THE FUTURE UNROLLED

John Exiled from the Needy Church — Wrapped in Prophetic Vision, He Saw All the Future of This World
(The Book of Revelation May Be Understood)

By Mrs. E. G. White



IN the days of the apostles, the Christian believers were filled with earnestness and enthusiasm. So untiringly did they labor for their Master that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth.

The zeal manifested at this time by the followers of Jesus has been recorded by the pen of inspiration for the encouragement of believers in every age. Of the church at Ephesus, which the Lord Jesus used as a symbol of the entire Christian church in the apostolic age, the Faithful and True Witness declared:

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted."

WEIGHTED WITH THE MESSAGE

At the first, the experience of the church at Ephesus was marked with childlike simplicity and fervor. The believers sought earnestly to obey every word of God, and their lives revealed an earnest, sincere love for Christ. They rejoiced to do the will of God, because the Saviour was in their hearts as an abiding presence. Filled with love for their Redeemer, their highest aim was to win souls to Him. They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling; and weighted with the message, "Peace on earth, good will toward men," they burned with the desire to carry the glad tidings of salvation to earth's remotest bounds. And the world took knowledge of them that they had been with Jesus. Sinful men, repentant, pardoned, cleansed, and sanctified, were brought into partnership with God through His Son.

FERVENT AND SUCCESSFUL WORK

The members of the church were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and in their lives were revealed the joy and peace of Christ. They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world, realizing that a failure to do this would be a contradiction of their profession and a denial of their Redeemer.

In every city the work was carried forward. Souls were converted, who in their turn felt that they must tell of the inestimable treasure they had received. They could not rest till the light which had illumined their minds was shining upon others. Multitudes of unbelievers were made acquainted with the reasons of the Christian's hope. Warm, inspired personal appeals were made to the erring, to the outcast, and to those who, while professing to know the truth, were lovers of pleasure more than lovers of God.

A CHANGE COMES OVER THEM

But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger workers, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling, they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief.

As these false doctrines were urged, differences sprang up, and the eyes of many were turned from beholding Jesus as the author and finisher of their faith. The discussion of unimportant points of doctrine, and the contemplation of pleasing fables of man's invention, occupied time that should have been spent in proclaiming the gospel. The masses that might have been convicted and converted by a faithful presentation of the truth, were left unwarned.

Piety was rapidly waning, and Satan seemed to gain the ascendancy over those who claimed to be followers of Christ.

JOHN BANISHED AT THIS CRITICAL TIME

It was at this critical time in the history of the church that John was sentenced to banishment. Never had his voice been needed by the church as now. Nearly all his former associates in the ministry had suffered martyrdom. The remnant of believers was facing fierce opposition. To all outward appearance the day was not far distant when the enemies of the church of Christ would triumph.

But the Lord's hand was moving unseen in the darkness. In the providence of God, John was placed

THIS article tells in a vivid style the story of the giving of the book of Revelation to the exiled prophet on the lonely isle of Patmos. Many people consider the book of Revelation a volume of mystery; but this article shows that the book may be understood. It is what its name implies, a revelation, and not an enigma. It is bringing us to the climax of what it foretells. And the same spirit that inspired John to write it, will help us to understand it.

EDITOR.



where Christ could give him a wonderful revelation of Himself and of divine truth for the enlightenment of the churches.

A MESSAGE, AND ON THE SABBATH DAY

In exiling John, the enemies of truth had hoped to silence forever the voice of God's faithful witness; but on Patmos the disciple received a message, the influence of which was to continue to strengthen the church till the end of time. Though not released from the responsibility of their wrong act, those who banished John became instruments in the hands of God to carry out Heaven's purpose; and the very effort to extinguish the light, placed the truth in bold relief.

It was on the Sabbath that the Lord of glory appeared to the exiled apostle. The Sabbath was as sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea. He

THE REVELATION TO BE UNDERSTOOD

This revelation was given for the guidance and comfort of the church throughout the Christian dispensation. Yet religious teachers have declared that it is a sealed book and its secrets can not be explained. Therefore many have turned from the prophetic record, refusing to devote time and study to its mysteries.

But God does not wish His people to regard the book thus. It is "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." "Blessed is he that readeth," the Lord declares, "and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall

search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who "hear the words of this prophecy, and keep those things which are written therein."

The Rest That Remains

Ancient Israel as a Nation Did Not Receive It—Individuals Had It Then, and May Have It Now

By WILLIAM COVERT

THERE is some discussion about the rest that is considered in Heb. 4:1-11. But why should a Christian stumble at its meaning? It surely refers to the settled experience of the one who abides by faith in Christ.

The Hebrews as a body of people did not obtain this rest by their deliverance from Egyptian bondage, because their souls were held under control by a power stronger than the rulers in Egypt who enslaved their bodies. Satan, through his subtle cunning, held their minds in captivity, even while they followed Moses over the Red Sea to escape from the awful thralldom of Pharaoh and his people. Therefore crossing over the Red Sea did not give them rest, because the real foe that had enslaved them abode still in their souls while they journeyed from the land where Pharaoh had compelled them to make brick without straw.

They had been pleading for physical respite, hence Moses came and delivered them from the lash of their cruel taskmasters; and yet they were not made free from the awful power that made Egypt so bad. Therefore when they followed Moses, whom God sent to lead them out of bondage, they murmured as they went, and showed their displeasure at what had been done, all the days that Moses lived. We dare not say that they then had rest.

And when their children followed Joshua into the land of Canaan, they, in a large measure, failed to comprehend what God was desiring to do for them. And the chronicle tells of a selfish, restless, and dissatisfied people. Not during all the decades of their judges and the centuries of their kings can be found any time of united, peaceful, satisfied "rest" narrated of that people.

Indeed, the rest described in the Hebrew letter should not be considered as a national, a dispensational, nor yet as a local affair. It can not be found by crossing over a line, nor by trusting in things that we have done. It is enjoyed only by the individual who fully believes the gospel of Christ and surrenders his whole being into the hands of God.

It is the rest that comes to the believer who accepts Christ as his Saviour, and who commits his entire interest to Him forever. To such Christ says: "I will give you rest. . . . Ye shall find rest unto your souls." Matt. 11:28-30.

In giving a description of this rest and its results, the prophet said, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

This is the rest that the prophets have foretold. It is the legacy given to the children of God, which is of more value than all the



"THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN"

claimed as his own the precious promises that had been given regarding that day. "I was in the Spirit on the Lord's day," John writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man."

IN THE PRESENCE OF THE GLORIFIED

John was strengthened to live in the presence of his glorified Lord. Then before his wondering vision were opened the glories of heaven. He was permitted to see the throne of God, and looking beyond the conflicts of earth, to behold the white-robed throng of the redeemed. He heard the music of the heavenly angels, and the triumphant songs of those who had overcome by the blood of the Lamb and the word of their testimony.

In the revelation given to him, there was unfolded scene after scene of thrilling interest in the experience of the people of God, and the history of the church was foretold to the very close of time. In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them.

add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly."

THE DEEP THINGS OF GOD PORTRAYED

In the Revelation are portrayed the deep things of God. The very name given to its inspired pages, "the Revelation," contradicts the statement that this is a sealed book. A revelation is something revealed. The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well as to those living in the days of John. Some of the scenes depicted in this prophecy are in the past, some are now taking place, some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new.

WE MAY UNDERSTAND IT

Let none think, because they can not explain the meaning of every symbol in the Revelation, that it is useless for them to

perishable commodities that are listed in the vast estates of worldly rich and great men. The Saviour gives it, and the power that upholds all things preserves it. This rest has in it the true riches, which man can not give, nor courts take away.

Now, while all true believers in Christ do enter into this rest, the Sabbath of the Lord is designed to serve as an emblem of that rest; for said the Lord to His people, "Verily My Sabbaths ye shall keep: for it [the keeping of the Sabbath] is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

God sanctified the Sabbath by putting His own presence in it, so that His people might always have in mind a day of sacred rest as a memorial of what God is to them. Therefore one who truly keeps the Sabbath with an understanding heart can never forget the God who sanctifies him. The God who made the heavens and the earth gave to man, in the weekly recurrence of the sanctified day, a sacred reminder of Himself, to be found at the close of each week, as long as the heavens and the earth shall stand or days shall measure time.

God Gave It in Person

IT was at Sinai that the great God, amid thunder and flame, proclaimed to His people, the assembled host of Israel, the constitution of His universal government. The glory of God like devouring fire rested upon its summit, and the mountain quaked at the presence of Jehovah. This law was the enunciation of the principles of love, and was a revelation to earth of the law of heaven.

God has frequently spoken to men; He has but once written a message to His creatures. The Decalogue stands alone as God's manuscript; and it becomes us to study with deep reverence these words so remarkably given, these spiritual precepts that sought our earth directly from the upper world.

But man has broken this wonderful law of love and righteousness, and come short of the glory of God, and forfeited his life — for death is the wages of transgression. God's great heart of love went out in pity and sympathy for fallen man, but He could not change or modify His holy law, which reveals His own character, and is an expression of His divine will, and is as unchangeable as Himself. Hence God's beloved Son offered Himself to redeem man, and to bring him back into harmony with the law of heaven. He came as a man into the world, and expounded the law, and taught the people, by precept and example, the justice and righteousness of its requirements. He gave His precious life as a ransom for man, that man might be pardoned, and through divine grace be able to keep the law of God.

Calvary stands as the greatest argument of the immutability of the law of God, and shows that God's law could not be abolished or changed in the least, and that the penalty for its transgression is death.

Pentecost stands as a monument of the power of the gospel of Christ to save from sin, which is the transgression of the law of God, and also of the glorious work and operation of the Holy Spirit in the conversion of sinners, and of what may be accomplished by the church under the direction and power of the Spirit of God. Before that day of Pentecost closed, about three thousand

souls were added to the church, and a few days later about five thousand more were added to their number, and the glad tidings of salvation were carried, in a short space of time, to the world.

ANDREW NELSON.

The True Test

THE term "supernatural" is regarded by many persons as synonymous with "divine"; but Holy Writ informs us that there are malevolent beings, as well benevolent, who possess supernatural power.

The revelator states that one third of the "angels that excel in strength" lost their holiness of character, but he does not say that they lost also their power. Instead, he declares that they are able to perform such marvelous feats as to deceive mortals most effectually.

One of these feats, mentioned by another of the sacred writers, is that of assuming the guise of heavenly beings. Doubtless these evil angels are the creatures that appear sometimes to persons as the "spirits" of dead friends. "Lying spirits" they certainly are; for the Scriptures teach unmistakably that the dead sleep in unconsciousness until the resurrection. Moreover, the origin of these supposed "materialized spirits" is indicated by their malign influence over those whom they are able to deceive. Playing upon the tenderest sensibilities of the bereaved and sorrowing, they have in myriads of instances gained a hold upon them that has proved most lamentable in its effects.

The real test of any claim to a heavenly source is not superhuman power, but conformity to the word of God.

ADELAIDE D. WELLMAN.

