

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

A Disastrous Wreck and a Dream

A Ridiculous Classification — Quite as Absurd as the
Evolutionists' Theories of the Flood

GEORGE McCREADY PRICE

WHEN we heard of the horrible railway wreck at —, only five miles down the line, all our pupils were eager to see it. Most of us teachers decided that we would have to stay home and keep things level at the school; but in small parties of six to ten the pupils were going and returning all that afternoon and evening.

As usual, I had been reading geological literature quite closely during the day, and this may have had something to do with my rambling thoughts while sleeping. At any rate, that night I had a strange dream, which, however, seemed to illustrate the peculiar methods employed by the popular geologists in classifying the fossils into the various ages.

THE CURIOUS DREAM

I dreamed that I visited the scene of the railway disaster, and saw the improvised morgue, composed of a large tent hastily erected by the railway people, where nearly half a hundred mangled and mangled bodies were arranged side by side for ease in inspection and identification. They were all numbered, and so far as possible the names were attached.

While we were standing there in melancholy silence, thinking of the sad uncertainty of human life and human plans, we were startled by the noisy entrance of three men. One tall, scholarly looking fellow with a very professional air carried a note-book and a pencil, and gave jerky, peremptory orders to the other two, who seemed to be merely his subordinates, and did without question what they were told.

"Now, it is very important for us to do this just right," he was saying, in his rapid, excited manner; "for on the results of our work will be based the awards for compensation to be paid to the surviving relatives of the deceased."

He walked up and down the line of dead bodies two or three times, looking here and there with his sagacious, piercing eyes.

CLASSIFICATION MUST NULLIFY THE WRECK

"Humph! What a senseless method of classification!" he muttered. "This doesn't show anything at all about the order in which these people died; for it would almost seem, from the way these bodies are placed, that they were all killed at once. We'll have to bring them all over here on this side and arrange them properly."

"This Italian seems to be the smallest; and I see, by the record, that he is right from Italy, and has no friends or relatives in this country. We'll put him here and call him No. 1. This girl, also, has no relatives, and we don't even know her name. She will be No. 2."

"All these Italians will go in a group by themselves; for they have few relatives or friends in this country, and doubtless they were the first to die — or the first to be killed, as some would say."

"Then these Armenians ought to come next; for I see, by the record, that each one has two or more relatives in this country. But they are almost as poorly dressed as the Italians, and we will num-

ber them 11 to 20 inclusive. Just five pairs, even, and all men! Very significant — very!

HARD TO PASS UPON

"But these Scandinavians are harder to classify. They are all larger and better dressed than the Italians and the Armenians, and they have lots of relatives in this country, who will insist on heavy damages. I really suppose we ought to arrange them in three subgroups, according to whether they came from Sweden, Norway, or Denmark; but we will let that go for the present. You can number them from 21 to 32."

"But now we come to the hard part. These native Americans have hosts of relatives, and they are all well dressed in modern clothes. There are twenty-three of them all together. We'll simply have to arrange them on the percentage plan as best we can."

HE GOES OVER HIS WORK CAREFULLY

After this general classification had been adopted, the learned doctor spent a considerable time in going over each group again and examining minutely the record of each individual. Often he would find occasion to change the order of two or three bodies in the group of Armenians or Scandinavians, as the case might be; for he insisted on getting them arranged so as to show the proportion of surviving relatives each had left behind in this country. But as the matter of size and complexion, of quality and style of clothing, was also to be considered, it often became a very perplexing matter as to just how certain individuals ought to be placed.

HIS SATISFIED AIR AND ABSURD CONCLUSIONS

Finally it was all done, and he looked them over once more with a satisfied, pompous air.

"Well, there! I fancy the work is all done as well as any one can do it."

"These Italians were certainly the first to die. Their bodies are all weak and badly nourished, and there is every evidence that they died of slow starvation — progressive anemia. Doubtless they were all dead before they got here — they had been gradually dying all the way from New York. Nobody ever heard of so many people dying of anemia all at once, so they at least were not affected by the little accident that occurred here to this railway train."

