

Signs of the Times

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OUR Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses"

(Matt. 8:17), that He might minister to every need of humanity. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. "I am among you as he that serveth." Luke 22:27.

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole.

UNSTINTED COMPASSION

The Saviour's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hillslopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Through childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged.

The World's Greatest Teacher and Healer

His Unselfish Life Our Inspiring Example
The Poor Were His Special Care, but He
Sought Out the Rich, to Help Them
Also—He Knew No Caste or Class
Distinction, and Held a High Estimate
of the Dignity of Humanity

MRS. E. G. WHITE



A CONSTANT SACRIFICE

In all things, He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered,—and His answer is the key-note of His life-work,—"How is it that ye sought Me? wist ye not that I must be about My Father's business?" Luke 2:49.

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto Me."

HIS TIDINGS OF MERCY

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy.

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the nations,
The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up."

Matt. 4:15, 16.

The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His





work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace.

EXPLAINED THE SCRIPTURES

Christ might have occupied the highest place among the teachers of the Jewish nation; but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures.

Often He taught in the outer court of the temple, that the Gentiles might hear His words.

So unlike the explanations of Scripture given by the scribes and Pharisees was Christ's teaching, that the attention of the people was arrested. The rabbis dwelt upon tradition, upon human theory and speculation. Often that which men had taught and written about the Scripture was put in place of the Scripture itself.

The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written," "What saith the Scripture?" "How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, He presented the Word. With clearness and power He proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.

TO BOTH POOR AND RICH

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were.

To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity.

HE BROUGHT ETERNITY WITHIN VIEW

He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all, He brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength.

WAS THE PRINCE OF TEACHERS

The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.

SPEAKING HOPE TO THE DOWNCAST

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to

the downcast, and peace to the distressed. Gracious, tender-hearted, pitiful, He went about lifting up the bowed down and comforting the sorrowful. Wherever He went, He carried blessing.

WORKED FOR THE RICH ALSO

While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches.

AS UNCONFINED AS THE AIR OR LIGHT

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men, only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

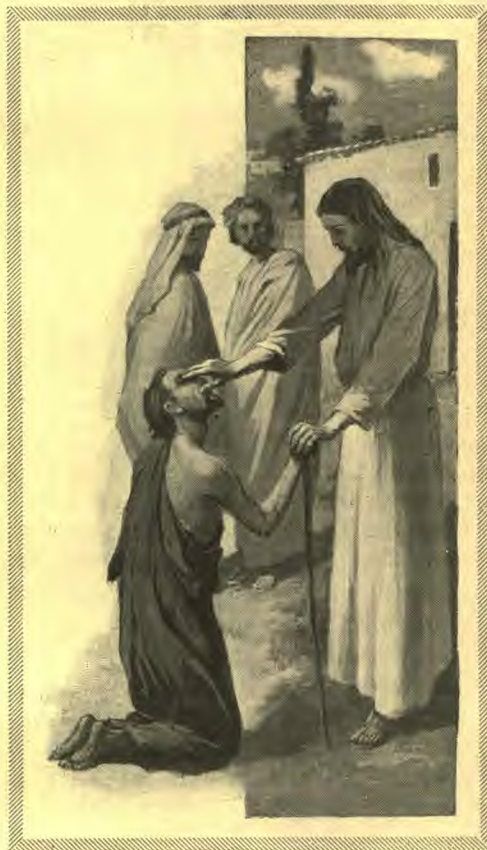
HE BROKE THE POWER OF SATAN

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory.

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life.

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness, He met men in their necessities. By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence.

He could say to whom He pleased, "Follow Me," and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice, the spirit of greed and ambition fled, and men arose, emancipated, to follow the Saviour.



The Refuge for Each One

Ancient Cities of Refuge a Type—We May Have the Reality and Find Perfect Rest and Peace
In This Fortress of Strength the Weakest Stand Secure

STEPHEN N. HASKELL



In the early history of the world, provision was made for the punishment of the murderer. "Whoso sheddeth man's blood, by man shall his blood be shed," was the decree of Jehovah. Gen. 9:6.

THE NEAREST RELATIVE THE AVENGER

The one nearest of kin to the murdered man, usually executed the murderer; but lest, in the excitement of the occasion, undue haste should be exercised and individuals be slain who did not deserve death, God made provision that the murderer might flee and lay hold upon His altar. None could be taken from the altar without an examination. If it was found that the murderer had presumptuously planned to kill the man, then he was taken from the altar and slain; otherwise his life was spared. Ex. 21:14.

After the children of Israel entered the promised land, six cities were set apart as cities of refuge. These were conveniently located, three on each side of the river Jordan. Joshua 20:2, 7, 8. The roads leading to these cities were always to be kept in good repair, that the one fleeing before the avenger of blood might not be hindered in his flight. Deut. 19:3. The cities were on elevated ground, and could be seen at a distance.

ASSURED OF A JUST HEARING

When the murderer reached the gate of the city of refuge, he declared "his cause in the ears of the elders of that city," before a place was given him within. Joshua 20:3-5. His case was also tried by the judges of the city near where the murder was committed; and if it was not a premeditated murder, but the deed had been done accidentally or unintentionally, then the guilty man was restored again to the city of refuge whither he had fled. Num. 35:12, 24, 25.

HIS SOJOURN IN CITY OF REFUGE

The Saviour refers to this judgment in Matt. 5:21. If at any time the slayer passed outside the limit of his city of refuge, his life could be taken by the avenger of blood, "because he should have remained in the city of his refuge." Num. 35:26-28. The decree was, "He shall dwell in that city, . . . until the death of the high priest that shall be in those days: then shall the slayer return . . . unto his own house, unto the city from whence he fled." Joshua 20:6.

Cities of refuge in Israel were far different from the *asyla* of the Greeks and Romans, which often served as a protection for the most profligate characters. The cities of refuge served as a protection for only those who had slain a person without enmity. The cities of refuge were cities belonging to the Levites, thus those confined within were under the best influence. They were associated with the religious teachers of Israel, and had every opportunity to reform their lives and establish righteous characters.

LIGHT OF THE BROAD DAY

The instruction in regard to the cities of refuge was but a part of the great system of Levitical laws and ceremonies that taught the simple truths of the gospel of Christ. Tyndale says that "while there is a 'starlight of Christ' in all the Levitical ceremonies, there is in some so truly the 'light of the broad day,' that he can not but believe that God had showed Moses the secrets of Christ and the very manner of His death beforehand." Dr. Adam Clarke says the whole gospel could be preached from the particulars given of the cities of refuge.

Every time an Israelite looked upon one of the cities of refuge, God designed he should be reminded of Christ, the "Tower of the flock, the Stronghold of the daughter of Zion" (Micah 4:8), to whom every sin-burdened soul could flee for shelter.

SECURELY SHELTERED

Satan, the accuser, is upon the track of every one. He as "a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. But the person who forsakes sin and seeks righteousness stands securely sheltered by the atoning blood of Christ. Ex. 12:13; 1 John 1:7, 9.

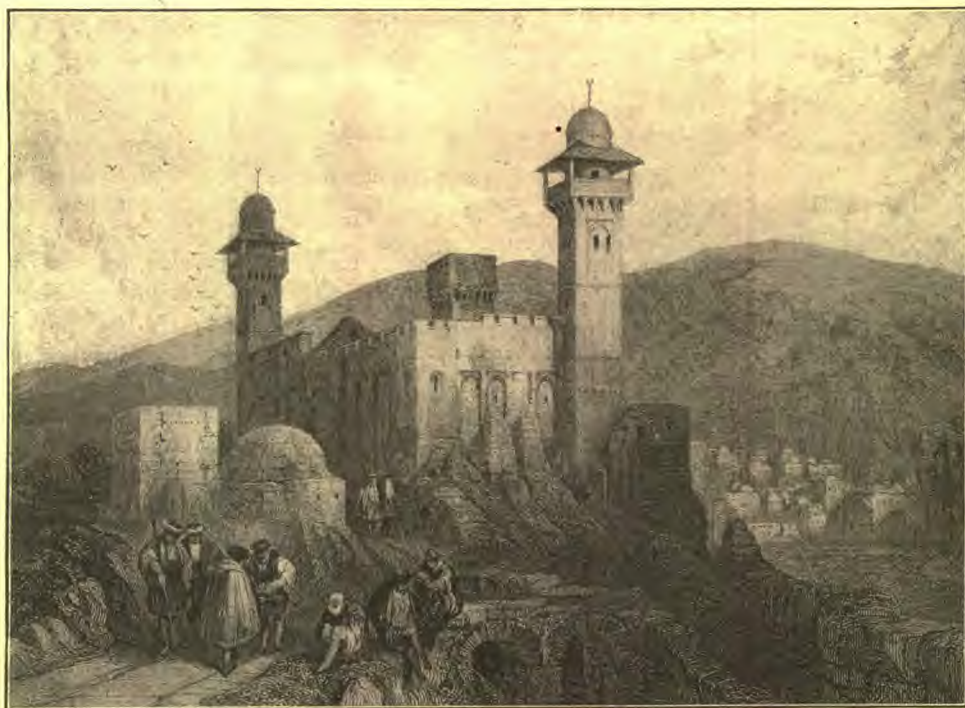
Solomon, who was beset by temptations and sin, understood this when he wrote, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. David knew what it was to dwell in the antitypical city of refuge, when he said, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." Ps. 91:2.

There could be no delay in seeking a city of

refuge. As soon as the murder was committed, the murderer must flee at once. No family ties could hold him. His life depended upon his speedy flight to the city. O that all might learn the lesson, and instead of delaying, and trying to quiet our accusing conscience, when we know we have sinned, flee at once to Christ, confess our sins, and dwell in the refuge Christ has prepared! He has made ample provision that all may "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:18.

IF WE ABIDE IN HIM

Anciently the one who had fled to the city, found life within its walls, but death awaited him if he passed beyond its boundary. The beloved disciple was familiar with this truth when he wrote: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. It is not sufficient simply to believe in Christ; we must abide in Him if we ever hope to obtain eternal life. God has promised to "hold thy right hand." The one who abides within the refuge will feel and know His



HEBRON, ONE OF THE CITIES OF REFUGE

sheltering care, and when assailed by the enemy, may hear the Saviour saying, "Fear not; I will help thee." Isa. 41:13.