CHINA REACTING TOWARD HEATHENISM

BARBARIC CRUELITIES INFLICTED ON NATIVE CHRISTIANS

By Ross C. Porter

IN a previous article, reference was made to the reaction in China from Christianity to heathen worship on the part of the government officials. Recently this reaction has caused a conflict between the police and the missionaries at Swatow, and it has resulted in persecution in other places, as reported in the *China Press* of April 8, 1914. The headlines are: "Chinese Christians Are Roughly Handled." "Bound with Ropes and Dragged Through Streets of Village near Chinkiang." "Pastor Hit by Brick." "Six Preachers Who Go to the Rescue Are Mauled." "Idol-Worship Enforced."

ORDERED TO WORSHIP THE IDOLS

A few paragraphs from the report of the *Press* will show how the missionaries and the Christians were treated:

"At Le Li Tien, a town not far from here, a local official thought that the troubles the people had suffered from various causes, were all due to their forsaking their idols, and failing to worship their ancestors. He ordered all the idols to be properly worshiped, and that the ancestors should not be neglected.

"There are about twenty members of the Baptist Church at that place, and they ig-

nored the request. As a result of their failure, idols were placed in their yards, and tablets were hung on their walls.

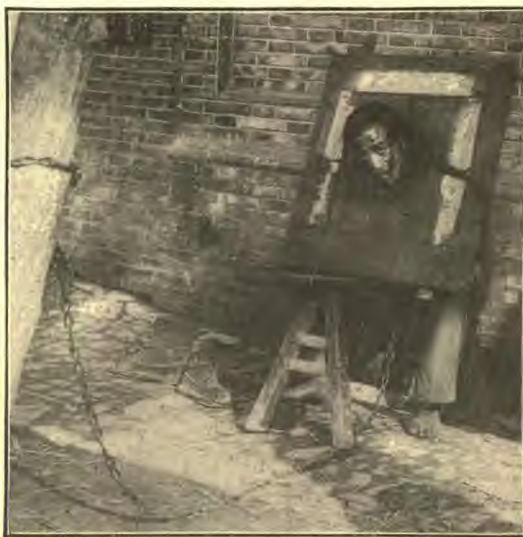
"When the Christians persisted in refusing to worship according to the ancient custom, they were roughly handled. All the men who were Christians were taken out Tuesday night, bound with ropes, and led through the streets. Some of them fell down, and were dragged for a considerable distance, and suffered painful hurts."

The Chinese pastor about six miles away heard of the trouble, and went over to help. He arrived about one A. M., and the people were ready for him. They threw at him almost everything they could get their hands on. His head was severely cut with a brick. Six preachers at the Bible school at Sha Su Gai went over to see what they could do, and were handled likewise.

ANY MORE BAPTISMS ARE FORBIDDEN

The official at Djui Yung was notified, and he arrested the local official, and sent him up to Nanking for trial. Fortunately, during the trouble a severe thunder-storm came up and quieted things down. The official has forbidden any more people to be baptized.

China's constitutional government is little more than a name. The president rules with about as much freedom as if there were no constitution. It is not necessary, however, to conclude that heathenism will immediately assert itself and undertake to enforce its worship upon Christians in a general way, but the swing backward toward heathenism will gradually tend in that direction. An observing traveler through the interior of China can easily detect the ebb of the tide which for a time flowed strongly in favor of Christianity.



TORTURE AND IMPRISONMENT COMBINED IN CHINA

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, even as God for Christ's sake hath forgiven you.—Paul.

THE LIVING ROCK

Water from the Rock Miraculously Supplied in the Wilderness—A Type of the Spiritual Refreshing We Receive in Christ

By STEPHEN N. HASKELL

“**R**OCK” has always been used as a synonym for “strength” and “solidity.” The parable of the house built upon a rock is an example. Matt. 7: 24, 25.

The word “rock” is used many times in the Bible to illustrate the protecting care of God for His people. The psalmist says, “The Lord is my rock.” Ps. 18: 2. “Thou art my rock and my fortress.” Ps. 71: 3.

“Selah” occurs over seventy times in the Psalms, and is defined by most commentators as “a pause or musical note.”

APPROPRIATE PAUSE FOR VICTORY

It is quite appropriate that in singing of the mighty power of God in leading His people, the psalmist should pause at times and meditate upon “the Rock,” the “spiritual Rock that followed them: and that Rock was Christ.” 1 Cor. 10: 4.

Victories would often take the place of defeat in our daily lives if in our songs we inserted the same pauses used by the sweet singer of Israel. If in the rush of our daily lives we paused to meditate upon “the Rock,” we could say with David, “In the secret of His tabernacle shall He hide me; He shall set me up upon a rock.” Ps. 27: 5.

STEPPING-STONES TO VICTORIES

The forty years’ wandering of the children of Israel was in Arabia Petra, or Rocky Arabia, as it was sometimes called. Rocks confronted them at every turn in their journey; but from these very rocks, God caused water to flow to quench their thirst. Even so in our daily journeys, the rocks of difficulties that seem impenetrable to us, will, if we hide in Christ, prove but stepping-stones to greater victories.

God said: “I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders.” Ex. 17: 6.

The thirsty multitude saw the pure, refreshing water gush out from the flinty rock. They drank, and were refreshed for their journey. “They thirsted not when He led them through the deserts: He caused the waters to flow out of the rock for them.” Isa. 48: 21.

IT RAN LIKE RIVERS

It was not a meager supply of water, for it “ran in the dry places like a river.” Ps. 105: 41. During all their journey, they were miraculously supplied with water. The stream did not continue to flow from the first place where the rock was smitten; but wherever they needed water, from the rocks beside their encampment the water gushed out. Well might the psalmist bid the earth tremble before the God who could turn “the rock into a standing water, the flint into a fountain of waters.” Ps. 114: 8.

When the Israelites came in sight of the promised land, the water ceased to flow. God told them they were to buy water as they

passed through Edom. Deut. 2: 3-6. Strange as it may seem, after drinking of the miraculous streams in the desert for so many years, they now began to murmur and complain because the water no longer gushed out of the rocks by their encampment.

SPEAK TO THE SMITTEN ROCK

Then it was that, on the very border of Canaan, Moses, the servant of the Lord, committed the sin that prevented him from entering the goodly land. The rock had once been smitten, and the Lord told Moses to gather the people, and to *speak* to the rock before their eyes, and it would give forth



“THEY DRANK OF THAT ROCK, . . . AND THAT ROCK WAS CHRIST”

water. Moses, who had borne patiently with their murmurings so long, now became impatient, and said, “Hear now, ye rebels; must we fetch you water out of this rock?” Num. 20: 10. He then smote the rock twice, and water gushed forth.

God is no respecter of persons; and although He had highly honored Moses, yet He punished him for his sin. When Moses smote the rock the second time, he ignored the great event of which the smitten rock was a type. Christ died *once* for the sins of the world (Heb. 9: 28); and all who *speak* to Him, confessing their sins and claiming pardon, will receive the healing waters of salvation. Thus not only did Moses disobey God, but he marred the beautiful symbol that had been placed before the Israelites during all their desert wanderings.

The Bible writers often refer to the experiences connected with the smitten rock, to teach God’s tender care for His people. Isaiah says, “A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Isa. 32: 2.

Paul tells us that this Man who was as “a hiding-place,” “a covert,” and as “rivers of water,” was Christ, the Rock. 1 Cor. 10: 4. He is the “shadow of a great rock in a weary land.” What He was to the Israelites, He will be to every one who puts his trust in Him. He says to-day, “If any man *thirst*, let him come unto Me, and drink.” John 7: 37. The one who heeds the call will “drink of the brook in the way: therefore shall he lift up the head.” Ps. 110: 7.

GIVE HIM YOUR SINS

The refreshing water flows by every encampment. All can freely drink of the life-giving stream flowing from the Rock smitten once upon Calvary’s cross. “*Whosoever will*, let him take the water of life freely.” Rev. 22: 17. Do you long to drink? Remember that the Rock has been *smitten* for you. Do not make the mistake of Moses, and think you must smite it again. “*Speak ye unto the rock, . . . and it shall give forth his water.*” Num. 20: 8. Tell Him you are weary of sin, that you long to accept of His righteousness. Give Him your sins, and He will clothe you with His righteousness. Gal. 1: 4; Isa. 61: 10.

The Amazon River pours into the Atlantic Ocean such an immense volume of water that for miles out at sea the water remains fresh. It is said that a ship sailing in the ocean near the mouth of the Amazon, had exhausted its supply of fresh water, and signaled to another vessel at a distance, asking for fresh water. The answer was signaled back, “Dip and drink.” The captain thought they could not have understood, and signaled again. The same reply came back across the water. In indignation he said: “They say, ‘Dip and drink.’ Throw the bucket over and try the water.” To their surprise, the bucket brought up fresh water, and their thirst was quenched.

IT FLOWS BY EVERY DOOR

Often we think we are in the enemy’s land, and the Lord is afar off; but the stream of the river of life flows by every door. We have only to “dip and drink,” if we wish to be led into the sunlight of God’s presence and feel His sheltering care.

Like David, we need often to cry: “Lead me to the Rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in Thy tabernacle forever: I will trust in the covert of Thy wings. Selah.” Ps. 61: 2-4.

While the foundation of the Christian church is the teaching of the apostles and prophets, Jesus Christ is the chief corner-

stone. Eph. 2:20. Christ is "a living stone, disallowed indeed of men, but chosen of God, and precious." 1 Peter 2:3, 4.

BROKEN, YET SAVED

Every soul on earth will sometime come in touch with this Stone. He will either fall on it and be broken, that he may be a new creature in Christ Jesus; or he will reject the Stone, and at last it will fall upon him and destroy him. Matt. 21:42, 44.

Blessed is the one that makes Christ the chief corner-stone in all his daily work. Jesus to-day asks us, as He did Peter of old, "Whom say ye that I am?" Our lives give the answer. Peter's answer was, "Thou art the Christ, the Son of the living God." This answer was given him from the Father.

THOU ART PETER

Christ responded, "Thou art Peter." In these words, He acknowledged Peter as His disciple, for He had given him the name "Peter" when He called him to follow Him. John 1:42.

The word "Peter" meant a stone, or a fragment of rock. Christ's manner of teaching was to use earthly things to illustrate heavenly lessons; and He took the name "Peter," meaning a fragment of rock, to direct the mind to the solidity of the confession and the stability of the cause founded upon "the Rock," Christ Jesus, of which Peter, when he accepted Christ as his Master, became a portion, or fragment. Every true follower of Christ becomes one of the "living stones" in the great spiritual building of God. 1 Peter 2:5.

THE TRUE ROCK OF THE FOUNDATION

Christ did not say, *On thee, Peter*, will I build My church, but immediately changes the expression, and says, "Upon *this Rock* I will build My church." Matt. 16:13-20.

Centuries before, Isaiah had written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. Peter and every other son of Adam has failed when tested. Christ is the only one ever born of woman who has withstood every temptation, and is a "tried stone," fit to be the chief corner-stone in the great church of God.

Christ has not placed any mortal man as the foundation of His church. Sad would have been the condition of the church if it had been built upon Peter; for only a short time after he made the above confession, his heart was so full of evil and wrong conclusions that, as the record states, Christ said to him: "Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men." Matt. 16:23.