"But these Armenians are very different. They are all quite full-blooded, and so did not die of anemia. But Armenians are notoriously pugnacious and quarrelsome. And two or three of them still have guns or knives or other weapons on their persons. Doubtless they all carried such things to begin with, but in many cases these have been lost, so that we can't find them. Thus we see that the many wounds they all have were mutually inflicted. But it is unreasonable to suppose that they all fought together and killed one another in a pitched battle all at once. Universal experience is against such a supposition. No; the quarrel doubtless started soon after they left New York, and



involved a few of the most aggressive. After these had killed one another, others took part, until finally there were left but two, and these, like the famous Kilkenny cats, were at last mutually destructive.

THE ACCIDENT NOT RESPONSIBLE

"Thus this little railway accident was in no way the cause of their deaths, and the company can not be held in any way responsible for damages in these instances either.

"These Scandinavians are somewhat different. They are probably all suicides. For papers have been found on several of them indicating that they thought they were being brought out here against their will; and being resolute, desperate characters, they had resolved never to reach California alive.

"But these native Americans are more perplexing. Numbers of them lived at places only a short distance back on the road, some of them in Arizona and New Mexico, and some here in California.

"But several of them are badly burned or scalded. These were quite obviously violating the rules by riding in the cab with the fireman and the engineer, and had only themselves to blame for their injuries. Ten others all have their heads badly crushed, which shows that they had carelessly exposed themselves in going through the various tunnels or in crossing the numerous bridges along the road.

"Only eight individuals are left, and they are all badly crushed and mangled. It is not quite clear how they met their death; but one of their number may have been carrying a quantity of dynamite or other high explosive concealed about his person or in a suit case, and the jar of the car set it off with disastrous results. At all events, even if it should turn out that some of this group were injured by the train itself, it does not follow that the railway wreck was the direct cause of their death. You know that the engine and the cars all ran into a big sand heap; and it is absolutely certain that the soft sand could not damage—"

AS RIDICULOUS AS EVOLUTION

The alarm-clock woke me up and cut short this ingenious lecture, so that I never knew whether the old doctor intended to explain away *all* the deaths as due to natural causes, or whether he intended to admit that possibly *one* or *two* had been killed by something that happened to the railway train.

But all that day I could not help thinking of the analogy between this old doctor's reasoning and the methods employed by evolutionists to explain away the plain marks of a great world catastrophe that are to be found in the rocks of every country on the globe, and which show that we have had a universal flood.

"For this they wilfully forget, that . . . the world that then was, being overflowed with water, perished." 2 Peter 3: 5, 6.

WHERE no fuel is, the fire goes out. Church strife will thus cease when every member learns to attend to his own spiritual business by putting in faithful work behind closed closet doors, cutting up the weeds in the garden of his own heart. T. E. B.

The Purpose Is to Remove Sin

He Asks Us to Know Him Really — He Assumes Our Frailties and Imparts His Strength

C. P. BOLLMAN

THE name "Jesus" was divinely given to our Lord before His birth, for the reason that He would "save His people from their sins." Matt. 1: 21.

To save "from sin" certainly does not mean to save *in* sin. "Ye know," says the apostle John, "that He was manifested to

the name of Christ know that such an experience is possible of attainment. Yet he would discourage no one, for he adds: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

But while the apostle would have none sink under discouragement, even though overtaken by sin, he would give no encouragement to sin; therefore he adds: "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." Verses 3-5.

Two Words

Unkind

I ROAM at large, as I have great dominion.
I oft invade the palace and rude cot.
The stalwart man bows low as I approach him.
The form of a Napoleon fear I not.
At one sharp blow, strong friendships can I sever.
More deadly my attack than adder's sting,
More fatal than the death-tipped arrows dealing
Their basest cruelty on fleeting wing.
The wife's faint sobs to me are sweetest music.
I cause brave husbands pain and deep despair.
The prattling child cowers low when in my presence,
And those of many winters roughly fare.
The man who keeps me chained within his bosom
Excels the one before whom monarchs fall;
And he who rules me with a rod of iron,
No enemy doth fear, but conquers all.
But when on ether waves I have my freedom,
No force my fiendish tirade can retard.
'Tis then I seek my prey like beasts long fettered
When clanking shackles break as flax well charred.
And when at last my spectral mem'ry lingers,
It haunts the chaos that I left behind.
How strange that I can make such lasting havoc!
I'm but a little thing — a word unkind.