CONTINUED ABIDING AND CONSTANT PROTECTION

In ancient Israel, the one who had fled for refuge could not spend part of his time outside the city, and the remainder within its sheltering walls. There was no safety at any time outside the city. Likewise, our only safety is to dwell "in the secret place of the Most High," and "abide under the shadow of the Almighty." Ps. 91:1. "No man can serve two masters." Matt. 6:24. We can not give the world and its pleasures the best of our time and thought, and hope to be sheltered from the final consequences of sin. We will receive our "wages," or final reward, from the master we serve. If the best of our life is spent in service of the world, we place ourselves outside the antitypical city of refuge, and will finally receive the "wages," death, which will be given every one who takes the world as his master. Rom. 6:23.

When the high priest died, those who had fled to the cities of refuge during his term of office could return to their homes. They were free forever from the avenger of blood, and he could no longer harm them lawfully. Num. 35:25.

THEY TYPIFIED THE CHRIST

Every high priest was a type of Christ, our High Priest. The earthly priest ceased to be high priest when he died. Our High Priest never dies; but the time will come when He will lay aside His priestly robes, and clothe Himself in a vesture upon which will be written the name, "King of kings, and Lord of lords." Rev. 19:16.

No longer will He plead the cause of His people before the throne of God, for each case will have been decided for eternity. To those who have confessed every sin, and remained cleansed by the blood of Christ, He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. They will then go to their own inheritance, with no fear of the avenger of blood; for the righteous will be forever beyond the power of Satan. Jer. 31:16, 17.

AN EVER-SECURE REFUGE

Satan has usurped authority over this world. He haunts the steps of every son and daughter of Adam. But God always has had a refuge in the earth. Abel dwelt securely within its sacred precincts (Heb. 11:4), and Job realized its sheltering power when Satan assailed him with his fiercest temptations. Job 1:10.

The weakest child of God who lives continually within this refuge, can never be overthrown by the enemy of souls; for the angels of God encamp around such a one, to deliver him. Ps. 34:7; John 10:29.

This refuge is illustrated by many symbols throughout the Bible, each one revealing some special feature of God's protecting care. Jesus, as He wept over those who had refused His love, said, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13:34.

Happy is the soul who can say, in every time of temptation: "Our soul is escaped as a bird out of the snare of the fowls: the

snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Ps. 124:7, 8.

Backwards Toward Egypt

Relaxing Our Diligence — Is Religious Freedom Endangered?

W. H. EDWARDS

"UP, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32:1, last part.

After a sojourn in the land of Egypt for

The Only Way

Mrs. Carrie K. Butcher

We walk so sweetly, hand in hand,
My Lord and I!
And O, He helps me understand,
And daily try
To do His will, with all my might,
And keep unspotted in His sight!

He whispers precious things to me,
That cheer me so,
And just the lesson helps me see,
I needs must know!
And hour by hour, His strength I prove,
And praise Him for His matchless love.

I am so glad I've learned to love
This blessed way!
There's just one way His love to prove.
'Tis, hear, obey.
If in unbidden paths we tread,
Dark clouds will gather overhead.

Nor pleading prayer nor burning tear
Will e'er suffice
To cause our Lord to lend an ear
Or heed our cries.
Turn where we will, try as we may,
Obedience is the only way.

So when our stubborn nature yields
To love and grace,
Then, O, how quick our Lord reveals
His smiling face!
And all our idols lose their charms
When safe we nestle in His arms.

Beloved, this lesson came to me
Through years of strife.
I pass it on, that you may see
And shun the life
That vainly tries to walk with God,
Yet will not "pass beneath the rod."

No matter what our Lord demands,
'Tis for the best;
And if in His we place our hands,
We'll sweetly rest,
And feel and know, from hour to hour,
The wonders of His keeping power.

more than two hundred years, much of the time under the most distressing servitude and slavery, the Hebrew nation were miraculously brought out into a condition of liberty. With free provision for temporal sustenance, inside of a year they demand that they make their way back to Egypt and slavery in preference to the unrestrained liberty they were enjoying. And this, too, with the Angel of the sanctuary hovering over them day and night to protect them.

NOT AN OPTIMISTIC DESTINY

This favored United States of America is facing a destiny not at all optimistic nor one to be coveted. She has risen to the most

exalted eminence as a haven of toleration for the oppressed of all nations. In this she has differed in spirit and operation from anything before known in the political combinations and policies of men. She has had "a state without a king, and a church without a pope." She has been a land where there has been freedom to worship God according to the dictates of conscience, but she now is perceptibly developing the reactionary principle, and is making fast progress backward toward the Dark Ages.

The Constitution of the United States and the Declaration of Independence, enunciating the divine and humane principles of civil and religious liberty, are coming to be discounted. Unrelenting efforts have for years, as all know, been waged to tamper with the Constitution, and so change it as to admit the evil principle that would be the undoing of American independence and personal liberty.

SOME SEE THE DANGER

For many years, this paper has sent out the warning cry, Hands off the religious liberty portions of the Constitution, voicing the noble Grant, "Keep the church and the state forever separate." What the SIGNS preached decades ago in regard to the overthrow of religious freedom, the patriotic people of the nation now see, and are organizing against the power that would turn this nation Rome-ward. "The watchman waketh but in vain."

Nineteen hundred years ago, the prophet John, on the isle of Patmos, foretold this time, and declared that this favored nation, in which God has worked out such divine principles, described by the prophet as lamb-like, would in the end speak as a dragon. As the prophecy can not be negated, it will surely come to pass. As a nation, the United States is doomed, according to the prophecy of God's word; but the throne of God is available, and the ear of the Lord is open to the cry of all who wish His help.

When nations in the past have become God-defying, and have filled up the cup of their iniquity, they have gone down in ruin. The same fate awaits this nation; but when her punishment is due, the whole world will be involved, and destruction from the Lord will be universal, for it will be the end of the age. It will be the time when the Lord will settle His controversy with the nations that have refused His proffered aid and have chosen death rather than life.

"BLOW THE TRUMPET IN ZION"

In six years, the tercentenary of the landing of the Christian Pilgrim Fathers at Plymouth, Massachusetts, will occur. Three hundred years only of benign influence! And after giving liberty a trial, like the children of Israel, the people have relinquished their vigilance, and are in danger of losing it. Yet many do not believe there is anything startling in the situation that confronts us.

You are alarmists, say they. If they would say "alarmers," we would admit the impeachment. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

The failure on the part of the people to hold to their liberties, and to protest stoutly and continue protesting against the encroach-

(Continued on page 7)

King's Mind Engrossed by Metal Image

The Statue Stood Before Him in a Dream—A Young Hebrew Prophet Comes in as Interpreter—The Future of the World Unrolled Before Him

JEAN VUILLEUMIER



NO more absorbing, no more harrowing thought can come to the thinking men of this generation than that so often voiced by the questions: *What is the world coming to? What are we as a nation and as individuals coming to?*

HE HAD CONQUERED THE WORLD

There is an answer to these solemn questions. It has long been written in a document hoary with age. It was given 2,500 years ago by a young prophet to a mighty monarch. Let me tell you this curious story.

It was in the year 603 before Christ. Nebuchadnezzar, king of Babylon, had just completed the conquest of the known world by the sack of Jerusalem. This proud successor of Nabo-palassar was standing at the head of the mightiest empire ever seen since the fall of Nineveh, and he lived in a capital the grandeur of which seems to us fabulous.

A DREAM THAT AROUSED HIM

One night, on his royal bed, the king had a dream which startled him, but which he could not recall. And when his magicians and astrologers could not help him out, Nebuchadnezzar, in his despair, sentenced them to death. At this juncture, the whole dream was revealed in a vision to a young Jew, a captive in Babylon, the future prophet Daniel, who hastened to the palace of the king. Nebuchadnezzar immediately recognized his own dream, and showered favors and honors on Daniel.

THE UNFOLDING OF THE FUTURE

It is this dream and its interpretation that will give us, even after 2,500 years have gone by, the unfolding of the future. Let us hear it, then, with reverence, as Daniel told it to the king.

He begins by revealing the source of this wonderful revelation. "The secret which the king hath demanded," he says, "can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 27, 28.

THE YOUNG PROPHET REPEATS THE DREAM

Then he goes on to say: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets hath made known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its

THIS is the first of three articles by Mr. Vuilleumier on that remarkably clear prophetic chapter, the second in the book of Daniel. This article introduces the prophecy, and lays the foundation, to show in the two succeeding articles how strikingly it has been fulfilled. These three articles will be followed by others dealing with some of the further prophetic portions of the book of Daniel.

EDITOR.

thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and



"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible."

the stone that smote the image became a great mountain, and filled the whole earth.

HE TELLS HIM THE INTERPRETATION

"This is the dream," said Daniel; "and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; . . . thou art the head of gold. And after thee shall arise another kingdom inferior to thee [*the bust of silver*]; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be *strong as iron*, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush." Verses 29-40.

Then comes the interpretation of the feet, of *iron and clay*, which represented a division of the fourth kingdom into several smaller kingdoms, partly strong and partly weak, mingled among themselves, but unable to "cleave one to another."

AN ETERNAL KINGDOM THE CLIMAX

And now the vision tells us the end of earthly things: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold." Verses 44, 45.

Daniel closes with this emphatic declaration: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verse 45.

THE WHOLE SUCCESSION OF EMPIRES

We see that this mysterious image is intended to represent the whole succession of earthly empires clear down to the establishment of God's kingdom. This dream, then, to use the words of the late Professor Gausson, of Geneva, is really the "great clock of history," or its "general chart," or yet its "universal chronology." Herein is found the "general plan of divine Providence for the government of nations," "the program of the great drama of empires as the mighty Ruler of all things traced it thirty centuries ago."

Such a bold claim for a simple dream may seem to some amusingly daring. "When Daniel wrote his book," says Gausson, "Persia was a country without power and without fame; Greece was nothing; Italy, less still.

WHO COULD HAVE BELIEVED IT?

"Who could have believed then that the obscure horde of the Persians would overthrow the mighty empire of Babylon, and would seize and hold for a hundred years the scepter of the civilized world? Yea, who could have believed that, after the Persians, the insignificant nation of the Greeks, and especially their barbarian province of Macedonia, would rule the earth and carry its soldiers as far as the Indus River? Who could have believed that, after the Greeks, the Italians, from the remotest regions of the West, as they thought, would establish the greatest, the most terrible and enduring of empires; would make of a puny village, called Rome, and built on a small river, called Tiber, the queen of nations, the new Babylon, the so-called eternal city; and that finally this kingdom, divided among ten kings, would last, under this strange arrangement, until the end of time?"

IS OUR TIME OUR OWN?

Can the State of Right Tell Us When to Work and When to Rest?