CALLING FOR THE ROCKS TO HIDE THEM

When the Saviour comes in the clouds of heaven, those who have rejected the Rock, Christ Jesus, will call for the mountains and rocks of earth to hide them from the wrath of the Lamb. Rev. 6:15, 16. Our enemies then will witness to the fact that "their rock is not as our rock." Deut. 32:31.

"Ascribe ye greatness unto our God. He is *the Rock*, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32:3, 4.

Serving and Following

Yoke Up with Him and Find Rest

By J. F. TOLSON

IF any man serve Me, let him follow Me." John 12:26. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

As the humble student turns the pages of the sacred writings, he is constantly struck with admiration at the beauty and appropriateness of the expressions found therein. One might naturally expect to read, "If any man will follow Me, let him serve Me." Doubtless, were the Scriptures of human origin, those are the words that would have been used. It is human nature to expect service first. With Christ it is just the reverse. He expects us to follow Him closely before we can do acceptable service.

WHAT IT MEANS TO FOLLOW HIM

A study of the second text will give some idea of what the following of Christ means, as versus mere serving. How comprehensive is this passage! How beautiful! How comforting! "Take My yoke upon you." Here we have our Lord's invitation to yoke up with Him for service. What! Yoke up with the King of glory! What condescending grace on His part to take us to yoke up with Him!

But what is His yoke? I think we will get some intimation of what it is if we will study the context. In the preceding verses, He had been upbraiding the cities where most of His mighty works were done; where He had been doing good, and was called a devil; where He had been relieving men, and blamed as one who had fellowship with Satan; where He was scornfully rejected by men, and acquainted with griefs and sorrows. This was His yoke — rejection when acting in pure grace.

AN EASY YOKE

And, O my brother, is the yoke too hard to be borne? Is the yoke of Christ, the pitying Saviour, harder to be borne than the yoke of the cold, heartless world; the yoke of dishonoring God; the yoke of conformity to the world in its ever-changing fashions, its sneers, its smiles, and its frowns? Do you long for that rest "which passeth all understanding"? Then heed the invitation of the pitying Jesus: "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. For My yoke is easy, and My burden is light."

A YOKE THAT GIVES REST

Only by taking up His yoke can we find rest, and thus only can we follow Him. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Do not deviate from the path He has already trod. It may be thorny; but He has been over the way, and every thorn that might prick us has pierced His tender feet.

"And learn of Me." Here again we have that all-comprehensive "Me." Reader, do you know its power? I ask you to learn of "Me," not of some distinguished saint. In

"Me" you have a perfect pattern, an unerring leader. I do not ask you to learn of My servants, or My prophets, or even of My angels, though they excel in wisdom and strength; but "learn of Me," the Perfect One, the Sinless One, the One in whom dwells all the fulness of the Godhead bodily.

What a privilege for the child of God! What amazing grace! Come, O thou sin-sick soul, tossed about on the billowy world of sin and strife; come and sit at the Saviour's feet, and "learn of Me, . . . and ye shall find rest unto your souls."

Sin's Pay-Day

The Broad Way Ends in Night

By LE ROY E. FROMM

THERE are but two pathways for the travelers of earth. One is the broad, easy way that leads to destruction; the other, the narrow, upward way that leads to life everlasting. We are traveling in one of these two pathways, and our destiny is determined by the road we take.

THE STAIN OF SIN TO BE FOUND

Eternal life and eternal death are set before us by the living God. No provision has been made for eternal blasphemy against His holy name. His divine plan for the universe, though delayed for a time by the uninvited entrance of sin, will be carried out in His own good time and way. The stain of sin will be removed. Divine justice will be satisfied, and God's "will be done in earth, as it is in heaven."

THE WAGES OF SIN

"The wages of sin is death," not eternal life in torment. The most horrible doctrine ever conceived in the mind of man or demon is that of eternal torment of the wicked. Satan is responsible for such a God-dishonoring doctrine. The joys of heaven would be blighted by the piteous wails of our lost loved ones pleading, throughout the ceaseless cycles of eternity, for a drop of water to quench their burning thirst.

"God is love." And if, though He beseeches men to turn and live, yet they willfully choose to walk in rebellion against Him, He will do the most merciful thing a just, loving God can do. He will "utterly destroy them," "burn them up," reduce them to "ashes," cause them "to be as though they had not been."

DESTINY OF DEMONS AND OF WICKED MEN

So speaks the Scripture of the final doom of demons and of wicked men. They will be burned with "unquenchable fire." This term refers to intensity, and not to duration. The fire is "unquenchable" because it can not be put out, or quenched, so long as there is anything for it to burn. The wicked will always remain dead. Therefore the punishment, which ends in complete destruction, will be "everlasting."

The agonies of the lake of fire will come to an end, but that end will be the blackness of eternal night. Such is the final ending of the broad and easy way on sin's pay-day.

"To commence work without prayer is as a man trying to light gas without turning on the tap."

Prophecy, Poetry, and Elevating Sentiment

WONDERFUL THINGS TO BE FOUND IN THE BOOK OF PSALMS—A TREASURE-HOUSE OF BLESSING AND HELP—PSALM NINETEEN

By MRS. L. D. AVERY-STUTTLE

THERE is something about Bible study that is different from any other study in the world. There is nothing like it to brighten the eye, to educate and enrich the mind, to soften the heart, and to tranquilize and purify the spirit.

One may arise from an hour's study of mathematics or philosophy, with mind confused and body weary. But a prayerful study of this Book not only elevates and feeds the mind, but actually recuperates and energizes the body.

I have always loved the Psalms, and have read them from my childhood, until many of them have become fixed in my memory. But since we began reading them at family worship, each commenting upon every verse read, the book has acquired a new interest; and a thousand hidden wonders and beauties, like precious gems, have flashed upon our sight, and fairly dazzled us with their splendor.

PROPHECY IN THE PSALMS

We are so accustomed to turning to the book of Daniel or the Revelation for prophecies concerning the second advent of our Lord, that we have almost forgotten the many wonderful passages in the book of Psalms concerning it. Then, too, we nearly always turn to the records given in the Gospels whenever we desire to read concerning the earth life of our Lord, as if this were all.

I fear that many of us have been too careless and forgetful of the Psalms. They are full of meat and drink for the hungry and thirsty soul. Written at greatly varying ages of the earth's history, and by men very unlike in natural characteristics,—poet, lawgiver, king, sage, prophet,—the book of Psalms presents a wonderful similarity in the richness and beauty of its expression. In it we find the most lofty utterances, and the simplest sentences; the most sublime imagery, and the sweetest praise; the most wonderful description, and the clearest and most vivid prophecies.

THE SUBLIMITY OF PSALM NINETEEN

Let us get our Bibles and turn to the nineteenth psalm. If we had never read it before, we would be struck by its wonderful sublimity.

"The heavens declare the glory of God; and the firmament sheweth His handiwork."

A few evenings ago, just as we were lighting the gas, I heard a familiar voice from the back porch: "Come and see the wondrous beauty of the heavens." I stepped out. The sun, now only a few moments below the horizon, had been prodigally lavish of its coloring. The whole western heavens were still ablaze. A faint tint of crimson reached even to the zenith; and a few stars had stepped forth, as if unwilling to be left out of a picture so beautiful, and glowed from their giddy height. The silent moon, like a thin horn of silver, hung low in the west. A rich, dark mass of feathery foliage on a few trees near, was outlined against the brilliant background of the sky.

THEIR VOICE HEARD EVERYWHERE

Spellbound with the beauty of the scene, I could only reflect upon the wisdom of the great Artist, whose hand had hung out all this splendor as a tiny sample of His wondrous work.

Truly there is "no speech nor language, where their voice is not heard." Up in the frigid, inhospitable regions where the iceberg is born and the blinding blizzards rage and roar—even there has Jehovah hung out His wonderful pictures—His awe-inspiring auroras—silent witnesses of His almighty power.

EULOGISTIC OF GOD'S LAW

"But how strange," you say, "that after descanting for a time upon the vastness of God's visible creation, the inspired psalmist



"THE HEAVENS DECLARE THE GLORY OF GOD"

should suddenly break out in eulogistic utterances concerning the law of God!"

Now to me, my friend, it seems beautifully appropriate—nothing strange or incongruous about it at all. Why?—Because God's great moral law is as unchangeable and as perfect as the law of nature—that law which holds the revolving worlds in their places. Neither can be changed or revised or done away. God's law is the foundation of His eternal throne.

The psalmist continues, "More to be desired are they [the commandments of the moral law] than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." In this age of lawlessness and lawbreakers, of riot and clamor after gold, it is absolutely refreshing to read this loyal and beautiful sentiment from the inspired prophet-king. And he continues, "In keeping of them there is great reward."

Ah, yes, yes; the reward will be greater, vastly greater, than all the gold and the silver of all the mines of earth.

"In keeping of them."

How many of them? Shall I be rewarded for obeying nine tenths of them?

"Who can understand his errors?"—Not one of us can see his own faults except in the perfect mirror of God's law. How do I know?—Because by it "is Thy servant warned."

AN INSPIRED AND INSPIRING PRAYER

Finally, this inspiring psalm is concluded by a prayer which is remarkable in that there is no conceivable situation in which it would fail to be appropriate, and no condition or position when we might not make its sentiment our own.

It is suitable alike for prince or peasant, high or low, rich or poor, Pharisee or publican, Christian or worldling, the petted child of fashion or the beggar upon the street.

Listen while I reverently repeat it:

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

The Cup of God's Indignation

THE same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14:10. "Indignation" expresses the displeasure of God against sin. By one man, Adam, sin entered into the world, and has been increasing in volume and violence ever since. Hence God has ever held the cup of indignation in His hand.

Adam and Eve took their first drink from that cup when they lost their beautiful robes of light. Their next drink was their expulsion from their beautiful Paradise home. Then from the same cup came the curse on all things with which they had to do. And this curse will grow heavier and heavier, until it shall have devoured the earth, with all sin and sinners, in the lake of fire, which is the second death.

MINGLED WITH MERCY

But from the very gates of Paradise the plan of salvation has existed. And to all men probation is given, and pardon and salvation are offered on condition of repentance and obedience. Hence it is that from the beginning, God's displeasure for sin has been mixed with mercy. And so the psalmist declares: "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same." Ps. 75:8. We may plainly see this manifestation of forbearance and mercy toward all men, in the dealings of God toward a rebellious race. Although wicked men and seducers wax worse and worse, God is still long-suffering, because some are seeking pardon and salvation.

UNMINGLED WITH MERCY

But the dregs of the cup will soon be reached, and in them there is no mixture. When the seven last plagues are poured into that cup, there will be no more mercy, no more pardon. There will be from that time wrath only, without any mixture. Hear the word of the Lord: "The dregs thereof, all the wicked of the earth shall wring them out, and drink them." Ps. 75:8. At the end of the one thousand years of Satan's bondage in the bottomless pit, will come the second resurrection. All the wicked of the earth will then stand before the great white throne, hear their sentence, and then drink the last dregs from the cup of indignation in the hands of the Lord. And we are glad to know that our merciful and loving heavenly Father, throughout eternity, will never have occasion to hold such a cup again.