Kind

Long, long ago, 'mid peaceful scenes celestial,
Where dwell the holy, there I had my birth.
And when this world was young, Christ's work completed,
He sent me here, His sweetest gift to earth.
My cheering voice lends courage to the infant
Whose way 'ring step the new-found path begins.
And when, perchance, his sun has reached its zenith,
My tender care his onward progress tends.
And should the shadow show nocturnal settlings,
And angry breakers prove the coming storm,
'Tis then my quiet presence sheds a blessing
As sweet as angel's breath on dewy morn.
And he who sends me forth upon my mission,
A gift more precious than rare gems bestows.
A fragrance round my sacred mem'ry lingers,
Surpassing far the attar of the rose.
I seem so small to bring such lasting blessings!
I'm but a word — a word in kindness bound;
Yet those who learn to speak in heaven's language,
Must first with lisping tongues my accents sound.

MABEL CORINNE CRAKER.

ASKS US TO KNOW HIM

To have merely a theoretical faith in Christ is to be in possession of only the shell of Christianity. We must not only know *about* Jesus, but we must know *Him*. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

It is well to believe the Bible as history, to know the story of the Gospels as we know the history of our own families; but we may know all this and yet miss the life-giving power in the divine Word. Jesus Christ wants us to enter with Him into the inner circle; to know Him as the disciples knew Him after the day of Pentecost. He wants us to become one with Him by being born into the same family, so that we shall be joint heirs with Him of all that the Father has given Him as the second Adam. He invites us to the experience described by the apostle in these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

WISHES TO BE OUR GUEST

This description of Christian experience is from the standpoint of the human subject. Rev. 3: 20, 21 gives us the divine side. "Behold," says our Saviour, "I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

He sups with us by partaking of our frailties, bearing our griefs, carrying our sorrows, being touched with the feeling of our infirmities. He gives us to sup with Him by bringing to us His own perfections, which He not only imputes to us in answer to our faith, but which, by the incomprehensible alchemy of grace, He actually instils into our lives. How this work is wrought we can not know. No Bible writer has sought to explain it further than to tell us that it is by the transforming power of the divine Word. "Grace and peace be multiplied unto you," writes the apostle, "through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us

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take away our sins; and in Him is no sin." 1 John 3: 5. That this means not merely escape from punishment for sin, but separation from sin itself, freedom from the reigning power of sin, is made clear by the next verse: "Whosoever abideth in Him sinneth not."

"THAT YE SIN NOT"

There can be no doubt concerning the meaning of these words. The language used admits of no interpretation. It teaches the actual and absolute putting away of sin — that is, the putting of it out of the heart and out of the life. "My little children," says the apostle, in 1 John 2: 1, "these things write I unto you, that ye sin not." That was the goal to which he would point every believer. He would have every man who names

The King's Dream Interpreted

The Events of History Fulfil the Prophecy — Four World-Wide Kingdoms, Then a Division — No More World Empire till the Close of Time

JEAN VUILLEUMIER

LAST week Mr. Vuilleumier gave an introduction to a study of the prophecy of Daniel, chapter two. In order that the reader may have the words of the prophet in mind, the text is reproduced again on this page. His article this week shows how kingdom has succeeded kingdom. It speaks also of the divisions of the Roman Empire, and of the unfruitful efforts to reunite the fragments — and all in direct fulfilment of the prophetic Word.

Next week his article will show the superhuman efforts that some great men like Napoleon have made to unite Europe in one vast empire. They have seemed at times on the point of achieving success. But failure following failure has shown the futility of their ambitions, and left the prophecy standing, a monument to divine foreknowledge. Other articles on the prophecies will immediately follow these that are given on the second of Daniel. EDITOR.

HISTORY in hand, we find that the vision has been fulfilled with absolute accuracy from the days of Daniel down to our own.

BABYLONIAN HEAD OF GOLD

The Babylonians, 625-538 B. C., were well symbolized by the *head of gold*. Their capital — as described by Rollin, Lenormant, and Sayce, following Herodotus, and the cuneiform inscriptions discovered within the last fifty years — was a city of marvelous size and wealth. Its walls three hundred fifty feet high, eighty-seven feet wide, and sixty miles in circumference, made it impregnable. Its hanging gardens; its palaces, several miles around; its fifty streets, fifteen miles long, crossing each other at right angles; the temple of Bel, containing sacred vessels and statues in gold to the amount of over one hundred million dollars, — all this justified the words of prophecy, "*Thou art this head of gold.*" The empire of Babylon lasted eighty-seven years.