Sunday Laws Come from Usurped Authority

G. D. BALLOU

LAST week Mr. Ballou showed that each individual has a right to his life, which embraces his time, and a right to his property, and also to the protection of his character. He showed that the liquor business and the drink evil invade these rights. The men who sell liquors spread crime, insanity, and misery, and millions of innocent people are made to suffer. It is right to suppress the liquor business and thereby abate this invasion of natural rights. Building upon the foundation of last week, he shows, in this issue, that Sunday laws, as well as the drink curse, are an invasion of our natural rights.

EDITOR.



HERE is a class of excellent religious people who favor the making of laws to enforce certain religious observances, particularly the keeping of Sunday as a sabbath. Most of the states in our Union have such laws now on their statute-books. There is no just foundation, in human rights, for such laws; and true religion, as well as judicial sentiment, forbids the making and enforcing of such laws.

When we send men to the legislature to make laws for us, we delegate to them all the authority of the personal rights we possess, and no other authority. There are many relationships of life which are essential to human happiness, that are matters for advice and persuasion, and not for command.

To illustrate: It is the duty of every head of a family to provide good clothing and proper food, but I may not dictate to him what his choice shall be. He has a wide range of choice open before him, and it is none of my business what he chooses, only as I may, by his invitation, advise and persuade. He must run so far aside in his duties as positively to endanger the life and health of his dependents, before any outside authority can justly interfere.

Every man has more or less of property and money, which it is his privilege to use as seems best to himself, so long as his use of it does not interfere with the rights of others. Again we may advise and persuade, but most of us are wise enough not to attempt to command. He may buy stocks, or bonds, or lands, or cattle and horses, or automobiles, whether he needs them or not. What matters it all to us, unless a friendly word of counsel might stay a course of unwise purchasing?

HIS TIME HIS OWN

It is the bounden duty of every man, before God, to take proper rest at night. But I may not command him to spend eight hours in bed out of every twenty-four. His time does not belong to me, nor did I give it to him. So I can not help to pass laws concerning personal hygiene, except in those cases where human neglect endangers others.

We hear much, in our times, of enforcing the observance of Sunday by statute. Of late it has taken the form of securing to the laboring man one day of rest by hindering the employer from compelling the man to work seven days in the week in order to hold his job.

EVERY MAN'S PRIVILEGE

It is the privilege of every man to have one day or more to himself out of every week, and no man may rightly compel him to use any portion of his time in a manner different from his own choice; for all his time is his own, and he is not responsible to any human authority, but to God only, who gives him time and life. If he chooses to sell his time six days in the week to another, and keep one day for himself, that is his right and privilege, and no man has a right to compel him to sell all his time.

Nor may any human power rightly compel a man to rest one day in seven. None of us has the personal right to command a neighbor to desist from labor on the Sabbath or any other day. We did not make the Sabbath, nor give our fellow man his time, and hence it is not for us to say how he shall use it. Since we have no personal rights to command, we have no authority to delegate to the legislators to make Sunday laws or laws to enforce any day of rest. We may proclaim holidays, but man remains free to use them as best pleases him.

WHY UNDERTAKE WHAT GOD LEAVES ALONE?

To God alone is man responsible for Sabbath observance; and if the Creator does not see fit to enforce idleness on the day we call the Sabbath, why should we poor mortals undertake to do what God Himself refrains from doing? From the common citizen to the legislator and the judge on the bench or the juryman, all have the right to defense of property, chastity, and reputation, as was shown last week; but not one has a right to dictate how his fellow shall spend his time, much less how he shall worship God, on the Sabbath or any other day.

Not one of us would be justified, personally, in using force to make our neighbor desist from work on the day we regard as the Sabbath. What reason, then, have we for asking the sheriff or the constable to use the same kind of force? He can only exercise the authority people have delegated to him.

THEY HAVE NO AUTHORITY TO DELEGATE

But in this matter, the people having no authority to delegate, he is powerless to interfere rightfully in the matter of Sabbath-breaking. The legislators, when importuned to make Sunday laws, can only reply, We have not the personal right to do it, and no such authority can be properly delegated to us by our constituents, so we can not pass such laws without exceeding the bounds set by the Creator for us.

To illustrate more fully: If any person should shoot a man down who persisted in applying the torch to his neighbor's house, when that person was brought up before the judge for examination, the verdict would be, "Justifiable homicide."

But if some religious zealot should shoot down his neighbor because that neighbor did not heed the personal command to cease laboring on Sunday, when this one was brought to trial, the verdict would be, Murder in the first degree, unless he was cleared on the plea of insanity. This ought to make plain the proposition that the civil command to cease laboring on Sunday or any other day is not founded in personal rights, and hence can have no just place in civil law.

You may ask, How about the Sunday laws now on the statute-books? Well, they were placed there by usurpation of authority. The priests and the religious zealots of a darker age clamored for these laws until kings enacted them; and then because of precedent, they were brought into the statute-books of modern representative governments. But it is plain, from the considerations before us, that they are not founded on personal rights, and hence will not stand the test of constitutional authority.

WOULD HAVE SAVED WAR AND BLOOD

If these facts had dawned on human minds a few centuries ago, an untold amount of religious war and bloodshed would have been avoided. It does not appear possible that a follower of the meek and lowly Man of Nazareth would ever clamor for power to compel his fellow men to observe any religious ceremonies, or set apart any time for worship, which they did not voluntarily see fit to choose for themselves.

While we labor, within our personal rights, to free the community from the blighting curse of intoxicants and narcotics, and thus protect helpless humanity from harm, let us not step without the bounds of our personal rights, and undertake to compel our fellows to a course of conduct of our choosing, when we ourselves would strongly resent their compelling us to follow a course of their choosing.

Taken to Pieces, but Not Destroyed

A Parallel

MY watch having failed of late to keep accurate time, I take it to a reliable watchmaker. I do not fear to trust it to his care, for I know him to be not only an honest man, but also a capable workman.

He may take the watch apart utterly, but I am not at all solicitous, for I know he is fully able to put it together again. Some part may be broken or worn out, but the repairer can supply the lack.

True, I must forego the use of my watch for a while. That is inevitable. But I console myself with the thought that the time will not be long. I never before so much appreciated that little piece of machinery as after having been for a few days without it.

These bodies of ours are sure to become impaired eventually, but the most skilled practitioner is a bungling workman to be trusted with the repair of so intricate a machine. And when once its action ceases, only the Maker is capable of restoring it. But, happily, He is able.

When, like a watch, the body of a dear one is reduced to its elemental components, there is no occasion to fear that he can not be restored, though we must be for a time without his presence.

Some who would fain comfort us, declare that the one who has been taken from us is not really dead—that the soul lives on, and will be near us still. But the Scriptures of truth do not beguile us with such statements, and we know, as did David, "I shall go to him, but he shall not return to me."

Yet we are by no means without comfort; for "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"—the day when our disintegrated bodies shall be reorganized, and resume their functions of brain and muscle, not as old machines repaired, but in the fulness of a new life.

ADELAIDE D. WELLMAN.

Fermented and Unfermented Wines

May We Know Which Is Meant in Any Given Bible Text?—The Wine to Be Used in the Sacrament

MRS. S. N. HASKELL

WE judge of the use of the word "wine" the same as other terms,—by the connection in which it is used. "Meat" in Gen. 1:29 we understand to mean vegetable food, while the same word in Ps. 78:30 is understood to mean flesh.

FERMENTED WINE WAS USED

We know that it was fermented wine that Nadab and Abihu drank, for it made them incapable of discerning between holy and unholy things. Lev. 10:9. In the death of these men, God gave an object-lesson for all time, that He would have those who serve before Him, free from all fermented liquors.

The wine of Dan. 1:5 was also fermented, because Daniel said that it would defile him if he drank it. Dan. 1:8. It was of the same character as that served at Belshazzar's feast, which, as soon as they had drunk, they desecrated the holy vessels of the Lord. Dan. 5:1-4.

REASON DETHRONED THEREBY

Fermented wine dethrones reason and debases the drinker. Unfermented wine "maketh glad the heart of man." Ps. 104:15. It was unfermented wine with which the Saviour instituted the Lord's Supper. This is shown from the connection in which it is given. The last supper was eaten by the Lord and His disciples at the time of the Passover. Matt. 26:17-28. God had commanded that *all leaven* of any form should be excluded from the homes of His people at this time. Ex. 12:15-19. Fermented wine, as well as leavened bread, was thus excluded.

After the return from Babylonian captivity, the Jews introduced the custom of drinking fermented wine at the Passover feast. This was no doubt included in the "many other such like things" referred to in the Saviour's rebuke: "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the tradition of men, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do." Mark 7:7, 8.

FOR THE COMMUNION SERVICE

The pure unfermented wine was given to the church as a memorial of the blood of Christ. Through the influence of the earnest efforts of the Woman's Christian Temperance Union, and other temperance workers, unfermented wine is now used by most churches in the communion service. This is an important reform.

A SAD CASE

The writer was personally acquainted with a reformed drunkard, who fell from tasting fermented wine in the communion service. Surely temptation and sin should not lurk in the cup that represents the most sacred thing ever given mortals,—the redeeming blood of Christ. Pure water and unfermented wine are beverages that the redeemed will drink in the kingdom of God. Rev. 22:1, 17; Matt. 26:29.

Since the last supper with His disciples, Christ has not tasted of the fruit of the vine. His last words before they sang the closing hymn were, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

CONTRASTS OF THE TWO

While unfermented wine has been taken to represent the purest thing connected with the religion of Christ, fermented wine is a representation of corrupt doctrines given to the world by the apostate church. Rev. 17:4-6. All nations "drink of the wine of the wrath of her fornication." Rev. 14:8. It is more than a national test,—*"the inhabitants of the earth have been made drunk with the wine of her fornication."* Rev. 17:2.

The fires of the last day will sweep from the earth the last trace of sin, and the redeemed of the Lord will "plant vineyards, and eat the fruit of them." Isa. 65:21. Fermented wine will never enter the new earth, for "there shall be no more death." Rev. 21:4. Fermentation only feeds on decaying matter, and will have no part in the new earth.

Throughout eternity, as the redeemed drink of the pure blood of the grape, they will remember that they were not "redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

Backwards Toward Egypt

(Continued from page 4)

ments of the enemy to civil and religious liberty,—liberty of speech and of the press,—and a vicious proscription of the study of the Bible, and inveighing against the public school, is a sign of the times,—a sign of the last days, when Satan is about to take captive all the unwary, and those who are ignorant of what the Scriptures describe so clearly as about to burst upon the unprepared world.

In the world, might is right, and numbers, money, and votes are power. The Christian can not stay the advancement of wicked power, nor powerful wickedness; but he can be patient until the coming of the Lord (James 5:7, 8), when he will be popular and on the right side, and all the wicked will be in confusion.