H. A. ST. JOHN.

The Sabbath a Cycle Mark

Origin of the Week

By ELIZA H. MORTON

THE only division of the weekly cycle is the Sabbath. The "Encyclopædia Britannica," under the word "Calendar," says: "The week is a period of seven days, having no reference whatever to the celestial motions. Those who reject the Mosaic recital will be at a loss . . . to assign to it an origin having much semblance of probability."

As the week had its origin in the Sabbath alone, the Hebrew name *Shabbath* and the Greek *Sabbaton* may rationally be applied to the whole week, and the days of the week named in the consecutive order of "first day of the Sabbath," "second day of the Sabbath," "third day of the Sabbath," etc., as they are written in the Talmud. This idiom explains why the words *Shabbath* and *Sabbaton* are sometimes used to mean the week. See the literal rendering of Matt. 28:1.

That the Sabbath marks the ending of the week, and came from God, may be shown by many indisputable facts.

Various allusions to the weekly cycle are found in the Old Testament, as in Ex. 34:22; Deut. 16:9; Dan. 9:24.

An unearthed Assyrian tablet bears the words referring to the creation of God:

"On the seventh day He appointed a holy day,
And to cease from all business He commanded."

Concerning this tablet Mr. H. Fox Talbot says, "The fifth tablet is very important, because it clearly affirms, in my opinion, that the origin of the Sabbath was coeval with the creation."

The combined testimony of one hundred and sixty modern and ancient languages, as shown by an authentic chart of the week, bears witness to the Biblical order of the days of the week, proving that the ending of the week never has been changed. One hundred and eight of those languages apply the name "Sabbath," or its equivalent, to the seventh day of the cycle.*

In what is known as the Chinese "Book of Diagrams" is the following statement:

* A copy of the chart to which allusion is here made may be obtained of the Pacific Press Publishing Association, Mountain View, California.

"On the seventh day the passages are closed." This shows that in the early history of the Chinese they observed the true Sabbath, and that it marked the weekly cycle.

Man may undertake to make the week begin on any day he chooses; but the history of the world, as well as its astronomical records, proves that time can not thus be altered. The weeks have been rolling onward in solemn grandeur with the flight of years, and the great clock of time can not be changed or stopped by the puny hand of man.

"When time's first week had run its course complete,
To mark the cycle with its boundaries meet,
The Sabbath on its royal throne was set,
Creation's fair and lovely coronet."

Jesus Is Coming Soon

By W. R. PATTERSON

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

ZION, awake! Repeat the glad strain,
And sound the message loud and clear,
Jesus is coming, is coming again.
Publish, proclaim it, His coming is near

Prophets and seers have long foretold
The glorious coming of Zion's King.
O, print the message in letters of gold!
Bid Zion lift her voice and sing.

Groaning creation, awake and rejoice.
Coming the first dominion again.
Shout, ye saints, lift up your voice,
Tell the tidings again and again.

He is coming. O weary and sad,
Be glad! Your redemption is nigh.
Sing and rejoice, ye exiles, be glad—
Coming again in the sweet by and by.

Ye watchmen, sound the solemn warning.
Blow the trumpet on Zion's height.
Soon, yes, soon will dawn the morning
That shall end earth's weary night.

The Living Creative Word

Its Precepts and Prophecies Stand the Test—It Will Triumph Gloriously

By L. D. SANTEE

SO shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

All human words, whether of power or of affection, are bounded within brief periods. The mandate of one in authority may cause his subjects to tremble, but soon he is hushed in death. The words of father and mother charm their children for a short time; but soon those children are scattered, and the words of the parents are only treasured in memory.

But the word our text speaks of is that of Jehovah. Since the morning stars sang together, it has rolled down through all the ages, expressing infinite wisdom, almighty power, and eternal love for His works and creatures. It has enthroned kings, and hurled rulers from their seats of power.

JOY THAT HAS NO SORROW

The earth and all its elements exist and continue solely at the behest of God's word. It is the word of infinite wisdom, distinguish-

ing between truth and error, offering light for darkness, peace for war, and life for death. It contains a sweet promise for the "pure in heart," and for all the loyal of our race, offering them through Christ, joy that has no sorrow, and life that has no end.

The Bible is a transcript of the divine mind, the voice of God. It is the grand prophetic announcement of earth's future history. Among the beautiful trees and flowers of Eden, the word of God warned against disobedience. Down through the dark and tragic scenes of the antediluvian age, it communed with the faithful, and laid upon Noah the responsibility of warning the world.

THE WORD THAT MOVED WITH POWER

Philosophy scoffed, and science ignored it; but when the windows of heaven were opened, and the ark rode upon a shoreless ocean, then was demonstrated the fact that "Thy word is truth." The word promised Israel that the bands of their servitude should be broken, and that the Almighty, with a "high hand and an outstretched arm," should lead them to "a land flowing with milk and honey," the ancient home of their fathers.

After the Passover, the object-lesson teaching Christ, then came the foretold emancipation. According to appointment, the cloud appeared and moved, the tribes marched, the sea retired, and the song of victory sounded on the farther shore; all showing, as the text reads, that "it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

IT FORETOLD KINGDOMS

This word, coming from heaven, sounded upon the listening ears of the holy prophets. It came to Daniel through the agency of an angel, and his inspired pen told us of earth's four universal monarchies. Beyond that, he opens to our vision a redeemed earth, where, "under the whole heavens," a loyal race will obey God.

Not only this, but it outlines perfection. "The law of the Lord is perfect, converting the soul." Ps. 19:7. This law was spoken to Israel from the summit of the burning mount.

At the creation, that word had crowned all the phalanx of coming weeks with a Sabbath at its close. In the center of that perfect law, the word repeated: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." And through this world, and the world to come, each week is crowned with a diadem by the hand and word of her God. Through the Holy Spirit, the word outlines the future. As time has rolled its ever-varying tide of human experiences down through the centuries, the angel of history has stood upon his mountain, and shouted across the vale of the silent generations, to the angel of prophecy, saying, "Thy word has been clothed with almighty power, commanding the earth, its elements, and wheeling nations into line, for fame or infamy." He says: "I have duplicated, on my historic scroll, every word thou hast uttered in the sanctuary relating to the future. Thy word is that of a God in whose hand lies the destiny of the world and of our race."

The thunders of that word will send the forces of life to the ashes of the dead, scattered over the great cemetery of the world,

thrilling them with the vital power of a new life. Soon will come the consummation of all things. The four empires can say, "We have filled our measure, our days are ended." The great harlot will say, "I mourn as a widow, and weep the loss of my children."

The nations will say, "Peace and safety." And the word that has been heard through all the centuries will say, "It is finished. Human destiny is forever fixed."

O my friend, my brother, where will that day find you?

The Conditions in Noah's Time

THE SAME SCENES TO BE REPEATED

By Calvin P. Bollman

IN answering the question of the disciples, "What shall be the sign of Thy coming, and of the end of the world?" our Saviour said, among other things, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 3, 37.

In the time of Noah, the people thought much of pleasure, and little of God and of their duty toward Him. Our Saviour Himself says that "they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Verse 38. And "as the days of Noe were, so shall also the coming of the Son of man be."

THE WICKEDNESS OF THE TIME

In the days of Noah, "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. "As the days of Noe were, so shall also the coming of the Son of man be."

Human life was little regarded in the days of Noah, and crimes of violence were of frequent occurrence. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6: 11, 12. "As the days of Noe were, so shall also the coming of the Son of man be."

A MESSAGE WAS SENT

But notwithstanding the wickedness of men in the time of Noah, the Lord sent them a warning message of the coming Flood. Noah was "a preacher of righteousness." 2 Peter 2: 5. During all his ministry, by precept and example he was teaching the people that a flood was coming that would destroy the earth. But the people were unbelieving; and "as the days of Noe were, so shall also the coming of the Son of man be."

Out of the large population of Noah's day, only eight persons were actually saved in the ark. All the others who lived until the time of the Flood, rejected Noah's message. This too will be paralleled in the days of the coming of the Son of man; for of the teeming millions living upon the earth in the last days, only a very few will be saved. The Lord Himself indicates this clearly in the question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

THE MAJORITY NEVER ACCEPT IT

Indeed, at no time in the history of the world will the truth of God be popular and the majority walk in the paths of righteousness.

To the question of the disciples, "Lord, are there few that be saved?" Jesus answered, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 23, 24. And again He said: "Enter ye in at the strait gate: for 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.

The doctrine of a temporal millennium wherein all, or nearly all, or even a very large proportion, of the inhabitants of the world will be converted, is a delusion of the devil. The Bible teaches nothing of that kind. The Word does declare that "this gospel of the kingdom shall be preached in all the world for a witness" (Matt. 24: 14), but nowhere in all the Bible is it intimated that all the world or even a majority of the world will accept the gospel. Those who are looking for a more favorable time to repent and be saved will look in vain. There can be no better time than the present.

PERILOUS TIMES FORETOLD

Instead of the last days' being a more favorable season in which to obey the truth and secure salvation, the apostle 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, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, 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: from such turn away." 2 Tim. 3: 1-5.

The darkest side of this dark picture is the statement in verse 5 that those who are indulging all these sins are those who have a "form of godliness"; in other words, these sins are found right in the church in the last days. When this is the condition in the church, what may we not expect to find in the world at large? And with the church honeycombed with these heinous sins, where is there any opportunity for the conversion of the world? "Behold, now is the accepted time; behold, now is the day of salvation."

"HELP me to be content, amid the strife of tongues, with my unspoken thought. When anxious cares threaten my peace, help me to run to Thee, that I may find my rest and be made strong for calm endurance and valiant service."

The Sinner's Guest

Law of Association

THE selfish Pharisees could not understand why Christ associated with those whom they disdained. They did not comprehend our Saviour's mission to this sinful world, and in their perplexity they asked His disciples, "Why eateth your Master with publicans and sinners?"

Jesus overheard them, and replied: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance."

When one of the family is taken violently ill, the fleetest horse is saddled and spurred to his utmost speed to call the physician. Everything is done that can be done to check the disease and save the patient.

It is far more essential that every possible effort should be made to save those who are afflicted with the malady of sin. The poor sinner who, through the violation of the moral law, has sunk in the depths of iniquity, should not be cast off as a hopeless case; but earnest, repeated appeals should be made to the great Physician for pardon and help. He will never turn a deaf ear to the call of one penitent, helpless sinner.

The more deeply seated the malady of sin, the more urgent should be the cry for heavenly aid. It is the perishing, helpless ones that Jesus came to save.

Our Saviour knew that the most successful way of reaching the hearts of men is through the law of association. The Pharisees cared to associate only with those whom they deemed righteous. The poor and the helpless they concluded were under the censure of Heaven, and also any one who favored or in any way served the Romans, whether rich or poor.

Little Zacchæus, who climbed the sycamore-tree to see Jesus as He passed by, was not left unnoticed by the sinner's Guest, but was invited to come down and entertain the world's Redeemer in his home. This displeased those unsympathetic Pharisees, and they murmured, saying "that He was gone to be guest with a man that is a sinner."