THE PERSIAN BUST OF SILVER

In 538 B. C., after a long and memorable siege, Babylon was conquered by Cyrus, general-in-chief of the Medo-Persian armies, and the world passed into the hands of the kingdom of *silver*. The splendor of the Medo-Persian empire, compared with the Babylonian, was to be what silver is to gold. Next to the power of Nebuchadnezzar comes the glory of Darius, Xerxes, and Artaxerxes, the Medo-Persian kings. Next to the glory of the city of Babylon comes that of Shushan and Persepolis, Persian palaces that were marvels of wealth. The royal vestures of Xerxes and his son, according to Plutarch, were worth respectively twelve thousand and ten thousand talents, which represents thirty and twenty-five million dollars. This Persian power lasted two hundred seven years.

THE BRASS OF THE IMAGE AND THE EMPIRE OF GREECE

In 331 B. C. the world again changed masters, and passed under the scepter of a Greek conqueror, Alexander the Great. The *brass* empire had come. Less ductile and malleable than gold or silver, but with a quick passing brilliancy, this metal fittingly represents

THE KING'S QUESTION

"The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

DANIEL REPLIES WITHOUT HESITATION

"Daniel answered before the king, and said, The secret which the king hath demanded 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.

TELLS THE KING HIS THOUGHTS

"Thy dream, and the visions of thy head upon thy bed, are these: 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. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

THE PROPHETIC IMAGE OF THE KING'S DREAM

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

THE INTERPRETATION A SUCCESSION OF KINGDOMS

"This is the dream; 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; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

THE FOURTH KINGDOM PERMANENTLY BROKEN

"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. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

THE ETERNAL KINGDOM SUCCEEDS ALL

"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; 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."

the third great monarchy. It was reared in eight years of the swiftest triumphant march ever recorded in history, and at the end of it the founder suddenly disappeared. But it continued 183 years without glory, until 148 B. C., passing through continuous wars between the Seleucidæ, or Syrian kings, and the Ptolemies, or Egyptian kings, the two remaining divisions of the empire.

LEGS OF THE IMAGE — THE IRON MONARCHY OF ROME

One century and a half before Christ, still again the world changed masters, and passed under the *iron* rule of Rome. This symbol indicated that the fourth empire was to outdo the first three in political despotism, brutal force, and devastating instincts. "The fourth kingdom," says the prophecy, "shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, . . . shall it break in pieces and crush." Verse 40.

Such was the power established by Marius, Sulla, and Cæsar. The terror of the Roman name has become proverbial. Listen to this prayer: "O God, I thank Thee that I was not born a Roman, so as to be still human." Not only did the Romans conquer and plunder the world, but their heavy, crushing, *iron* yoke rested for six long centuries upon the nations of the world.

THE IRON KINGDOM BROKEN

Then, weakened by corruption bred of wealth and leisure, the empire tottered and fell. Several barbarian nations, which had for some time been incorporated into the armies of the empire, conquered it, and have since formed the large and the small powers of Europe.

Here is the list of the ten nations that divided the Western Roman Empire among themselves between

the years 300 and 476 A. D.: 1. the Alemanni, who settled in South Germany; 2. the Franks, in northern and central Gaul; 3. the Burgundians, on both sides of the Jura; 4. the Suevi, in Galicia and Portugal; 5. the Vandals, in Andalusia (Vandalicia); 7. the Saxons, in Great Britain; 8. the Ostrogoths, between the Danube, the Po, and the Adriatic; 9. the Lombards, in Lombardy; and 10. the Heruli, in southern and central Italy.

This new phase of universal history is introduced by the prophecy as follows: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a *divided kingdom.*" Verse 41. The parts composing this division were to be marked by two characteristics.

"PARTLY STRONG AND PARTLY BROKEN"

First characteristic: "There shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay,

so the kingdom shall be *partly strong, and partly broken.*" Verse 42.