In view of the situation, should not every one who is acquainted with God, and who

knows the loveliness of our Lord Jesus Christ, labor to bring souls to Christ while opportunity still remains?

"Careless seems the great Avenger. History's pages but record
One death-grapple in the darkness 'twixt false systems and the Word.
Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own."

The Law of God

Some Questions with Answers in Bible Texts

1. What is God's law?

It is the expression of His will, summarily embodied in the Ten Commandments.

2. Does the Lord call the Ten Commandments a law?

"And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

"And He wrote on the tables . . . the Ten Commandments, which the Lord spake unto you." Deut. 10:4.

3. Was the moral law complete, or did He add thereto?

"These words the Lord spake unto all your assembly in the mount . . . with a great voice: and He added no more. And He wrote them in two tables of stone." Deut. 5:22.

"Which voice they that heard entreated that the word should not be spoken to them any more." Heb. 12:19.

4. What, then, is the nature of this law?

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

5. How does law have to do with one's conversion?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

6. What cooperates with the law in convicting the sinner?

"And when He [the Holy Spirit] is come, He will reprove . . . of sin." John 16:8.

7. Why is the perfect law of liberty compared to a mirror?

"For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

"Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

NOTE.—As a mirror points out soot on the face, so God's law (mirror) points out sin (soul tarnish). The Holy Spirit convicts, and Christ is the open fountain from which comes cleansing.

"In that day there shall be a fountain opened . . . for sin and for uncleanness." Zech. 13:1.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

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"CONSIDER THE LILIES"

A Flower Not Contaminated by Surroundings—The Lesson of the Thorn and the Thistle

Words Still Active That Were Spoken Six Thousand Years Ago—The Eternal Decree That Follows

"CONSIDER the lilies of the field, how they grow." "If God so clothe them, shall He not much more clothe you?"

EVERY flower is a thought of God. Yes, every flower embodies many thoughts of God. Yet there are numerous people in this world who never got one thought of God from any flower.

DID NOT SEE ITS MEANING

We read, in an English poem, of one, a type of many others, who sees in a flower only a flower. And by this we do not mean the real wonder and glory that is in the flower. We quote from the poet:

"A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

When we view it as it really is, we find that every flower shows within its own life the providences of God. This is how it grows; and Jesus admonishes us to "consider the lilies of the field, how they grow."

PURITY OUT OF THE MIRE

The flower comes in all its purity out of the dirt. The lily grows out of oozy slime and mud, yet it carries with it no taint of the blackness of the dirt in which its roots grow. In the coal-fields, there grows out of the black carbon dust a flower of waxy whiteness, that is not soiled either by the dust in which it takes root or by the dust that settles all around it but can find no lighting place upon its smooth, waxy petals.

After the fire has swept a tract of land, and left it black with its devastation, oftentimes that land is soon covered with a glorious growth of flowers—fireweeds some call them. Thus by the provision of God, the very blackness of nature is made beautiful.

USE MADE OF THE THISTLE

Some people can see no use for thistles; yet there must be a use and purpose for them, or they would not be here. God has decreed that the earth should bring forth thorns and thistles, and His word is not arbitrary. It is not given merely to try and vex us. We will seek an explanation of this in a moment.

But before we seek the explanation, let us say that the thistle is here because God decreed it. When He told man of the consequences of sin, He declared that the earth was to be under the bondage of corruption, and that henceforth it should bring forth thorns and thistles. This was God's decree. Sin came by man's will; and when it came, then God decided the condition under which it would

be allowed for a time to exist. And the present condition of this world is the condition which God has permitted while sin reigns.

HATRED OF SIN MANIFESTED

The world manifests to-day God's hatred of sin; and it speaks to man from every side, to lead him away from his sin to obedience to God.

We know that neglect works havoc anywhere. If a man neglects his business, that neglect is disastrous to his business. If parents neglect their families, the families suffer. So in the realm of the soul—if you or I neglect our soul's welfare, evil results to the soul.

When a farmer neglects his land, havoc is wrought with the land; and one of the signs of that neglect, as likely as not, will be a patch of thistles. And every thistle, as it grows on that farm, and lifts itself up in prosperity, and finally puts forth its blossoms, says thereby: "I stand here to witness to this man's neglect. I am the result of neglect. And I tell you, O soul of man, that if you are neglected, there shall grow in you something worse than thorns and thistles. Beware of neglect!" Viewed in this light, even a

thistle can teach us, for it stands like a beacon to warn against neglect.

MEANING OF THORNS

And when we study into the meaning of thorns, we find that they are but twigs and limbs arrested in their development. Life was not sufficient to grow a full-formed twig or limb, and the aborted twig or limb was a thorn. Nature has lost some of the life of God that it once had. It can not come to its full perfection. This is a mark of sin, of the load resting upon nature, bearing it down, causing it with much travail and labor to bring forth its fruits, and then with immeasurable loss.

And so again the thorns, like the thistles,

warn us against sin, against neglect, against failure to be completely in harmony with God, who is the foundation of life.

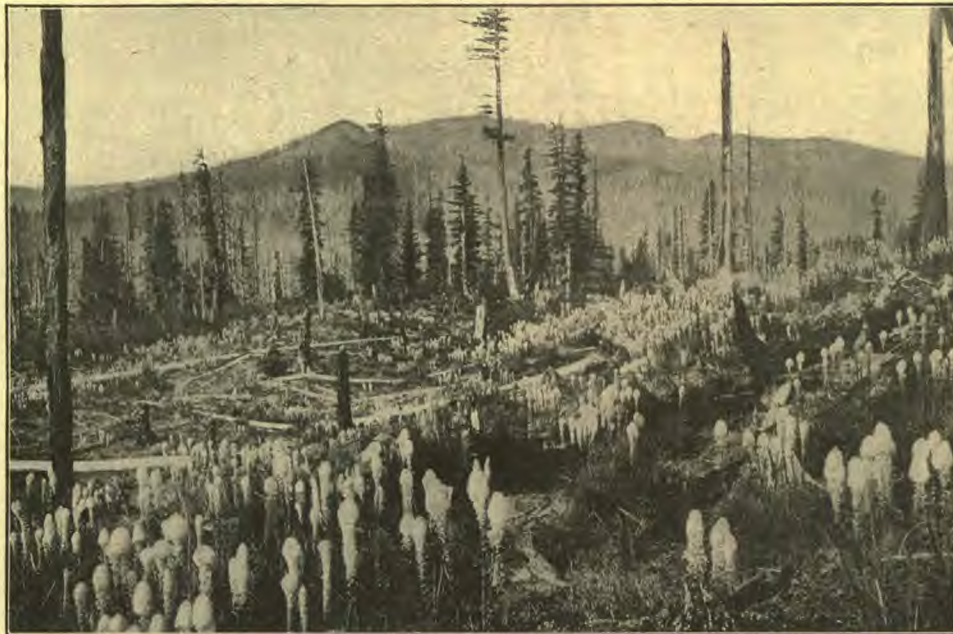
THE SIGNIFICANT CROWN OF THORNS

When Jesus hung upon the cross, by wisdom that was deeper than any intention of man, there rested upon His holy head a crown of thorns. Thorns mean, in nature, the consequences of sin; and Christ, by wearing thorns, said to all, I take all the consequences of sin, that you may have all the consequences of My life. So He wore a crown of thorns, that we may wear a crown of immortal glory.

Thorns and thistles are still with us and teach their lessons. We have not exhausted yet the lessons they teach, but we will mention but one more thing here.

THE DECREE OF SIX THOUSAND YEARS

It has been six thousand years or thereabouts since God uttered the words, "Thorns also and thistles shall it [the earth] bring forth." And that decree has lost none of its power. The earth still brings forth thorns and thistles, and it will do so until sin is removed.



From "The Guardians of the Columbia," by John H. Williams

"OFTENTIMES THAT LAND IS SOON COVERED WITH A GLORIOUS GROWTH OF FLOWERS—
FIREWEEDS SOME CALL THEM"

Then when sin — or, to put it more directly, when the mind of man — has ceased to oppose the mind of God, nature will show the harmony that exists between God and the new man, by a world where there shall be neither thorns nor thistles; for the desert places even shall blossom as the rose, and without thorns.

ANOTHER DECREE TO BANISH THEM

The Lord, who decreed thorns and thistles, has decreed a world where there shall be no thorns and thistles. God's will is supreme. Whatever He decrees, shall be exactly as He has decreed it. His word does not lose any of its power by lapse of time. It keeps all its energy undiminished; for within that word, flowing out of that word, is the might of the eternal God.

And so the presence of thorns and thistles in the world to-day teaches of the power that decreed them to exist while sin existed; and also it teaches of a power that can cleanse us from all sin, and fit us for the world where there will be neither thorns nor thistles.

O, the wisdom of the Creator, who has ordained that even thorns and thistles shall teach us of the awful consequences of sin; shall teach us that Christ accepted these consequences of sin in order that He might give to us all the benefits of His life; and last of all, shall teach us of the undimmed power of the word of God, that can save us from sin and death!

L. A. R.

CHRIST'S KINGDOM AND THE RELIGION OF FORCE

The Master Refused to Be Taken by Force and Made a King

Protestantism Reaching Toward Rome to Assist in Unscriptural Work — Which Is Changing, Rome or Protestantism? — The Final Result

IN last week's paper, Mr. Porter spoke of the National Reform Association, the Federation of Churches, and other powerful ecclesiastical organizations that are combining in this time with the one thought in mind of establishing the kingdom of Christ on this earth. One central thought with these religious bodies is that Christ's kingdom is to be established through the enactment and enforcement of both civil and ecclesiastical laws. They say they are numerically so strong that no human power can stand before them. The thoughtful consideration of what is presented in Mr. Porter's article this week ought to show any candid mind that these modern organizations that are working for the establishing of the temporal kingdom of Christ prior to His second coming are out of harmony with the Author of the Bible.

EDITOR.

CHRIST forewarns of this very National Reform movement that was discussed last week, and declares its character. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." "And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10: 16-20, 22-25, 28.

NOT ACCOMPLISHED BY FORCE

The whole purpose of Beelzebub is apparent in the federation and National Reform movements spoken of last week, as it has been in every other such movement. It has ever been Satan's game to get nations worked into a frenzy of zeal for God which would lead them to enact laws enforcing conversion. Then he would laugh at his deluded followers, who, in the name of Christianity, were reproaching the cause of Christ with an enforced religion.

One of the most ridiculous farces undertaken by Satan was to try to get the people to take Christ by force and make Him king. Satan thus undertook to transform the kingdom of God, a kingdom of love and free will, into a kingdom of force. Christ refused to be identified with any movement that sought by force to establish His kingship.