How glad we are that Jesus is still the guest of sinners! He does not even wait for an invitation from us, but calls in the tenderest tones to every troubled, afflicted soul, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

No higher compliment can be paid to sinful men than to have Jesus for their guest. "Behold," says the heavenly Visitor, "I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

E. HILLIARD.

Precious Peace

My Saviour, Creator, Redeemer, and Friend,
How sweet is the peace Thou dost day by day send!
On life's rugged pathway and storm-driven sea,
O, what should I do, precious Lord, without Thee?

When winds beat my bark, and the billows roll high,
How sweet are the words, "Fear not, child; it is I!"
"Be still," Thy command, the wild tempest obeys.
Sweet peace fills my heart. I am lost in Thy praise.

I know that the fire for refining must burn
Till Thy sacred image, Lord, Thou canst discern
In me. Then whatever in love Thou dost send,
Is good. Only give me Thy peace to the end.

MAGGIE A. PULVER.

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BE NOT ANXIOUS.

Anxiety and Fear May Be Put Away — God's Great Care for Each One

YE can not serve God and mammon. Therefore I say unto you, Be not anxious."

The word "therefore" in this statement of Christ's connects anxiety with the service of mammon. He who accepts the service of any false god takes with it the spirit of anxiety and of dread.

Christ also assures us that he who is anxious for this life is serving not God but mammon. He who serves mammon does not serve God, for "ye can not serve God and mammon."

NO ANXIETY WITH SERVICE

He who is anxious does not serve God, for he has partaken of the spirit of the world, "the spirit of bondage again to fear." "Perfect love casteth out fear."

To worry is to doubt God, and "he that believeth not is condemned." "Without faith it is impossible to please Him."

Christ, before He went away, left His peace with us; and the peace of God that passes understanding does keep the mind and the heart of the faithful through Christ Jesus. "Great peace have they that love Thy law."

THE CURE FOR ANXIETY

The one cure for anxiety is faith. Speculation or reasoning is not sufficient. The greatest minds in the world have speculated and reasoned, and have finally said that God is unknown and unknowable. But faith smiles at the wisdom of the wise, and looks up with confidence and calls God "Father." "The world by wisdom knew not God," but God sends His Spirit into our hearts, "crying, Abba, Father."

Care is justifiable, but anxiety never. If a surgeon is about to perform an operation, we are glad to know he will use care and caution; but were he anxious, that would trouble us, for we would know there was something he was afraid of, in spite of all his skill. And it is this fear or dread that smites us with a harrowing feeling, and it is what God does not wish us to have.

RELATION OF CARE AND ANXIETY

Care is proper; anxiety is improper. Care will make the eye single, the hand steady, and the foot firm; but anxiety will cloud the vision, put a tremor into the nerves, and cause us to stumble in our way.

Anxiety shortens life, embitters, and does not sweeten.

Anxiety breeds disease, and kills by the burden that it imposes.

Anxiety never steadied the money market. It never filled or ripened an ear of corn.

There isn't a promise in the Bible made to anxiety. There are promises to diligence, to prudence, to faith, to hope, to trust, but not one to anxiety.

Care in the good sense — that is, caution, or full use of the faculties — is proper; but care in the bad sense — that is, dread and anxiety — is not proper. This sort of care we are told to cast upon the Lord — "casting all your care [anxiety] upon Him; for He careth for you."

THE IMPRESSIVE OBJECT-LESSON

And then, in order to appeal to the mind, to touch our imagination, and to kindle our faith, Christ refers to nature, to some of the most insignificant things in the world — insignificant at least to us. He tells us that inferior and worthless as these things seem to us, yet they have a proper portion of the divine care. And if God cares for them — that is, the birds and the flowers — we may be assured

that He will care for a human soul, which has, through the work of Christ, the possible destiny that stretches with the unlimited life of God. If God so clothe the grass, which to-day is, and to-morrow is burned, will He not do much more for those who through Christ inherit eternity?

In the flower, therefore, there is this wonderful thought of God, the divine provision for every creature; and as our eye is down upon the flower, our thought may be upward upon God. Thus the flower becomes the first means by which we are led through nature up to nature's God.

We can not think of God clothing the grass, providing for its welfare, making it beautiful, and at the same time forgetting one of His children. It is impossible.

L. A. R.

SACRIFICED ON THE ALTAR OF LIBERTY

The Great Commission above Every Human Law — Men Have Not the Right to Stand between Our Faith and God — The State Should Deal with Crime, but Not with Faith

LAST week Mr. Porter gave some of the illustrious examples in the old dispensation, of those who had done brave deeds in upholding the cause of soul liberty. This article, though independent of the one of last week, is supplemental to it, and shows the high, strong ground on which Christianity stands in respect to the rights of individual independence in matters of worship.

EDITOR.

THERE never lived a purer, truer citizen of earth than Jesus Christ. Yet the fawning Pilate, a presiding judge of the great Roman state, in the trial of Christ, while protesting the innocence of the accused, signed His death-warrant, to please despotic priests and tyrannical Pharisees.

This noble Man of Calvary, with full knowledge of all the hypocrisy of creed-bound priests, who were His persecutors, and the parody on justice He had met before this earthly judgment-bar, still prayed, "Father, forgive them; for they know not what they do." O, the pity that such a citizen must be sacrificed for the sake of a creed! Creed-bound zealots and unfaithful judge must some day answer at God's judgment-bar for such crimes against individual rights. Wherever the cross of Christ is reared, it forever advocates religious freedom. In the words of Lowell:

"Slavery, the earth-born Cyclops, fellest of the giant brood,
Sons of brutish Force and Darkness, who have drenched the earth with blood,
Famished in his self-made desert, blinded by our purer day,
Gropes in yet unblasted regions for his miserable prey.
Shall we guide his gory fingers where our helpless children play?

"Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just.
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

"By the light of burning heretics, Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back;
And those mounts of anguish number how each generation learned
One new word of that grand creed which in prophet-hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

"For Humanity sweeps onward. Where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands.
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

Christ's disciples were imprisoned, scourged, and maltreated by the state, because of the difference between their religious belief and that of the majority. Angels were sent to open prison doors and send those disciples forth with the gospel according to the

great commission, to every nation and every people. This commission is authoritative. It is from the King of kings and Lord of lords. By this commission the gospel has the right of way in every nation. The teacher of the gospel is authorized to teach in every nation "all things whatsoever I have commanded you." No state or nation can, therefore, rightly legislate upon any religious question. Christ, not the state, is the power of the gospel.

WHY PROHIBIT MURDER AND THEFT ON SUNDAY ONLY?

The effort to suppress Sunday opening of bars and Sunday recreation is but a weak subterfuge, under cover of which Sunday may be made a day of enforced religious worship. If the business of the public house is a criminal business on Sunday, it is equally so on Monday or any other day of the week. If playing ball, attending races or theaters, or performing common labor, is criminal, it is equally so on all seven days in the week.

Who would argue that theft, rape, murder, or any other crime, should be prohibited by law on Sunday only? If laws are to be enacted against such crimes, those crimes should be prohibited seven days in the week, and not merely on Sunday. The day upon which the act is committed does not affect the nature of the act. Legislation that tends toward changing the character of actions according to the day on which they are performed, is the result of religious preference for that day.

CHRISTIANITY ASSERTS SOUL LIBERTY

When the Master declared, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth," He raised Christianity to a position far above all earthly rule, and asserted its claim to soul liberty. It was this view of soul liberty that led the great Baptist, Roger Williams, to endure banishment from England, banishment from Salem, and banishment from Sekonk. His unqualified position was that soul liberty is man's inherent right. Others sought toleration. He demanded that all men should be left free to enjoy equally their God-given rights.

BOTH CATHOLICS AND PROTESTANTS AS PERSECUTORS

England, whose religion was by force Catholic under the reign of Queen Mary, was by force Protestant under Elizabeth. This exposed first Protestants and then Catholics to severe persecution, according to the religious prejudices of the reigning sovereign. Wearied with this condition of things in Europe, and seeing no hope of reformation at hand, Roger Williams fled to the New World. Here he found Massachusetts Bay Colony, controlled by a great desire to establish an orthodox state—"a state where the same theology should be preached in all the pulpits and believed at all the firesides, and where, generation after generation, her citizens could become religious and virtuous according to state law."

The people seemed to be blind to the fact that the same legislative power that could establish Christianity, could as easily change its mind and establish infidelity. The French Revolution is a clear demonstration of this fact. To claim that it is right to establish the orthodox faith by law, is to sanction the establishment of infidelity, and the enthronement of the goddess of reason in France.

NOT TO BE CHEAPENED BY HUMAN LAW

The Author of Christianity will never enforce His teachings by civil enactments, and He demands that all people be left free to believe or disbelieve His gospel, with no state interference. The final Judgment will decide each man's destiny according to his acceptance or rejection of the gospel of Christ. It is a question of eternal damnation, and Christ demands that it be not cheapened by making it a question of human legislation.

"And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 47, 48.

JUDGED BY MOTIVES OBTAINABLE ONLY BY ANGEL SECRETARIES

God is judge in the realm of religion, man in things civil. God alone punishes subjects of His moral government for transgression. He deals with sin, first by seeking to remove it by atonement and by inflicting penalties upon the finally impenitent only. Hence as Christ says, such judgment is impossible until the final Judgment-day. It must be based upon perfect records of moral conduct, including motives which are obtainable only of angel secretaries before the throne of God. Rev. 20: 11, 12.

For this reason Paul says, "Therefore judge nothing before the time, until the Lord come." 1 Cor. 4: 5. The state deals with

crime and incivility. In that realm it has freedom of judgment. Crime has to do alone with man's relation to his fellow men. The state has no right, therefore, to legislate upon the relations of man with God.

The first four precepts of the divine law deal with that relation only. It is a purely religious realm. In it the state has no legitimate field of legislation. The last six precepts pertain to man's moral relations to his neighbor. As such the secret thoughts are involved. Matt. 5: 21-28; Ex. 20: 17. The state can not, therefore, deal with transgression of the last six precepts of the moral law. They relate to sin. The Inquisition of the Middle Ages is an example of an attempt to do so.

MAY DEAL WITH CRIME AND INCIVILITY

The state may justly enact laws dealing with crime and incivility only. It has no more right to compel Buddhists in Christian lands to adopt the Christian forms of religion than Buddhists have in heathen lands to compel Christians to adopt the forms of Buddhism.

The divine Lawgiver laid down the only infallible rule to safeguard the individual rights of Christian, Jew, infidel, and Confucianist alike, in the memorable statement, universally known as the "Golden Rule," of man's proper relation to his fellow men: "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.

R. C. P.

SUPPRESSION OF VICIOUS LITERATURE

THE art of printing has been the means of placing the word of God in the hands of the people, and also placing the best and purest literature within the reach of all. The forces of evil, however, have not been slow to recognize its value, and to use this great invention to debauch and ruin the race.

Speaking of the work of Anthony Comstock, who has for "upwards of forty years, now, been carrying on his crusade as secretary of the Society for the Suppression of Vice, and as post-office inspector invested with the specific power of preventing the use of the mails for circulating obscenity," Charles Gallaudet Trumbull sums up his work as follows: "Since he commenced, he has destroyed something over fifty tons of vile books; 28,425 pounds of stereotype plates for printing such books; 3,984,063 obscene pictures; 16,900 negatives for printing such pictures; 3,646 persons have been arrested, and of these, 2,682 have been convicted or pleaded guilty, and 2,180 have been sentenced. If the matters which have been seized were to be transported, this would require sixteen freight-cars, fifteen loaded with ten tons each, and the other nearly full. If the persons arrested were to be transported, sixty-one passenger coaches would be needed, each with a seating capacity of sixty persons, sixty cars filled, and the other nearly full."