Indeed the nations that took the place of the Roman Empire have always been divided into two classes, the large and the small powers. Among the large powers must be ranked France under Charlemagne, Francis I, Louis XIV, and Napoleon; Germany under Frederick Barbarossa in the twelfth century, and the Hohenstaufen in the nineteenth and the twentieth; Austria under the Hapsburg; Spain under Charles V; England under the Tudors; Italy since King Victor Emmanuel I. Among the small powers can be mentioned the Swiss cantons, the kingdoms of Bavaria, Portugal, Holland, Wurtemberg, Saxony, and Belgium.

THEY SHALL NEVER BE UNITED AGAIN

Second characteristic: "And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay." Verse 43.

It is an undeniable fact that all the political history of the Middle Ages and of modern times is overshadowed by one persistent idea on the part of the leading rulers; that is, the reconstitution of the Roman Empire or of some kind of universal empire. The custom of intermarriage among the various reigning families is one leading feature in this policy. Charlemagne was crowned "emperor of the Romans" at Rome in the year 800. The German emperors still call their power "the Holy Roman Empire of Germany." The title of "Roman emperor" was taken by Napoleon from the Austrian court, and he called his son "king of Rome."

INTERMARRIED AND COMMINGLED

It can be safely said that all the courts of Europe are intermarried with each other, and thus "mixed with the seed of men"; but notwithstanding that, they are hopelessly divided by rivalries, jealousies, and bitter enmities, of which the present-day armaments are a sufficient evidence. "But they shall not cleave one to another, even as iron doth not mingle with clay." So says the prophetic text.

"Living Epistles"

THE success of Christ's work in the earth rests with His individual followers. To the extent that we live in close personal touch with the Master from day to day, allowing Him to possess and control our lives, will we be able to convince those about us of the reality of Christianity.

Our lives are the only Bible that the majority of persons read. Many do not attend church, and therefore can not be reached through that agency; nor will they converse upon religious themes; nor can they be induced to read religious literature; but they will read our lives. Christianity will be to those with whom I associate just what I in my life represent it to be. It is impossible for persons to disbelieve in God so long as they are in the presence of godly men and women.

How does the world read the Bible in your life? "What is the gospel according to you?" F. D. E. S.

"ANY man may make a mistake, but none but a fool will continue in it."

A World-Wide Reform

It Encircles the Earth in Mighty Power—The Bible Sabbath, a Central Theme—A Striking Providence in It

GEORGE I. BUTLER

THERE was a time when, for at least fifteen centuries, there was no weekly Sabbath observed in this world but the seventh day of the week. That period commenced at the giving of the law on Mount Sinai, and reached to the crucifixion of Christ. All intelligent Christians admit this.

The writer has no doubt that the same condition existed from the creation to the Exodus, and for more than one century after Christ. Some might dispute this last state-



ment, but none will dispute the first. There is no possible escape from the fact that for fifteen centuries, as stated, the seventh day was the only Sabbath in existence.

A CHANGE HAD COME

Another fact all must admit, is that somewhere between Christ's ascension and A. D. 1000 a change had occurred, and the great mass of professed Christians observed the first day of the week as the sabbath of the Christian dispensation.

Of course there were some exceptions to the general practise. The Jews everywhere observed the day their forefathers had always observed. And very plain evidences exist showing that a comparatively few Christians still kept the seventh-day Sabbath. But we are speaking of the general observance of the first day of the week by the great mass of professed Christians.

This brief article is not designed to enter into any argument for the observance of the seventh or the first day of the week, but merely to call attention to some facts of general interest in regard to the modern movement concerning the restoration of the original Sabbath. Since the first thousand years of the Christian dispensation, but little public stir has taken place relative to the observance of the original Sabbath, until the latter portion of the nineteenth century.

To be sure, the Seventh-day Baptists existed for centuries in the past. Many of them

were earnest Christians, and should be highly respected for their faithfulness in holding to the original Sabbath of the Lord. Some noble men among them gave their lives as martyrs because of their faithful observance of the fourth precept of Jehovah's law. For one, this writer holds the deepest respect for those faithful souls who, amid the ignorance upon the claims of the fourth commandment, yet with the knowledge they had, thought their lives not too precious to give to show their faith in God's eternal truth.