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." John 6: 15.

WHY IS SATAN SO PERSISTENT?

Thus every attempt that was made to establish an earthly kingship for Christ, before His second advent in glory, was defeated by the Lord. But Satan's insistence that Christ shall have a kingship is very noticeable. His scheme is that Christ shall be enthroned king in this world before His second advent.

Why is Satan so persistent in making Christ king by force, before the time of His second advent? — It is because Satan knows that if he can implant this false view of the kingdom of Christ in the hearts of men, he can deprive them of the spiritual experience in righteousness by faith that will prepare them for Christ's reign in glory at His second coming.

CHRIST DENIED A FIELD OF WORK

Satan had so deluded the Jewish people, that when Christ made His first advent, they had the parishes parceled out, and denied Christianity the right of the field. They claimed undisputed rights for their parish, as they were the chosen people of God, and through them He had designed to enlighten the nations. If the disciples should go to the Gentiles, they would reject Christ, because His disciples ignored God's chosen people. Coming to them, they were legislated out of all rights.

But God's reform movements are not dependent upon national or federation permissions. Christ's commission gave the gospel the right of way in every nation under heaven, regardless of territorial parceling. Matt. 28: 18-20. The Jews objected to the gospel teachers' invading their territory. These teachers were arrested, beaten, and imprisoned. They "laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth." Acts 5: 18, 19. Thus angels of God, with a commission from His throne, reversed the order of the church leaders of that time who had the parishes so parceled that there should be no overlapping.

THE JEWS COULD NOT WORK THE PLAN

The Jewish church had been the chosen church of God; but when they reached that stage in their history where they began to compel religious observances, parcel out parishes, and forbid overlapping, they had apostatized, become formalists, represented a religion of works, as Hagar and Ishmael, the bondwoman and her son; and God ordered that that kind of religious movement should be cast out. It could have no part in a Christianity of faith, represented by Isaac, a child of faith and promise.

This was written that all similar movements might be known as not of God. Christianity demands for all, freedom of choice. Any enforcement of religion interferes with the freedom of individual choice, and is satanic, even if it parades under the banner of Christ as king.

COMMANDED THEM NOT TO SPEAK

Then "they called them [the disciples], and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Acts 4: 18-20.

How did that ancient political church movement succeed in preventing overlapping of parishes? Let the Jewish high priest answer:

"And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5: 27-29. The gospel was never more pure and powerful than when its adherents trusted in Christ and fearlessly faced the world with their message, regardless of threatenings from civil legislators in priestly garments.

IS CATHOLICISM MORE PROTESTANT?

Why was Roman Catholicism invited to connect with this Protestant "reform" movement? Has Roman Catholicism been converted? Has it ceased to hate Protestantism? Let the Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, answer:

"Do you not realize that a Protestant, if he be a sincere, intelligent, instructed, consistent Protestant, can not be in sympathy with any

movement which tends to advance the interests of the Catholic faith, to strengthen the position of the pope, to propagate ideals distinctively Catholic? He realizes as well as you do that the complete triumph of the Catholic Church means death to every heresy and to every schism. He can enter into an alliance with sects other than his own and be consistent. He can join with them in a mutual aid policy without compromising his principles; but he can not honestly and conscientiously do this when there is question of the Catholic Church, whose basic teaching—the doctrines of the one true church, out of which there is no salvation, and of the supremacy of the pope—renders impossible religious fellowship on any ground save that of unqualified submission to her claims.”—Sermon preached in St. Paul’s Church, Washington, D. C., October 31, 1909, published in the *Catholic Standard and Times*, November 13, 1909.

ARE PROTESTANTS READY TO UNITE?

Are Protestants ready to unite with Catholicism in this great confederation movement, on the basis of “unqualified submission” to the claims of the Catholic Church?

Protestants in Hungary and Germany are required to subscribe publicly, among other things, to the following, when entering the Catholic Church as members: “We swear also, that as long as a drop of blood remains in our veins, we will persecute that accursed Protestant doctrine, by all means in our power, secretly and openly, by violence and stratagem, by word and deed, even with the sword.”—*Protestant Magazine*, 1911.

The *Western Watchman* (Catholic), September 12, 1907, edited by the Rev. D. S. Phelan, LL. D., declares:

“We must stand up for the church of God; no compromise, no truce, no peace here. The church of God is always right. We need no defense from the world. We ask for none. The church of God was always right; she is right to-day; she will be right to the end of days. . . . We are children of the unchangeable church of God; we have continuity, and everything the church of God has said or done in the last two thousand years we must be ready to defend.”

THE PROTESTANTISM OF A HUNDRED YEARS AGO

Would Protestantism have proposed such a union as has been proposed with Rome, in this confederation movement, a hundred years ago?—By no means. Why does Protestantism make such a proposal now? Has Rome changed? It is very evident that a change has occurred. Who can not see that the change is in Protestantism?

A hundred years ago, Protestantism would have spurned such a proposition of federation as she is welcoming to-day. Protestants then became martyrs to the principle that the word of God and its adherents were free. In Christ’s name, Rome was defeated and Protestantism was triumphant. Like her Master’s, her triumph came through her crucifixion. Her sword of conquest was the sword of the Spirit, not the sword of civil power. Shall she now follow Rome into religious intolerance? May God forbid it!

THE PEACE CRY

The cry that “there shall be no more war,” completes the identity of this federation movement as a false movement. Paul forewarns the church that “the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. 4: 3, 4.

In the third chapter, he tells when this will be, and who will accept fables in preference to truth: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof: from such turn away.” 2 Tim. 3: 1-5. The last-day movement that shall fulfil this scripture will press with great show of religious zeal the forms of religion, but lacking in faith, it shall be shorn of gospel power. Paul exhorts, “From such turn away.”

WHEN SUDDEN DESTRUCTION COMES

His reason is consistent. “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” 1 Thess. 5: 1-3.

Those who are swallowed up in this last-day peace movement will be not only disappointed, but destroyed with the unbelieving world when the day of the Lord breaks upon the world suddenly “as a thief in the night,” “and they shall not escape.” “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” Verse 4.

R. C. P.

TRUE WISDOM

FROM an inspired source we are informed that the wisdom of this world is foolishness with God. 1 Cor. 3: 19. This seems a hard statement to many who pride themselves on having ability to reason out the deep things of God’s word. But let us stop a moment to consider. The wisdom from above is said to be “first pure, then peaceable, gentle, and easy to be entreated.” This is in wide contrast with reputed worldly wisdom, which is well known to produce in abundance envy, and bitter strife of an unspiritual nature. James 3: 14-16.

The last-named specimen has not only robbed great nations of their proudest blood, for the settlement of carnal feuds, but it also compassed the death of the world’s Redeemer. Had the leaders of the Jewish nation in His day possessed the first-mentioned type of wisdom, they could not have crucified their Lord. 1 Cor. 2: 8.

Why this conclusion? The reason is, had the wisdom from above actuated them in their course, *peace* and *gentleness*, the characteristics of God’s dealing with things earthly, would also have been their prominent characteristics.

To the raging sea the Lord said, “Peace, be still.” So to every sinner is extended the call to accept *peace with God*. In harmony with this the psalmist exclaims, “Thy *gentleness* hath made me great,” or enlarged me. Ps. 18: 35.

“Nothing is so strong as gentleness,
Nothing so gentle as real strength.”

J. O. C.

FOR A STRICTER SUNDAY OBSERVANCE

A Prophecy in the Case

“THE committee on the Sabbath Observance,” in making its report to the General Assembly of the Presbyterian Church in Chicago on May 23, recommends “that the General Assembly reiterates its strong and emphatic disapproval of all secular uses of the sabbath day, all games and sports in civic life; also in the army and navy; all unnecessary traveling, and all excursions.”

Public officials are requested to exercise “the potent influence of their positions” for a better observance of Sunday.

Families are urged not to buy anything “on the sabbath,” and also to plan “for their servants on the sabbath so that they may fulfil their religious duties.”

It is also urged that laborers “be paid on Saturday afternoon,” so that they may make provisions for the observance of Sunday.

The Sunday newspaper was condemned, and the members of the church were urged not to subscribe for it, read it, or take it.

It was recommended that colleges omit recitations on Monday morning, “so as to leave the sabbath free from the necessity of some students’ preparing their lessons on that day.”

Sunday baseball also was condemned.

It is the privilege of individuals to observe Sunday if they so choose, but they have no authority for calling it the sabbath day. The Bible nowhere calls it the Sabbath. The only Sabbath the Bible recognizes is the seventh day of the week, which is commonly called Saturday.

While it is the religious right of any person to observe Sunday, or any other day of the week, for that matter, and also to seek to persuade men to accept and practise his views, his rights end there. There is no reason why he should endeavor to secure Sunday laws that will compel other people to observe the day, regardless of their desires in this matter.

And it would be just as wrong to have a law to require the observance of the day for which there is Bible authority as it is to require the observance of Sunday, for which there is absolutely no authority in the sacred Word.

The American people have been educated to believe in religious freedom. But there is a class of men who are working almost night and day to lead us into the belief that the enforcement of the observance of Sunday is not religious legislation. Many laboring men believe that this enforced observance of Sunday would give them a holiday, so that they might go to church on that day if they saw fit, or they might spend the day with their families in the country or anywhere they might choose. But when religious legislation gets under way, there is no determining the bounds that it will reach under the guidance of religious despotism.

But beyond and above all this, the issue needs to be clearly defined.

God, in His word, definitely says that the seventh day of the week is the Sabbath. In that same Word, He specifically states that a power would arise that would think to change the times and the laws. See Dan. 7:25.

The thirteenth and the fourteenth chapter of Revelation tell us also of a decisive controversy that will be waged between the powers of apostasy, that will seek to enforce the mark of the beast, his worship, and his image, on the one hand; while on the other, a strong and solemn warning is given to those who will fall under the snare of such apostate worship.

In view of the distinct warnings that the Book of God gives, and in view of the many prophetic declarations concerning the apostasies that will exist at the close of time, men need to be careful how they enter the realm of enforcing religious dogmas, through civil law, upon their fellow men.

For half a century, we have been calling the attention of the world to the fact that the prophecies of God's word show that a religious

despotism will be the great climax in this world's history, and that the enforcement of the observance of Sunday will be the central point in this ecclesiastical intolerance.

Men have laughed at us, and then gone right on fulfilling the predictions while still sneering and ridiculing. One of the most peculiar things about humanity is that so many men and women will fulfil the prophecies of God's word, while at the same time making all manner of sport of that which warns against such a course.