Not a tithe, perhaps, of the evil literature that has been published has been destroyed. This does not take into account, either, the tons of trashy and suggestive literature that is circulated everywhere, and which can not be suppressed.

G. B. T.

MOVING PICTURE SHOWS

What They Are Doing to the Youth

THE evil and degenerating tendency of the moving picture show is occasioning alarm to thoughtful minds everywhere. The scenes of vice and crime are daily pictured before the minds of tens of thousands of both old and young. A Mrs. Barclay Hazard, head of the New York branch of the National Florence Crittenden Mission for unfortunate women, writing in the *Outlook*, says:

"Let us take, for example, the analogous case of films showing hold-ups, railway wrecks, cowboy fights, etc., the heroes of which are occasionally led even to the electric chair. But their final destination does not in the smallest degree discourage their would-be imitators among the boys of the community. Hardly a week passes that some enterprising boys are not arrested as runaways, having started out to capture and annihilate the wild Indians with the somewhat inadequate equipment of two dollars and forty cents and a rusty revolver. Did their activities end there, the amusing interest might be the one most obvious; but these same children have been known to tie younger and weaker comrades to the stake and light bonfires, which have so injured the victims that several deaths are the record of this species of entertainment.

"Now, these boys are not necessarily either foolish and simple, as shown by the rusty revolver; nor are they inherently bloodthirsty and wicked, as might be indicated by the fire and stake. They are simply normal adventurous boys on whose minds the films made no impression except such as they chose to have made upon them. The human mind, even at a very early period of life, is intensely selective. There is much psychology in the Bible text, 'What went ye forth to see?' For what we go forth to see is what we do see; and what impression we take from pictures, from plays, from books, and even from music, is the impression that we choose to take."

The seeds of crime, vice, human depravity, and various phases of the social evil are thus sown in the minds of the young, the harvest of which, when brought to full fruition, will tend to ruin many souls. And this is only one of the numberless means by which evil is sown, the harvest of which will stagger the world.

G. B. T.

LEANINGS TOWARD ROME

A MOVEMENT in favor of Good Friday in one of our leading Western cities is very suggestive. Cards were printed and quite generally circulated which stated that "you are hereby requested not to shop or attend places of amusement between the hours of twelve and three p. m., Good Friday, April 10. Compliance with this request will be in harmony with the general Christian sentiment of our city." (Signed) "Observers of Good Friday Committee."

The daily papers of that city informed us that the "movement begun by the Catholic laity finds favor with leaders of all denominations," and that the "hours of agony were to be celebrated."

Things of this character are significant in that they are straws which show the way the wind is blowing. Protestantism as it was brought forth in the sixteenth century is something that is very distinct and opposite to Catholicism. Protestantism stands for the open Bible in the hands of each individual, and the individual is to be guided in his religious convictions by that Word and the influence of the divine Spirit acting upon his heart.

There are some people who think that occurrences like the one mentioned in the foregoing are indications of the "liberal spirit" which has taken possession of us in this time of twentieth century intelligence. But our Catholic friends are right in saying that Protestantism as such is weakening and coming over to them.

The papacy is not the thing that is changing; and when weakening Protestantism, through the Federal Council of Churches, finally joins with the papacy, we shall see another ecclesiastical despotism established. The prophecy concerning modern ecclesiastical power is that "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

Students have been agreed for centuries that the "beast" of the foregoing prophecy refers to the papal ecclesiastical despotism. By reading and studying the thirteenth and fourteenth chapters of Revelation, we see that this despotism is to be established again just before the second coming of Christ. The last gospel message that ever goes to the world is a warning against the worship of this beast and of his image, who are seeking to enforce their religious decree. The nineteenth chapter of Revelation shows that both the "beast" and his "image" are living and active at the end of time, and go to their doom together.

Do not flout these things as visionary, but watch the trend of current events, and study them in connection with the prophetic Word. History is about to repeat itself in the establishing again of ecclesiasticism in all the world.

BE PUNCTUAL

PUNCTUALITY is the road to both human and heavenly friendships. To meet a person who is always punctual, the feeling at once obtains that he is to be trusted. It was this estimate of men that caused General Washington once to chide a dilatory secretary. The aid was ten or more minutes late at his desk one morning, when Washington said, "You have kept me waiting on your slow movement this morning." The excuse offered by the secretary was that his watch had gone wrong during the night. "Well, then," said the general, "one of two things becomes certain,—either you must get another watch, or I must get another secretary." It is worth while for every one to acquire promptness as an important part of his business capital, lest he fail to meet the demands of life.

But a failure in temporalities from lax habits, leads to failure in spiritual life; for just as surely as the shadow is the image of its product element, so civil and business manners are a true indicator of spiritual attainments. One fails entirely to be a friend of God, who is remiss in walking according to heavenly requirements.

J. O. C.

GOD'S EXAMPLE

THE admonition of inspiration is, "Be ye . . . imitators of God, as beloved children." Eph. 5:1. To imitate God—who could object to it? To do precisely as God does—what more could be asked? What a splendid destiny it is, and what a life it means!

It was exactly this thought God intended in giving the Sabbath. It is one phase of imitating God that none of us can afford to refrain from. What says the commandment?—It admonishes us to remember the Sabbath day, to keep it holy, to work six days and observe the seventh day. It tells us why we should do this,—that God worked six days, and rested upon the seventh, and then gave us a week in which we could imitate Him throughout mortal time, working the six days in which He worked, resting upon the seventh day upon which God rested.

To take another day, would not be to imitate God, because it would place us at variance with Him. To imitate God, we must do exactly as He did,—work on the working-days, on which He worked; rest upon the seventh day, upon which He rested.

And we will do this if we love the Lord well enough; for Jesus says, "If ye love Me, keep My commandments." Our text admonishes us to imitate God, as dear children. In other words, God is our Father, and we are to obey Him. We are to be loving children, children who know that God loves them, children who know that they love God, and know it because of their willingness to do what He says.

And right here is the test. It is useless to talk of loving God when we do not the things that He says. Jesus, on one occasion, tells us that we call Him Master and Lord, and that we say well, for so He is, and that if we call Him Lord and Master, we should do as He has given us example. If we love Him, we keep His commandments, even though to do it puts us at variance with the world. And keeping the fourth commandment just as God gave it is one means of doing this very thing. Let us thank Him for anything that will cause us to imitate Him and cease imitating the world.

L. A. R.

IN the record of Paul's discourse at Antioch in Pisidia, we find the statement made that "they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Acts 13:27. The people of Paul's day who fulfilled that prophecy by crucifying Christ were apparently devout and earnest, but their prejudices and selfish interests kept them from seeing the real truth of the Bible that the Master was seeking to impress.



Systematic Bible Study

MEN prize citizenship in great and prosperous and liberty-loving nations. The true patriot is always proud of his nationality. Our reading this week brings before us a citizenship that is far superior to anything that earth has to offer. It tells us that we "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Eph. 2:19, 20. Wonderful fellowship! How great it is to become citizens of the great universe of God! How tireless should be our efforts to discover these great statements of truth in God's word, and to feed upon them day by day and week by week!

SCHEDULE FOR THE WEEK ENDING MAY 30, 1914

Deuteronomy 12-19
Psalms 144-150
Galatians 3 to Ephesians 4

Read one chapter in Deuteronomy each week-day and two on the Sabbath. Read one psalm each day. Read one chapter in Galatians or Ephesians each week-day and two on the Sabbath.



MOUNT ILLIMANI



LAKE TITICACA

"On the afternoon of the second day, as you mount to the great table-land of Bolivia, three miles high, . . . the train swerves, and you see the snow-covered Illimani rising almost two miles higher yet."

"You have already seen Pikes Peak and Shasta's summit, and are startled to learn that this great moon-lighted lake . . . is only two thousand feet lower than their highest points."



THE bigness of South America is one of the first things that impresses you. Perhaps the first intimation you have of this great size is when you learn that the Amazon River and one of its tributaries are long enough and deep enough to permit boats of two thousand tons to ply almost three thousand miles inland to Pucarpa, Peru, whence it is less than five hundred miles by rail to the Pacific Ocean. The last of this stretch of railroad is being completed.

ONE REPUBLIC LARGER THAN OUR
WHOLE COUNTRY

Then you find that Brazil alone is considerably larger than the United States of America, and are bewildered with the size and beauty of its capital city and harbor.

You see ships from every part of the globe crowding into the coffee exporting port of Santos; observe the wonderful dock-age system at Buenos Aires, the largest city south of the equator; and look out upon the River Plata, which at this point is about twenty miles wide.

VAST HERDS OF CATTLE

You view the millions of cattle on many times a thousand hills in southern Brazil, Uruguay, and Argentina, and learn that Argentina alone has about ten per cent of all the cattle in the world.

You look with astonishment at the long rows of ships at Rosario, a night's ride up

The Great South American World

ITS VASTNESS—SOME OF ITS RESOURCES,
ITS GRANDEURS, AND ITS
OPPORTUNITIES
OUR WORK IS GIRDLING IT

By H. H. Hall

IN this article, Mr. Hall gives us a very brief general view of what he has seen in South America. He takes us in a quick trip across plain and up mountainside. We cross the famous Titicaca. We sail along the west coast, and view the vast mountain ranges of our neighbor continent.

In a few paragraphs at the close, he tells of our union conference meeting at Montevideo, Uruguay. Next week he will give us a glimpse of our publishing work, and the schools and sanitariums our workers are establishing to assist them in their evangelistic efforts.

EDITOR.

the river from Buenos Aires, all loading with wheat; and on consulting statistics, you find that Argentina is either the first or the second wheat exporting country in the world.

TWO HUNDRED MILES WITHOUT A CURVE

You take the transandine train for the Pacific coast, and for almost two hundred

miles find the track without a single curve. In quick succession follow mountains, zig-zag, switchback, and other engineering feats such as you have never seen before. Then you are hurled into that tunnel which has been more than twenty-five years in building, and which pierces the very backbone of the old Andes at an elevation of two miles above the sea.

FRUIT IN ABUNDANCE

Perhaps you ride for a day by rail through the fertile irrigated valley south of Santiago, which is appropriately called the California of South America. Here fruit of almost every kind thrives. The black raspberry vine covers the fences for miles, and in some places becomes a real pest, its fruit in many instances remaining unpicked.

Land with us at Antofagasta, which claims the whole Pacific Ocean as its harbor, as it has no other shelter except the towering mountains immediately back of it; where it never rains, and where the water for its forty thousand inhabitants is piped from many miles in the interior.