But the Seventh-day Baptists did not accomplish very much in moving people to observe the Sabbath of the Lord. They had a hard time to hold their own. Yet they were intelligent and educated, a people who had much light upon the Scriptures. But evidently God's time had not come when the world should be moved to see the claims of the law of Jehovah upon men's consciences. That people failed to exalt the great Sabbath truth as it should be exalted.

God evidently permitted this important truth to remain largely unnoticed until the second advent of Christ should be proclaimed with power. This message was to be a great reform movement—a completion of the great reformation commenced by Luther and the other reformers, but which was only a reformation in part. Other great truths, of which the Sabbath is a prominent one, must be brought out with power just previous to the second coming of our Saviour-King. When He ascended, He left a church with all the great truths He had proclaimed in their purity. When He returns to take His people home and close up human probation, He will find a people keeping all "the commandments of God and the faith of Jesus."

A WORLD-EMBRACING MESSAGE

The third angel's message of Rev. 14: 6-12, embodying one great message with three prominent features, is the last great movement in the gospel plan. It embraces all the truths of the Old Testament and the New applicable to this time. This message is going to every nation, tongue, and people on this globe. It is going with a loud cry. It will be a testing movement preparatory to the close of human probation. Its development is under full headway. It is being proclaimed in over ninety different languages to all the great nations of our globe. All must hear it.

The Sabbath of the Lord is a prominent part of the message that is now being so powerfully promulgated to the ends of the earth. It is the grand creation Sabbath, the Sabbath of Adam, of Noah, of Abraham, Isaac, and Jacob, of Moses and all Israel, of Daniel and every prophet of the Bible, of Christ and all His apostles, and of all Christians until the church began to pass under the cloud of apostasy.

RISES FROM BENEATH ENEMIES' FEET

What a wonderful fact this is! The Sabbath seemed to lie dormant, practically unnoticed, trampled upon. Priests and kings, pagan, Catholic, and Protestant alike, apparently obliterated its glories. But in the fulness of time, when the Saviour's speedy return is proclaimed to all the earth, this downtrodden truth is exalted to its original position. And before every community, in cities great and small, in hamlets and country neighborhoods—yea, to earth's remotest

bounds—it is held forth with its original luster, stirring to their depths the hearts of the obedient, and arousing the sleepy church-members. Waking up to the fact that they are breaking God's commandments, they hear in thunder tones, "Take your feet off the holy Sabbath of the Lord."

Dear reader, can you not see the hand of God in all this? Is not this a wonderful sign of the times? Let us be prepared for the coming of the King by helping to make up the breach in the law of God.

"THOSE who profess to believe the Word, should daily pray for the light of the Holy Spirit to shine upon the pages of the Sacred Book, that they may be enabled to comprehend the things of the Spirit of God. The words of men, however great, are not able to make us 'perfect, thoroughly furnished unto all good works.'"

Heart Searchings

WE read that when Deborah was judge in Israel, and the army was about to go to battle, at the watercourses of Reuben there were great searchings of heart. The Israelites remembered their past lives of disobedience to God's commands, and realized that their vows had been broken. They saw clearly that if they had obeyed the Lord, they would have been kept from many tribulations. They made vows and resolutions for the future, and were blessed of God.

In crises and extremities, we call upon God, and vow that if He will give us the desire of our hearts, we will henceforth be His faithful followers; but too often those vows are forgotten when the thing desired is attained. Memory, which has been called "God's phonograph," speaks back to us the history of our lives, and God's Spirit comes into our hearts, that we may examine our ways.

It is easy to excuse and cover up sin. But when we consider that the transgression of one man, hidden though it was, prevented the blessing of the Lord from descending upon a whole people, as in the case of Achan, it stands us in hand individually to be right with God; for if we do not "clear the King's highway," all obstacles will be removed by an overwhelming scourge from the Almighty.

"Search Thou my heart, O God,
Let me see all my sin,
And then will I confess
The hidden thought within.

"O, let Thy Spirit come,
With all its old-time power.
Accept and bless and save
This very day and hour."

ELIZA H. MORTON.

"REMEMBER that in your life, religion is not merely one influence among others; it is to be an influence dominating all others."