If we give careful attention to these matters, God's Spirit, through the unerring guidance of His word, will show us where the light is shining. And certainly there should be no difficulty in this matter of Sabbath observance, as there is not a single ray of light anywhere to show that Sunday is a sacred day, while the Word, from beginning to end, declares that "the seventh day is the Sabbath of the Lord thy God."

No matter what other questions we may make mistakes upon, there is no necessity of making a mistake here.

Question Corner

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

4312—PRECEPT UPON PRECEPT

In Isa. 28:13 it reads to me as if the "precept upon precept" would cause them to fall and to be broken. Please make it clear, as I have always understood we were to study the Bible by comparing scripture with scripture. J. R. J.

This is said of those who would not hear the Lord's word. Verse 12. The message came to them over and over again, one precept after another, as they were able to receive it; but to them that rejected it, it became a stone of stumbling, which, when they attempted to go forward, blindly following their own wisdom, caused them to fall backward and be broken. Instead of profiting by God's mode of instructing, "precept upon precept," etc., they made it into a stumbling-block. Hosea 6:5; 8:12; Matt. 13:14. Read the next two verses (14 and 15) of this chapter, which show that the Lord is addressing a class of "scornful men."

4313—THE ANGEL OF REV. 14:6, 7

Will a literal angel make the proclamation of the gospel message, as expressed in Rev. 14:6, 7? W. T. K.

The text reads: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

All through this book of Revelation, angels are represented as doing certain classes of work. In the prophecy of the seven churches, in the first three chapters of the book, each of these churches is represented as having an angel. Angels are represented as sounding the trumpets of the eighth to the eleventh chapters. Angels are represented in the fifteenth and sixteenth chapters as pouring out the vials of the seven last plagues.

Such a work of the angels is perfectly in harmony with the general teaching of the Bible, for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

While the angels are the invisible attendants and helpers, yet the real work of preaching the everlasting gospel spoken of in these verses of Revelation was committed to men. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things what-

soever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. These words present the great commission that Christ gave to His disciples, and they were to transmit it to their successors, and so on to the end of time.

Thus while the literal work of carrying the gospel is committed to men, nevertheless the angels are the invisible beings sent forth from God to help and strengthen the Christian worker in his great duties and responsibilities. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10.

4314—RELIGION

What does the word "religion" mean, and from what is it derived? W. G.

The word "religion" is derived from the Latin *religare*, to bind fast. As commonly used, it means any system of faith or worship. There are numerous heathen religions, and other cults which do not recognize the predominance of the great omnipresent God, which all come under the class of religion.

But the "pure and undefiled religion" is more than a system of ethics. It is the love of God which is placed within the heart of the regenerated man, and which bears fruit in deeds of benevolence and charity. It is the conscientious devotion in practise which accompanies the outward profession. Love is the basis of God's government, and love to the brethren is the token which proves the reality of our religion. 1 John 2:9-11; 3:10-24; 4:7-12, 20, 21. This love of God, which is the basis of the pure and undefiled religion, is imparted to the believer by divine power. It comes in answer to faith, through a study and an absorption of the divine Word itself.

4315—THE BEASTS OF REVELATION 13

1. Does the beast of Rev. 13:1-9 symbolize the union of church and state under papal control? 2. Does the dragon in the same verses represent Satan, the devil, and Beelzebub? 3. How many years of our Christian era are covered by the forty-two months in verse 5, and also in chapter 11, verse 2? W. G.

1, 3. Yes. This is one of the cardinal doctrines of Protestantism, and without question the facts fully warrant the interpretation. This beast represents the Church of Rome, to which the powers of earth gave civil authority, and which during forty-two months, 1,260 years prophetic time (538-1798 A. D.), persecuted the church of God. The forty-two months of Rev. 11:2 refers to this same period.

2. In verse 9 of chapter 12 the text specifically states that "the great dragon" was "that old serpent, called the devil, and Satan." Reference is frequently made to Satan, throughout the book of Revelation, under the symbol of the dragon.

4316—JUBILEE SABBATHS

Why don't we keep the year sabbaths that came every seven years, and the Jubilee sabbaths which came every forty-nine years? G. W. B.

We do not keep these national sabbaths of the Jews, because they were given for a specific time and for a specific purpose, and all those local and national sabbaths were obliterated at the cross. The apostle tells us they were blotted out and nailed to the cross, and we are to "let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

The new moons, the meats and drinks, the holy days, and the sabbath days which were a "shadow of things to come," are no part of God's service in the Christian dispensation; but the seventh-day weekly Sabbath is in the very bosom of God's law, and Christ Himself says it was made for man. Mark 2:27. It was given to man before he sinned, and is for the specific purpose of pointing to the great God as the Creator of all things. The Sabbath day was given to man at creation; and those who have been loyal to God, and who have at the same time had a clear knowledge of His teaching, have observed it in all the ages. The seventh-day Sabbath is in a class by itself, and is given for a distinct purpose; and those who place it along with the ceremonial observances of the old dispensation have a very narrow and limited view of God's mighty truth upon this subject.



SYSTEMATIC BIBLE STUDY

THE reading in Deuteronomy this week gives a text that discloses to us, in a very clear way, God's plan for us in the giving of His word. He says, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Everything that God has revealed in His word is for us to study. We may not understand it all now; but as we familiarize ourselves with the Word, as we study it day by day, it becomes clearer and clearer, and more and more of a comfort and a charm.

SCHEDULE FOR WEEK ENDING JUNE 13, 1914

Deuteronomy 28 to Joshua 1

Isaiah 8-14

Colossians 3 to 2 Thessalonians 1

Read one chapter in Deuteronomy or Joshua each week-day and two on the Sabbath. Read one chapter in Isaiah each day. Read one chapter in Colossians, 1 Thessalonians, or 2 Thessalonians each week-day and two on the Sabbath.



A PANORAMIC VIEW OF GATUN LOCKS, LOOKING DOWN TOWARD THE ATLANTIC OCEAN, AND
The emergency dams shown at the right and left of the lock chambers may be swung across the channel, and the series of gates lowered, the

The Meeting of the Oceans

A Dream of Two Centuries Is Realized—"Many Shall Run To and Fro" Was Predicted

A Growing Work on the Isthmus

H. H. HALL

THIS article presents the last lap of Mr. Hall's trip, as he has visited England, Scandinavia, Germany, Spain, Switzerland, and other European countries, as well as South America. His articles have given something of an idea of the organization and extent of our work in the limited portion of the world he has visited. The work is under way in the same strong manner in every country on earth and in the islands of the seas. Our people are not very strong in point of numbers, and we are not a wealthy people; but we do most sincerely believe that the prophecies of the Bible make it emphatically clear that the second coming of Christ is right at the doors. This great truth brings us such joy, such soul rest and delight, that we desire to carry the good news into all the world, and urge it upon each and every heart. To this end, thousands of our young men and women, along with older ones, are forsaking everything that this transitory world holds as dear, so that they may, even amid dangers, privations, and hardships, tell the glorious news of the Coming One.

EDITOR.

FOR several hours preceding our anchoring off the Pacific end of the Panama Canal, we seemed to be sailing in the traditional mill-pond, so smooth was the ocean's surface. On consulting the map, the reason for this is quickly made apparent. Although we had been out of sight of land, we had really been in a great natural harbor, surrounded by land on three sides, and known as the Gulf of Panama.

BALBOA THERE FOUR CENTURIES AGO

As the ship swung around on her anchor, we looked right into the entrance of the canal, as well as upon the hill where Vasco Nunez de Balboa stood four centuries ago, after emerging from the jungles of the isthmus. How bewildered the intrepid explorer

would be if he could awake to see the changes wrought since that twenty-fifth day of September, 1513, when he waded into the "South-



Dedication of a church forty miles interior from Bocas del Toro, Panama. The United Fruit Company ran a special train to accommodate those who wished to attend the service. The president of the conference, Elder H. C. Goodrich, and the minister who raised up the church, are standing in the entrance.

ern Ocean," as he named it, and took possession of all the lands bordering upon it! Not the least of these changes is the railroad, which whisked us across the isthmus in an hour and fifty minutes, while he took twenty-six days.

THE FORTIFIED ISLANDS

At the right are the islands that are being fortified with enormous guns, one of these

guns having a range of twenty miles. The islands are connected with the mainland by a breakwater more than three miles long, ranging from twenty to forty feet above sea-level, and from fifty to three thousand feet wide at the top. It is formed for the most part of material taken out of the Culebra Cut, and much of its surface is covered with railway tracks. The illustration shows a portion of this breakwater, as well as the nearer section of the American city of Balboa.

Some two miles to the right is the city of Panama, which belongs to the Panamanian republic. The United States, as you will remember, absolutely owns and controls a strip ten miles wide, five miles each way from the middle of the canal, the only exceptions being the cities of Panama on the Pacific and Colon on the Atlantic, over which it exercises sanitary control only. Therefore in writing the address of any one on the zone, outside of these two cities, you need not add the word "Panama," but simply say, for example, "Mr. John Jones, Balboa, Canal Zone."

COMMERCE BEGINNING TO FLOW THROUGH

Near Balboa the permanent isthmian administration building is being built, at a cost of \$375,000, while huge piers and a dry dock a thousand feet long and a hundred ten feet wide are being constructed for the commerce that is even now beginning to flow through this waterway. All this, together with the sheltered entrance, indicates that the Pacific end may rival the Atlantic end in importance.



A bird's-eye view of Balboa and the Pacific coast entrance to Panama Canal, showing the canal entrance to the left, and a part of the American city of Balboa to the right. Beyond the hill, and under the cross, is the proposed location of a new chapel. A portion of the breakwater running out to the fortified island is in the immediate foreground to the right. This breakwater is largely made of rock taken from the Culebra Cut. The amount of rock and earth deposited in the cut in one slide would build a wall seven feet wide and seven high, extending from New York to San Francisco.



SHOWING TWO SETS OF LOCKS AND THREE SETS OF GATES AND THE EMERGENCY DAMS

flow stopped, and the locks drained. A small portion of the Gatun dam appears to the left of the section of the photograph on the opposite page.

The two ends of the canal can not well be distinguished as the east and the west, for the Pacific end is twenty-two and one half miles east of the Atlantic end.

COMBINED CHAPEL AND MISSION HOME

We have a nice church here in Balboa and Panama City, and the members stand greatly in need of a chapel. They have entirely outgrown their old rented quarters, and have searched in vain for a new place, at a rental within their reach. After counseling with the conference officials, all came to the conclusion that if possible, land should be purchased and a combined chapel and mission home erected. This would become a very much needed base for our work on the west coast. The president, Elder H. C. Goodrich, was there the day I landed, and secured option on a lot under the cross in the Balboa view here given. According to their plans, the lot and the building will cost only about \$2,250. The conference committee is hoping that some liberal-hearted lover of foreign missions will assist in setting such a memorial on the hills of Balboa.