NITRATE MINES

Take the narrow gage railroad, and climb the mountains for nearly a thousand miles to La Paz. As the night comes on, you see here and there groups of blazing electric lights on the apparently barren mountainsides, marking the sites of numerous nitrate mines, from which this unequaled fertilizer is sent down to the waiting ships at Antofagasta and Iquique. From the ex-



Workers in attendance at the South American Union Conference at Montevideo. From left to right, the names of those in the front row are as follows: Mrs. Inez Hoiland-Stevens, Dr. R. H. Habenicht, Elder E. L. Maxwell, Elder F. H. Westphal, Elder J. W. Westphal, Mrs. J. W. Westphal, Elder F. W. Spies, Elder F. L. Perry, H. H. Hall.



Book depository, chapel, and mission home in Montevideo, Uruguay, where the South American Union Conference was held. This building, like all the better class of structural work on the east coast, is of brick, covered with heavy cement plaster, and resembles solid concrete. It cost about \$7,000, and is the best city building we have in South America.

port tax of less than half a cent a pound, Chile received, during the years 1880 to 1904, the stupendous sum of \$280,000,000.

VAST BORAX BEDS

The next day, you see what resembles a series of lakes, but which proves to be borax beds of a very high grade. A few hours later, you skirt the base of a volcano, which is still smoking leisurely away, like a reclining giant; and you learn that sulphur ninety-six per cent pure is taken from a mine near its crater.

THE BUSY INDIANS

The next day, as your breath becomes more labored, and some of your companions sit down to wash their faces, you see Indians by the thousands, all attired in red blankets and shawls. With the exception of those that greet you at the stations, they all seem busy. Even the women with babies strapped on their backs are spinning, knitting, or herding the sheep and llamas. Many of the men are plowing with queer looking crooked sticks made fast to a pole, that in turn being tied to the so-called yoke, which is another stick made fast to the horns — not the shoulders — of the ox team.

LA PAZ IN THE DIZZY HEIGHTS

On the afternoon of the second day, as you mount to the great table-land of Bolivia, three miles high, and begin to think you have surely reached the roof of the world, the train swerves, and you see the snow-covered Illimani rising almost two miles higher yet. Its bigness no less than its

beauty holds you spellbound, and you wonder, "What next?" You have not long to wait. Your train suddenly stops at the brink of a great crevice in the earth, miles wide and a third of a mile deep, in the bottom of which lies the ancient and truly wonderful city of La Paz, with its red-tiled roofs, its old cathedrals — for it was founded in 1548 — its fifty thousand brightly attired Indians, and its white and mixed population of thirty thousand more.

BEAUTIFUL TITICACA

A few days later, you steam all night across the fresh water Lake Titicaca in a boat of a thousand tons, every piece of which was brought up, on mule back, over mountain trails, from the ocean, five hundred or more miles away; and you do not wonder that it took eight years to accomplish the feat. You have already seen Pikes Peak and Shasta's summit, and are startled to learn that this great moon-lighted lake among the clouds, one hundred fifty miles long and from twenty to fifty miles wide, is only two thousand feet lower than their highest points.

After landing at Puno and taking the train, you ride for a whole day in a semidazed condition. When you finally reach Mollendo and take the steamer north, you begin to remember the innumerable herds of beautiful llamas you saw; the great Indian villages; the mountain summit you crossed at 14,666 feet, and its effects upon at least some of the passengers; the frightful chasms down which your train crawled; the

marvelous sand dunes, which maintain the same proportions, though traveling from ten to a hundred feet each year; and the sensations experienced while taking a rowboat in a surf-washed landing, and clambering up the sides of an ocean liner.

Then as you sail day after day up the west coast, and see nothing but mountains, barren and brown, but awe-inspiring because of their very vastness and majestic isolation, rising tier upon tier until lost in the cloudy distance, you say, "Truly South America is a big country, and wonderful as it is big."

THE MEETING AT MONTEVIDEO

The union conference was just opening when I arrived in Montevideo, Uruguay, which is a city of about half a million, situated at the mouth of the River Plata. Nearly a hundred were in attendance; and while most of the services were in Spanish, yet I could detect the same spirit of enthusiasm and earnestness that seems to be manifest wherever our workers come together and relate the evidences of God's leadership and help in making known the nearness of His coming.

The reports showed the membership to stand at 1,924, which is a gain of 682 in four years; and that the tithe and mission offerings amounted to \$27,336.89 for the past year. This does not include Brazil.

Because of the arrival of additional workers, more aggressive plans were laid for the future.

Elder C. E. Knight and wife, of California, who have been working in Buenos Aires



"YOUR TRAIN SUDDENLY STOPS AT THE BRINK OF A GREAT CREVICE, MILES WIDE AND A THIRD OF A MILE DEEP, IN THE BOTTOM OF WHICH LIES THE ANCIENT AND TRULY WONDERFUL CITY OF LA PAZ"



Section of cemetery in La Paz, Bolivia, with burial vaults in the distance. Photographs by W. O. Cluff.



A closer view of these peculiar burial vaults, in which bodies are deposited for a specified time.



After the expiration of the period for which a vault is rented, the bones are taken out and placed in this charnel-house.

for some years, were asked to take the mountain station in Quito, Ecuador.

J. T. Thompson, who with his wife had just arrived from California, was appointed secretary-treasurer and field agent of Uruguay, with headquarters at Montevideo.

Brother Stahl, who has had such success with the Indian work, was relieved of the superintendency of the Bolivian field, to give his exclusive time to the work among that people, with headquarters at Puno, Peru.

Elder Pohle, of Peru, will take his place in Bolivia.

Brother and Sister A. G. Nelson, recently from Loma Linda, California, went to the Magellan Strait country, with headquarters at Punta Arenas, where they will engage in

the distribution of gospel literature, which is such an important work in this field.

Enrique Mangold goes to Ecuador, to engage in a similar work.

Brother H. O. Maxson was asked to take up treasury work in the River Plata academy and sanitarium; and Arthur Westphal takes his place as secretary-treasurer of the Peruvian Tract Society and Conference.

The republics of Bolivia, Peru, and Ecuador were organized into a union mission field, with Elder E. L. Maxwell, formerly from Oklahoma, and recently from Louisiana, as superintendent.

Elder J. W. Westphal was reelected president of the union, and G. E. Hartman secretary-treasurer and auditor.

When even a suspicion exists that dishes are contaminated with disease germs, they should be placed in a suitable receptacle and boiled for twenty minutes before they are washed. Glassware may be boiled by placing it in cool water and allowing it to heat gradually.

WHEN THE STRANGER COMES

Dishes used by strangers should be thoroughly boiled, without exception, or cleansed with a disinfectant solution, before they are washed. One never knows to what disease he may be subjected by using dishes that have been used by those of whose physical condition he knows little or nothing. And here comes in the hotel, public eating-house, and boarding-school problem in its enormity.

PET ANIMALS AND THE DISHES

If it ever was safe to permit pet animals to eat or drink from family dishes, surely that time has gone by, unless such dishes are put through a thorough course of disinfection before they are washed and reinstated in the family cupboard. Boiling for twenty minutes will be effectual. Persons who ignore this necessary precaution do so at the risk, and it may be at the expense, of life itself.

APPEARANCE MAY DECEIVE

Many seemingly think that appearance is all there is to dish-washing. But one can not tell, on seeing a dish that appears clean, whether that appearance is deceitful or genuine. Let us observe a little, and see if we do not discover dish-washers who do not hesitate to use the same cloth to wash the glassware, the silverware, the china, the cooking utensils, and the kitchen sink.

They would not think it proper to reverse the process, beginning with the sink. O, no!

But why not, when the same cloth goes through the same process day after day, perhaps, until it is worn out? "But it is always washed in soap and water before it is hung up to dry." We hope so; but if we only knew that it was also subjected sufficiently to the blessed boiling process, our relief would be complete; for if the soap used has no more disinfecting properties than soap usually has, disease germs from the sink may still survive, and get to work when least expected, while no one may be able to explain the mystery of their origin.

A GOOD PLAN TO FOLLOW

A good rule to establish while the members of the household are seemingly well, is, to wash dishes with a clean cloth, using plenty of soap and warm water, and then rinse them in boiling water and wipe with a clean towel. This may prevent many cases

Diseases in Soiled Dishes

The Lurking Germ May Spread Tuberculosis, Diphtheria, Tonsillitis, and Similar Ailments — Dishes May Be Readily Cleansed Scientifically

By MARY ALICE HARE LOPER, M. S.

THERE may still be a few people in the world who scoff at the idea that any disease is contagious. But accurate scientific experiments, as well as long years of careful observation, prove conclusively that many diseases are contracted as the direct result of coming in contact with certain specific germs which produce those diseases. Surely there is no reason why one should doubt this statement in regard to diphtheria, scarlet fever, smallpox, etc.

IN THE DAYS OF IGNORANCE

The time was when tuberculosis was not regarded as a contagious or infectious disease, but was often considered hereditary, the children of certain families dying of the disease one after another, perhaps as they reached maturity.

Fumigation and other sanitary precautions, even after a death from a contagious disease, were practically unknown to the general public until within recent years. The germs were allowed to live on; and as a result, they attacked new victims. But the world has come to recognize the fact that when a person has been stricken with a contagious disease, certain very effectual precautions may be taken to safeguard others from suffering a like infection.

A COMMON MENACE

As a result of this awakening, we see the ban put upon the public towel, the public free drinking cup, etc. May the day hasten

when the public pay drinking cup, fork, spoon, and all other tableware of hotels, cafeterias, ice-cream parlors — every public eating and drinking place — shall cease to be a menace to life and health as they are today, while the white plague, and the loathsome leprosy of vice, and the long list of other contagious diseases, are abroad in every direction.

Even in the home, infected dishes may be a common source of disease. It is all right to wash dishes by rule — first the glassware, then the silverware, then the china, etc., *ad finem*. But simple routine in the ordinary way is not sufficient always to protect health. Dishes may sparkle in the china closet, and yet be infected with deadly germs.

DON'T LET IT SPREAD

When a member of the family has a slightly sore throat, an attack of *la grippe*, or even what may appear to be but a common cold, let precautions be taken, so that no one may suffer because of neglect, should the case prove to be tonsillitis, diphtheria, scarlet fever, or any other form of contagion.

Dishes used by the patient should not be used by others, nor be placed with other dishes, until they are disinfected. Food left by patients should be burned. Sometimes a cold, influenza, or some similar ailment, will eventually affect an entire family, when simple precautions would have limited the trouble to the first patient.

of illness that otherwise would develop from the obscure cause of infected dishes.

"O, but," says one, "it is so much trouble to be so careful!" It may seem so to one who has cultivated the habit of being careless in regard to household sanitation; but to enjoy health and take precautions against disease, is infinitely better than to suffer or to cause some one else to suffer because of neglect. Besides, the expense of one case of illness may far exceed all the financial outlay for preventive measures for an indefinite length of time.

NOT THE ONLY PRECAUTION

The object of dish-washing should be to render the dishes fit for use, without which the most orderly and elaborate process is a failure. Good dish-washing is not the only precaution to be taken to prevent disease from crossing the family threshold, but it is one which the guardian of the home can not afford to overlook. Surely in the dish-washing line, "whatever is worth doing, is worth doing well."

Wine as a Medicine

Does the Bible Warrant the Use of Fermented Wine in Sickness Even?

By MRS. S. N. HASKELL

A HOST of men and women have filled drunkards' graves as the result of physicians' prescribing fermented liquor in time of sickness. "Take a little wine each day until you grow stronger," has been the counsel of the physicians; and the patients never again escape from the clutch of the demon alcohol.