Capernaum Was Deeply Moved

A Touch of the Master Relieved the Sick—The Multitude That Thronged to Gaze—His Spirit Averse to Adulation and Pompous Display

MRS. E. G. WHITE



IN the fisherman's home at Capernaum, the mother of Peter's wife is lying sick of "a great fever," and "they tell Him of her." Jesus "touched her hand, and the fever left her" (Matt. 8:15), and she arose and ministered to the Saviour and His disciples.

THE TIDINGS BROUGHT A SICKLY THROG

Rapidly the tidings spread. The miracle had been wrought upon the Sabbath; and for fear of the rabbis, the people dared not come for healing until the sun was set. Then from the homes, the shops, the market-places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon litters, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence.

Hour after hour they came and went; for none could know whether to-morrow would find the Healer still among them. Never before had Capernaum witnessed a day like this. The air was filled with the voice of triumph and shouts of deliverance.

THE LAST SUFFERER RELIEVED

Not until the last sufferer had been relieved, did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon. The long, exciting day was past, and Jesus sought rest. But while the city was wrapped in slumber, the Saviour, "rising up a great while before day," "went out, and departed into a solitary place, and there prayed." Mark 1:35.

LEFT THE CROWD THAT THROGDED HIM

Early in the morning, Peter and his companions came to Jesus, saying that already the people of Capernaum were seeking Him. With surprise they heard Christ's words, "I must preach the kingdom of God to other cities also; for therefore am I sent." Luke 4:43.

In the excitement which then pervaded Capernaum, there was danger that the object of His mission would be lost sight of. Jesus



RUINS OF CAPERNAUM

was not satisfied to attract attention to Himself merely as a wonder-worker or as a healer of physical disease. He was seeking to draw men to Him as their Saviour. While the people were eager to believe that He had come as a king to establish an earthly reign, He desired to turn their minds from the earthly to the spiritual. Mere worldly success would interfere with His work.

CARELESS CROWD JARRED ON HIM

And the wonder of the careless crowd jarred upon His spirits. No self-assertion mingled with His life. The homage which the world gives to position, wealth, or talent, was foreign to the Son of man. None of the means

that men employ to win allegiance or command homage did Jesus use. Centuries before His birth it had been prophesied of Him, "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the dimly burning flax shall He not quench: He shall bring forth judgment unto truth." Isa. 42:2, 3.

THE PHARISEES AND OSTENTATIOUS CEREMONIALISM

The Pharisees sought distinction by their scrupulous ceremonialism, and the ostentation of their worship and their charities. They proved their zeal for religion by making it the theme of discussion. Disputes between opposing sects were loud and long, and it was not unusual to hear on the streets the voice of angry controversy from learned doctors of the law.

THE MARKED CONTRAST

In marked contrast to all this was the life of Jesus. In that life no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus desired the minds of the people to be directed.

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the darkness and waking the world to life. So did the Sun of Righteousness arise, "with healing in His wings." Mal. 4:2.

Christ's Own Joy in His Second Coming

Looking Forward to the Day When He Can Take His Church
to Himself—Such Surpassing Love Should Win Us

HERBERT J. EDMED

THERE is nothing more touching in the Bible narrative of our Lord's life on earth and in heaven than the evidences it gives of His earnest longing for the association of those for whom He died.

LONGS TO BE WITH HIS PEOPLE

As Son of God, He was so infinitely superior to the highest angel, as well as to the best of men,—so much more holy, wise, powerful, and kingly,—that we who are accustomed to the class distinctions and the worship of royal genius common to this world, can never fully understand this trait in the Saviour's character. Yet it is a stupendous truth, as incomprehensible as it is sweet, that He who shrank from being separated from His Father in His humiliation and shame, could not endure the thought of separation from His people when He was to be honored and glorified.

It is somewhat easy for us to grasp the idea that He could yearn for the companionship and sympathy of His brethren when He was here in the flesh as the Son of man. The faithful minister who has labored continuously to win souls for the kingdom, and who has passed through the disappointment of bringing people to the very gates of salvation, so to speak, and then seeing them turn back, can enter into the touching incident in which it is said, "From that time many of His disciples went back, and walked no more with Him." Such a one can know something of the earnest solicitude as the Master inquired of the loyal ones, "Will ye also go away?"