THE ROAD REBUILT AND RAISED

I crossed the isthmus on the Panama Railroad, which is the property of the United States; and to my surprise, I learned that with the exception of seven miles, its entire forty-seven miles had been relocated and rebuilt. This has been made necessary by the flooding of the Gatun Valley to secure head waters for the locks. In some places, the road has been raised forty feet. The cost of this rebuilding work has been nearly nine million dollars.

Seven miles from the Atlantic end are the Gatun locks, dam, spillway, and electric power

plant. Sufficient power is to be generated to operate all the lock machinery, and for lighting, towing locomotives, and later for running the trains on the Panama Railroad itself, which is to be electrified. Everything seems to be as perfect as brains and unlimited money can make it.

VESSELS NOW PASSING THROUGH

Although the canal was not formally



Headquarters of Seventh-day Adventist Conference in Cristobal, Panama. Chapel, book depository, and offices below, with living-rooms for workers above. This building is located on the site of one burned some three years ago, and is just across the street from the Panamanian city of Colon.

opened, I had the privilege of seeing a small vessel take the three steps of twenty-eight and one third feet each from the sea-level to the surface of the lake. As it entered the lower lock enclosure—a gigantic thing a hundred ten feet wide and a thousand feet long—two steel gates seven feet thick, sixty-five feet long, eighty-two feet high, and weighing seven hundred and thirty tons each, closed behind it, and water began to boil up from the numerous culverts located in the floor bottom and supplied

from the lake above by eighteen-foot culverts in the center and side walls. In but twenty minutes, this giant bath tub was filled even with the imprisoned water in the lock above. Another set of gates opened, and the operation was repeated. In twenty minutes more, the third step was likewise taken, and the boat floated eighty-five feet above sea-level. During this time, one man up in the signal house had handled eighty-two switches, which had operated as many motors, and the electricity had done the rest. Bear in mind also that there are two sets of locks located side by side, therefore a ship could have been taken down at the same time if desired.

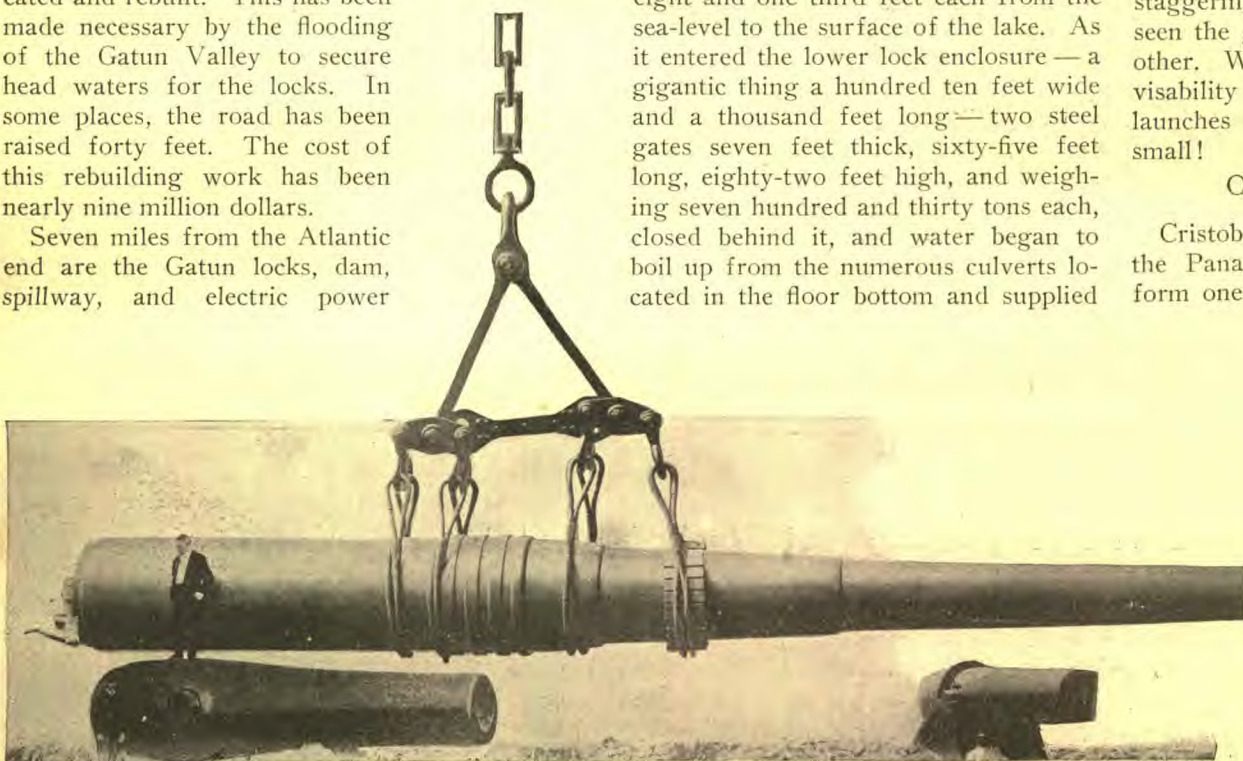
Truly it was a great sight, and one I will never forget. For two hundred years, men have dreamed of it; but it remained for this time, which the pen of inspiration describes as "the time of the end," when men "shall run to and fro, and knowledge shall be increased," for this dream to become a reality.

THE LOSSES OF THE FRENCH COMPANY

There remain many reminders, in the form of old dredges, steam shovels, rusty engines, and tools of all kinds, of the \$260,000,000 spent by the French company under De Lesseps. I was interested to know that according to the official estimate, the United States has realized a little over \$42,000,000 out of the French work, for which we paid \$40,000,000. The French stockholders lost the staggering sum of \$220,000,000, and have seen the glory of the achievement go to another. What a tremendous lesson on the advisability of counting the cost when one launches an enterprise, whether great or small!

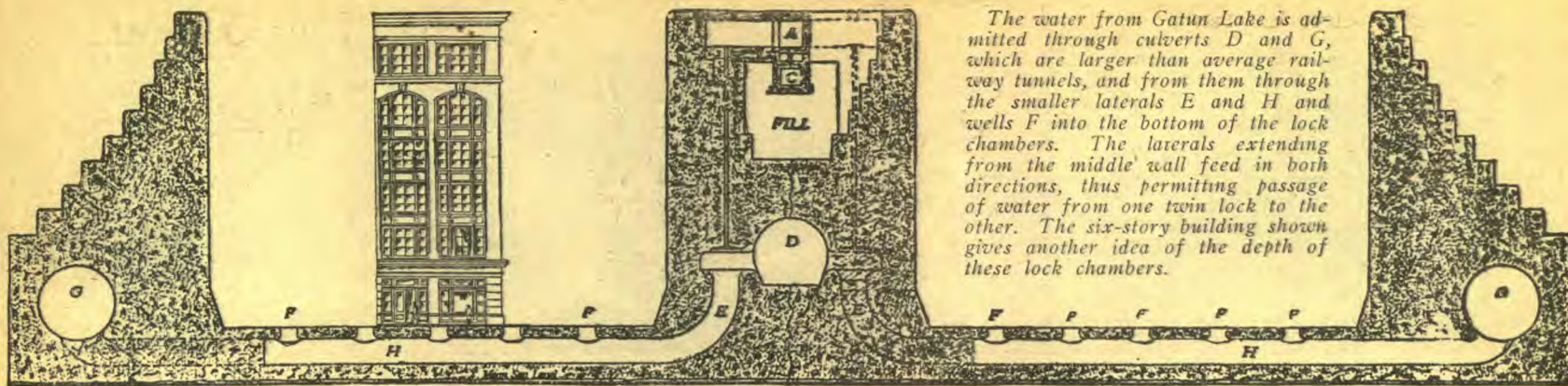
OUR MISSION HEADQUARTERS

Cristobal, the American city, and Colon, the Panamanian, at the Atlantic entrance, form one city really, for they are only sep-



One of the big guns ready to be swung into its disappearing carriage at the entrance to the canal. It is 53 feet long, and throws a shell weighing 2,400 pounds. Its comparison with some of the old-fashioned guns is indicated. Its shell is shown standing beside the man. This gun is five feet thick at the breech, and weighs 180 tons, or is about the equal of two full loads of the largest steel cars. But regardless of this immense weight, its mechanism is such that the gunner swings it about, and it is aimed and fired with perfect ease.





The water from Gatun Lake is admitted through culverts D and G, which are larger than average railway tunnels, and from them through the smaller laterals E and H and wells F into the bottom of the lock chambers. The laterals extending from the middle wall feed in both directions, thus permitting passage of water from one twin lock to the other. The six-story building shown gives another idea of the depth of these lock chambers.

parated by street centers. Our mission headquarters are located just across the street from Colon, in Cristobal, and on the site of the former printing office and mission building, which was destroyed in the great Colon and Cristobal fire of three years ago. The chapel occupies the front, and the offices the rear, of the building in the center of page 13. Above are the living-rooms of the secretary-treasurer, who with his wife stands at your left; the president, Elder H. C. Goodrich, who with his wife stands in the center; and Elder W. G. Kneeland, whose family have not yet arrived. Immediately in front of Elder Kneeland, with her hand on the baby-buggy, stands Sister A. N. Allen, wife of Elder Allen, who is superintendent

of the Cuban Mission. She was visiting her parents, Elder Goodrich and wife, when I was there. The church numbers a little over fifty, and there is a good interest manifested in the meetings held nightly in the chapel.

TO BE SOON TAKEN DOWN

We have several small churches on the zone, one of which is at Empire, near Panama. This building is only a temporary one, and will be taken down soon, as that station is to be abandoned by the railway company. The lumber will be taken to Panama, and used in the proposed chapel to which reference has already been made.

A cut on page 12 shows a church dedication scene inland forty miles from Bocas

del Toro, which is up the coast from Colon. This company was raised up by our colored minister, Elder J. A. Reid, who stands at the left of Elder Goodrich, in the entrance. The building is 22 x 38 feet, and was dedicated free from debt, although the struggle to accomplish this was a hard one. One sister sold her watch for \$25, and gave the entire amount to the fund. The United Fruit Company despatched a special train from the port of Bocas, which helped to make the occasion of the dedication a pleasant and encouraging one.