"USE A LITTLE WINE"

When individuals have conscientiously refused to drink wine, 1 Tim. 5:23 has been quoted in an attempt to show that God approved of using fermented wine in times of sickness. "Use a little wine for thy stomach's sake and thine often infirmities," was the counsel given Timothy by the apostle Paul.

In Rom. 14:21 Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." It is plain that fermented wine is here condemned, and we can not think that Paul would recommend it to Timothy.

The custom of bottling unfermented wine was so common in New Testament times, that the Saviour used the practise to illustrate a spiritual truth. Mark 2:22. Timothy, reared by a godly mother, was familiar with unfermented wine, and understood its value. From a child he had been taught the Holy Scriptures (2 Tim. 3:15), which condemn the use of fermented wine; and therefore he had no difficulty in understanding Paul's advice.

"GIVE STRONG DRINK" TO THE PERISHING

"Give strong drink unto him that is ready to perish" (Prov. 31:6), is often quoted by those using fermented liquors in time of sickness. Dr. Clarke, in commenting upon this verse, says: "Inebriating drinks were mercifully given to condemned criminals to render them less sensible of the torture they endured in dying. This is what was offered to our Lord; but He refused it." Matt. 27:34.

DID NOT WANT DYING BREATH TAINTED

A few years ago, while laboring in South Africa, I became acquainted with an earnest Christian missionary, who, although a temperance worker, had been in the habit of using fermented wine in time of sickness. She related to me the following incident which explained why she became a teetotaler in the fullest sense: Aunt Mary, an earnest Christian colored woman, a worker in their mission, was stricken with a deadly fever. The missionary called upon her and found her very weak. Thinking a little wine would strengthen her, upon her return home she sent a bottle of wine to Aunt Mary.

To her astonishment, when she called next day, the wine bottle was unopened. She asked, "Why did you not drink the wine I sent you?" She told me she could never forget the earnest look on the dear old colored face as the sufferer looked up at her and replied: "Why, missus, I could not drink that wine. I may die any hour, and I could never meet my Jesus with the scent of wine upon my breath." My friend said she felt rebuked, and from that day never used, nor advocated the use of, fermented wine in time of sickness.

When the life record is closing, and you are passing through the valley of death, comforted and sustained by the rod and staff of the great Shepherd, how can you partake of that which is only a mocker and a deceiver?

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By Mrs. E. G. White

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MAY 26, 1914

Lift Up Your Heads

ALREADY the reports are beginning to tell us of individuals stricken by the heat in some of the Eastern cities. Tornadoes are working their fearful havoc. Earthquakes of terribly destructive nature are following each other in very quick succession. Every one who is keeping track of passing events knows that these conditions of storm and destructive upheaval are becoming worse and worse each passing year, and bringing more and more dread to the human family. But this dread is occasioned by not knowing the meaning of it. With these disturbances in nature in mind, read this scripture:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away." Luke 21: 25-33.

The Master desires not only that we should be acquainted with the fact that He is coming again, but He desires that we shall learn to know Him personally as our Saviour and Friend; and knowing Him, we are resting in the promises of His infinite word, and in harmony with the admonition in the foregoing text, we are looking up and lifting up our heads, because our redemption is drawing nigh.

No other joy that can thrill the soul is equal to the joy which comes into the heart of the one who knows that the Lord's coming is near, and who is rejoicing in the knowledge of that great event.

"Listen . . . You Rich Men"

THE persistent demonstrations against Mr. Rockefeller in New York City are nothing more than the prelude, or a sort of premonition, of what is coming upon the wealthy men of this whole world.

The sentiment has been spread abroad that Mr. Rockefeller is largely responsible for the terrible conditions that have existed in the mining regions of Colorado. It is not within the purview of this paper to discuss either the merits or the demerits of this claim. But we point to the great fact that menacing crowds have been at work in front of Mr. Rockefeller's residence in New York City, in and about his church, and elsewhere; and they are inflaming the populace with the thought that he alone is to blame for the distressing conditions already mentioned.

Nearly two thousand years ago, the apostle James was inspired to speak of the heaping together of treasures that would occur in the last days; and five hundred years before that, the prophet Isaiah had spoken of the vast accumulations of silver and gold that would be seen in these very same last days. Line after line of prophecy has pointed to this generation as the time specifically denominated in the word of God as the one that would see the great climax of this world's history, the second coming of Christ.

In harmony with these prophetic utterances, we find fortunes heaped together that go beyond anything the world has ever seen or known. There have been wealthy men in past times, but these men were limited to specific neighborhoods in their acquirement of wealth. But the financial kings to-day, through the railroad, the steamship, the telegraph, have the whole world at their command, and the millionaire has increased to the billionaire; and when it comes to the question of financial

control, we have men that are even multi-billionaires. This is truly a heaping together of treasure that any one should see answers most strikingly to the prophecy. The words as recorded by James are:

"Listen to me, you rich men, weep and wail for the miseries that are coming upon you! Your riches have wasted away, and your clothes have become moth-eaten. Your gold and silver are rusted; and the rust of them shall be evidence against you, and shall eat into your very flesh. It was fire, so to speak, that you stored up for yourselves in these last days. I tell you, the wages of the laborers who mowed your fields, which you have been fraudulently keeping back, are crying out against you, and the outcries of your reapers have reached the ears of the Lord of hosts! You have lived on earth a life of extravagance and luxury; you have indulged your fancies in a time of bloodshed. You have condemned, you have murdered, the Righteous One! Must not God be opposed to you? Be patient, then, brothers, till the coming of the Lord. Even the farmer has to wait for the precious fruit of the earth, watching over it patiently, till it has had the spring and summer rains." James 5: 1-7, Twentieth Century New Testament.

We submit that the foregoing verses are as graphic a presentation of the actual situation in the world to-day as can be presented by any literature of this time. And since the prophets had such a clear view of these times and their meaning, as wise men we should be guided by the divine and clear predictions. Without any question, we are living in the last days; and without any question, the stormy violence that is being stored up against the wealthy will become worse and worse and more and more bitter, until the climax is at last reached in the coming of the Lord.

The Crucifixion and the Sabbath

WE are continually receiving documents and manuscripts from different ones who are seeking to prove that the crucifixion of Christ occurred on some other than the sixth day of the week, or Friday; whereas the Scripture is very plain upon this question, if we will take the pains to follow its literal teaching.

The principal object some of these writers and students have in trying to fix the day of the crucifixion on some other day, is that they may make some kind of special argument on the Sabbath question. But the Sabbath does not depend, for its authority, upon the time of either the crucifixion or the resurrection of Christ. The authority for the Sabbath is in the commandment itself, and that commandment is plain and specific. We lose ground and waste valuable time when we seek for an argument that would add anything to the clearness of God's commandments.

"So speak ye, and so do, as they that shall be judged by the law of liberty." God's "law of liberty" is that which we will meet in the Judgment; and it is plain enough in all its precepts, including the Sabbath command, that no one need make any mistake, or wander away from the definite truth of the infinite God. He is so particular to have everybody understand Him that He has given His divine book in the simplest language of the commonest people.

Egg-Shells, Hammers, and Battle-Ships

MR. CHURCHILL, the first lord of the British admiralty, has recently said that a battle between modern ironclads would be "more like a battle between two egg-shells striking each other with hammers" than like a battle between two men in armor striking at each other with heavy swords. He says further:

"The offensive power of modern battle-ships is out of proportion to their defensive power. Never was the disproportion so marked."

In the light of his illustration, he says to his countrymen:

"The awful importance of good gunnery must come home to us—the importance of hitting first, and hitting hard, and keeping on hitting, and the necessity of spending money in arriving at the highest possible efficiency."

In other words, the gun power of the modern battle-ship enables it to strike blows that are altogether out of proportion to the strength of its armor to receive these blows. Hence the necessity, from the standpoint of the nations, of keeping to the highest tension, and sparing no expense in reaching top-notch efficiency in speed, as well as in accuracy in handling the guns.

For this work of naval gunnery, the insatiable appetite of the war-gods insists upon the very best of our young men. They must be keen, accurate, and efficient both in aiming the guns and in getting the ammunition to them with which they are to be served. In this work, time is counted by fractions of seconds; and the young man who can do his work in a fraction of a second less than some other young man, is the one that is put forward. There must be no "fumbling" nor awkward movements in the gun crews. Those who can not reach the highest standard of mental and nervous and physical efficiency are passed down below to shovel coal, or to do any other less important work, while the very brightest flower of the national manhood must be kept to operate these great engines of destruction.

The sanest and the best men and women of the world are rightfully calling for the cessation of this terrible waste in human energy that is training to the highest point of efficiency in destruction. But we are in the time when, as God's word has shown, the war-gods will be driving the nations of the earth furiously toward the great culmination in the battles of Armageddon. Things so luminously plain as the prophecies that point to the meaning of these conditions ought to convince any person of the portents of these times.

Edison Puts a Ban on Cigarettes

MR. THOMAS A. EDISON, at his extensive works in West Orange, New Jersey, employs some 6,700 men. He has recently caused to be posted all through his establishment: "Cigarettes Not Tolerated. They Dull the Brain."

This decision came about through a request from Mr. Henry Ford, Detroit automobile manufacturer, that a chemical analysis be made of some twenty different brands of the cigarette. The inventor made the analysis himself, and found that while some of these cigarettes were worse than others, they each contained a variety of qualities of tobacco, and he found poison in all the papers in which they were rolled. Mr. Edison reported that "this poison attacks the folds of the brain and works havoc with a man's mental activity."

Mr. Edison's report on the cigarette is very valuable, and we trust that it may have a wide circulation, and that thousands of young men may be thereby turned away from the evil of cigarette smoking, which is one of the worst forms in which tobacco can be used. But it is hoped that a still further request will be made of Mr. Edison, by some influential person, that will lead him to make the same critical examination of tobacco in any form. And if this can be brought about, he will find out that the smoking of the cigar or the chewing of tobacco, or using it in any way whatever, is very injurious to the system. While cigarette smoking is one of the worst forms of tobacco using, the other forms are alike harmful, even though in a lesser degree.

Any stimulant or narcotic that is taken into the system in reality depresses and lowers our powers; for while there is the momentary stimulation, there is always the greater depression that follows the temporary exhilarating effects.

THE *Journal of the American Medical Association* publishes the fact that certain cases of sore eyes are due to some of the face powders that are upon the market. The rice crystals in these objectionable powders are driven into the eye by the puff with which the powder is applied to the face. When coming in contact with the tears in the eye, a mucilaginous substance is formed that sets up an irritation.

ON May 4 a tornado swept through portions of Illinois, killing one man and destroying considerable property. On the next day a tornado visited portions of Texas, where two men were killed and several towns were greatly injured.

ON May 10 a bomb was exploded in the Metropolitan Tabernacle in London, famous as Spurgeon's church. The bomb was evidently not timed as intended, and did not explode until half an hour after the service, so no one was killed, and the damage is confined to the property alone.

ON May 9 a violent earthquake shock destroyed much property and two hundred lives in Sicily. This earthquake was in the neighborhood of the disaster of 1909.