HEALTHY GROWTH OF YOUNG WORK

Brother Charles Degering, the secretary-treasurer, who, with his wife, was formerly a student at Walla Walla College, gave me the following statistics concerning this conference, which is known as the West Caribbean. They have eleven church buildings, valued at \$7,000, with a membership of 560, of which 85 were baptized during 1913. Their sales of gospel literature amounted to \$10,407.78 last year. Their field covers the republic of Panama, the Canal Zone, Costa Rica, Nicaragua, and some adjacent islands. It is one of the four conferences and six mission fields in Central America, their membership being 3,947. The total membership in South and Central America is 6,645. Their tithes and offerings for 1912 were \$64,675.88. We do not have the complete reports for 1913 as yet. Their combined sales of gospel literature were about \$60,000 during the past year.

This closes my three months in the countries south of us. Truly they form a great and needy field. A large work is being done by self-sacrificing men and women, but far more must be done as this message of the soon-coming Christ is carried into all the world. Both money and workers are demanded. Let us send both.

The needs of our growing work in all parts of the world, as they are presented in our columns from week to week, are doubtless appealing to many, and these have a real desire to help it along. Money for the advancement of this work may be sent to our publishers, the Pacific Press Publishing Association, Mountain View, California, and it will be promptly forwarded in our regular way, to assist where desired. EDITOR.

A GOOD HOME FOR SALE



ON account of change of work, I desire to sell my property in best part of Mountain View, California, consisting of an acre of land, nine-room house, bathroom, lavatories, toilets, large closets, sleeping porches, fireplace, good basement, solar water heater; a neat shingled bungalow of three rooms, bath, and toilet; a good well and tank house, with complete power pumping plant, water piped to all parts of the acre; a garage, chicken house and yard; two magnificent live oak shade-trees in right place, with palm and other trees; a good family orchard, just well in bearing, of more than thirty trees — apple, almond, cherry, fig, nectarine, orange, peach, plum, prune, quince, walnut, small fruits, grapes and berries, with plenty of land for garden. Fifteen minutes' walk, five minutes' ride, from station where fourteen trains stop each way, daily; six miles from Stanford University; good schools in town, including S. D. A. school of ten grades; town dry and growing. A good place for small sanitarium. Address M. C. Wilcox, Mountain View, California.

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Cooperation Corner

THE opportunity is offered to help some one not so fortunate as ourselves. Many calls—in fact, a continual stream—are received at the office, for copies of the SIGNS for those who can not afford to pay for them. They, as well as we, desire to study these important subjects, but are not able to supply themselves with papers.

We call your attention to this from time to time, and many of our readers gladly contribute to our Cooperation Corner Fund. Here is a letter just received:

"Enclosed find \$2.00 for Cooperation Corner. Please use anywhere most needed, from a SIGNS of the TIMES reader and one who believes and is interested in the message."

This good offering is much appreciated, and in behalf of the beneficiary, we acknowledge the gift.

Remittances should be sent to the SIGNS of the TIMES, Cooperation Corner.

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Mountain View, California

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Pacific Press Publishing Assn., Mountain View, Cal.

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JUNE 9, 1914

"He Will Not Fail"

THE inspired writer gives us these words: "Behold, My servant, whom I uphold; My chosen, in whom My soul delighteth: I have put My Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench; he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." Isa. 42:1-4.

Matthew quotes from this prophecy, and applies it to Christ. How good are the words, "He will not fail nor be discouraged, till he have set justice in the earth!"

When here in person, Christ spoke as never man spoke. His labors had the endowment of all the mighty power of the divine and the infinite. He gathered to Him a dozen rather obscure men. One of them turned traitor; and on the night of His betrayal, they all forsook Him and fled. When He went to Calvary, He had to go alone. He had no sympathetic supporters or brave defenders. His cause has had to suffer the apparent defeats of hypocrisies, apostasies, and all sorts of misrepresentations; but in the face of all these stands the divine Word, "He will not fail nor be discouraged."

Soon the triumph of His work will come. Soon His voice will be heard calling the righteous dead from their graves, and together with the righteous living, they will be robed in immortality, to enter upon their eternal reward. The work of the plan of salvation will be complete. The Master's courage will be rewarded.

When we are laboring, under difficulties, to advance the cause of Christ, we may draw both consolation and strength from Him whom the failures and difficulties incident to human weakness can not discourage, and who eventually surmounts all the obstacles and obstructions that satanic cunning or fury can throw in His way.

"The Earth Is Utterly Broken"

EVERY little while, the scientists inform us of some section of the world that is not subject to earthquake. There may be slight tremors felt in some of these places, they tell us, but destructive earthquakes in those regions are quite an impossibility.

They base their assumptions on "the geological formation." There are no "faults" or other conditions that would cause the ground to tremble. But God's word says of the time when iniquity is heavy upon the land, and when it is about to fall and not rise again, that—

"The earth is utterly broken, the earth is rent asunder, the earth is shaken violently. The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before His elders shall be glory." Isa. 24:19-23.

Violent earthquakes and ruinous storms will be seen in many places where it is not usual for such things to occur. And these things will continue to increase as the violence and wickedness of this time increase.

"Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood. There-

fore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the birds of the heavens; yea, the fishes of the sea also shall be taken away. Yet let no man strive, neither let any man reprove; for thy people are as they that strive with the priest. And thou shalt stumble in the day, and the prophet also shall stumble with thee in the night; and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I also will forget thy children. As they were multiplied, so they sinned against Me: I will change their glory into shame. They feed on the sin of My people, and set their heart on their iniquity. And it shall be, like people, like priest; and I will punish them for their ways, and will requite them their doings." Hosea 4:1-9.

This scripture is worthy of the closest study. It speaks of a time of great wickedness and of God's controversy with the people because of it. And it is a time, too, when there are great professions of religion, because there are the prophet and the priest, but they are stumbling and have rejected knowledge. They have even forgotten the law of God, and they actually feed on the sin of the people that profess the name of God.

Think of this scripture closely, think of the many other similar scriptures that the wonderful word of God contains, and compare them carefully with the conditions in this time. Take your stand with God to lead a clean, strong, Christian life, and the Word abounds in promises of His infinite protection in the times of trouble and disaster upon which the world has entered.

Millions in a Few Years

ON May 9, in a town in southern California, Mr. Post, of cereal coffee fame, shot and killed himself. His fortune is estimated as high as a hundred million dollars. Twenty years ago Mr. Post was a poor man, and an invalid as well. He visited a sanitarium where cereal coffee was manufactured and used. He conceived the idea of commercializing this, and the result was that in these few brief years he bounded from a poor man to a multimillionaire.

The next day after Mr. Post's suicide, Col. John C. C. Mayo, of Kentucky, died in a hotel in New York City. He left a fortune of twenty millions. Twenty-five years ago Mr. Mayo was a school-teacher struggling with poverty in the eastern Kentucky mountains.

These are among the illustrations that are constantly occurring which show the vast amount of wealth that one man may heap together in these times within the limits of a small portion of his natural life. And these vast fortunes, no matter how much we may excuse them, are the occasion for the great rumblings of discontent that are threatening to visit the whole world with a mighty upheaval.

The Press in Exposures of Crime

A RECENT editorial in one of the best-known dailies of the nation is very exultant over the success achieved in exposing the corruption of certain men connected with the New Haven Railroad. The writer of that editorial is sure that the exposure has been so thorough that such a thing "can not possibly happen again," and that a "better public sentiment has been aroused," so that "numerous thefts which were committed a few years ago with small risk" are "now out of the question," and that a "higher standard" has been set up "in the business world itself."

The exposure of vice, crime, and fraud is one of our continued performances. It is in progress all the time; and but for these exposures and the public sentiment that is created by the strong influence of some good journals, there is no knowing what the conditions would have been in this world ere this.

But we make a mistake in believing that these exposures are going to eradicate the evil. The facts are against us. It is the duty of the press to speak out against the evil. The exposures must continue. But we nevertheless should understand that the divine Book has told us "evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The view that the world is getting better all the time is a very popular one. There is something

about humanity that likes to create a certain style and then follow the style regardless of fact, reason, or common sense. But when God's word speaks upon a given topic, it is safe to follow that Word regardless of anything men may say to the contrary. God is right, and His word is the one infallible guide that mortals should follow in every subject upon which it directly speaks.

Some of the best men that have ever lived are now on the stage of action. The very times serve to call out strength from those who will stand for the right against the corrupting vices of these days. Were it not for the influence of the army of righteous men and women who are found in church and state positions contending for correct standards, the immorality, frauds, and injustice that are a great submerging contagion would soon overwhelm the world. But in the face of these truly heroic efforts of the good, conditions will continue to grow most rapidly from bad to worse until the flood-tide of sin shall be met by the great event of the second coming of Christ.

Collisions of Worlds

ONE of the world's most renowned scientists, who is connected with one of the great astronomical observatories, was recently asked the question, "Is our small earth absolutely safe from collisions with any other planets or the sun?" and the scientist's reply is: "No, our small earth is not absolutely safe from collision with bodies in space, but is safe from collision with any planet in the solar system and with the sun. To be hit by a planet, either the earth or the planet must leave its orbit. This is impossible, and it is also impossible that the earth can leave its orbit and fall to the sun." The bodies that he thinks might hit our planet are designated as small asteroids and meteorites.

Inspiration, through the prophet Isaiah, has answered the foregoing questions in regard to heavenly bodies' colliding with each other. The words are:

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:25, 26.

People may get an unsatisfactory and limited consolation from the suggestions of science that nature, through the forces of gravitation, is holding the suns and their attendant worlds in their respective orbits; but the Christian gets a joy that is complete, full, and indescribably precious when he knows from experience the creative power that sets him free from sin. And he knows that this same creative power is infinite, and that the Infinite One is his heavenly Father; and his heavenly Father having limitless power, there is nothing beyond Him. "For that He is strong in power; not one faileth."

The scientist who has not been contented with studying the laws of nature, but who has reached above and beyond, to come in contact with nature's God, our divine Father, has reached a degree of development and a condition of soul blessedness that can not possibly come to the man who shuts God out of his calculations. We may gain something by merely coming in contact with and studying natural law, but we shut ourselves away from untold blessings and the supremest joys when we hide our eyes from the great Author of creation.

For Your Convenience

WELL-ORGANIZED and thoroughly equipped depositories have been established throughout the world. The North American list is given on page 15 of this issue. You may be interested in some of the subjects presented in this journal, and may desire to make further study. A complete line of moral, temperance, and gospel literature, in various forms, is obtainable at these offices. Our own publications are now classified in 300 distinct bound books under different titles, 300 pamphlets, more than 1,000 tracts, and 124 periodicals. Literature can be furnished in 75 languages. You can be supplied with literature on the topics discussed in these columns from week to week.

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G. C. Hoskin, Circulating Manager.