SOLACE IN COMPANIONSHIP

His suggested appreciation of the solace He had found in the companionship of those who, He said, "have continued with Me in My temptations," was perfectly human. The sad incident of Gethsemane, when He wrestled with the immeasurable burden of the world's sin while His disciples slept, does not surprise us when we read that His fevered lips expressed in loving rebuke, "Could ye not watch with Me one hour?" These are all consistent elements of humanity. They serve to convince us that He was really and truly just like us, and as such, when under trial and temptation, yearned for kindred sympathy from those He loved.

WAS EVER LOVE LIKE THIS?

When we think of Him as the divine Son of God, however, possessing all the attributes of Deity, surrounded by ineffable glory, and companioned by His glorious Father and a retinue of sinless angels, then the sublime truth of His longing for human fellowship and association inspires us with inexpressible admiration. We stand entranced, and cry out, "Was ever love like this?"

The apostle Peter tells us that the Old Testament prophecies were inspired by the "Spirit of Christ." 1 Peter 1: 10, 11. When those sacred predictions were given, Christ lived in His Father's presence. He stood

with God as the highest being in the universe. Heaven was His throne. The earth was only His footstool. The harmonies of heaven, in voicing His praise and holiness, resounded from the lips of ten thousand times ten thousand, and thousands of thousands, of loyal, sinless beings.

PROPHETIC PROMINENCE OF THE SECOND ADVENT

Yet His heart of infinite love for fallen humanity so yearned for them to be with

Hold the Banner High

ARE YOU looking for the Saviour?
Are you longing day by day
To behold Him in the heavens,
Clothed in glorious, bright array?

Does your heart beat high with rapture
As you see the signs appear
Which the prophets said would tell us
That His coming's drawing near?

Are the dearest of your loved ones
Held by Death's relentless grasp?
Does your heart grow sick with longing
Once again their forms to clasp?

Would you hasten the glad morning
When the righteous dead shall be
Brought again from Death's dominion,
Clothed in immortality?

Do you know that by our efforts,
By our prayers, and gifts of gold
Spent in heralding His coming,
Bringing others to His fold,

We can bring the glad day nearer
That shall put an end to strife,
When the dead shall hear the summons
Calling them again to life?

O, then hold the banner higher,
That the world around may know
That there's something more to live for
Than earth's vanity and show.

Keep the beacons brightly burning,
With a sacred flame divine,
So that each benighted traveler
May the sure path quickly find.

For the hours are swiftly passing;
Soon will sound the cry, "Too late,"
From the angel who in mercy
Holds ajar the pearly gate.

ELLA STOWELL BARR.

Him, that in all the messages He sent by prophets, by far the greater number of references to Himself in the Old Testament are connected with the subject of His second advent. It has been stated that in the New Testament also from three hundred to four hundred times the Lord has spoken directly, or through agents, of His second coming in glory.

Take the "Gospel of Isaiah," which was sent from glory. The fifty-third chapter, in describing His humiliation, says, "He shall see His seed," and "the travail of His soul." Paul takes up the strain, and names this "the joy that was set before Him." In other words, it may be said that the Saviour's con-

templation of His second advent and the resultant association with His followers in glory, brought enough joy to His heart while He was on the cross, that it enabled Him to endure the suffering and despise the shame. Heb. 12: 1, 2.

IT WOULD COMPENSATE THE SUFFERING

Or again, while He was yet enjoying the bliss of heaven as Son of God, His love for our association was so great that He felt that the prospect of our being with Him in glory would amply compensate Him for all that He should suffer, and that the compensation would be stronger while on the cross than the suffering. That was love that is stronger than death.

The joy with which He anticipated mingling with the redeemed in glory was really what fortified Him to endure dying in our stead.

TO SHARE HIS GLORY IN HIS PRESENCE

Let us think often and long, too, upon those lover-words Jesus spoke just before He left this earth, when He and the disciples were fast reaching the parting of the ways: "Let not your heart be troubled. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1, 3. I am your lover, going only to prepare our home, and soon I will come back again and take you where we can be together. Just as fair maiden grieves not while her fiancé is absent preparing the home, so His disciples must not be troubled; and like the young man, buoyed by the hope of some day bringing her to himself forever to be his, so, said Jesus, I will go, prepare the home, filled with the joy that soon I will have My own with Me.

Then comes the prayer gift, "The glory which Thou gavest Me I have given them"; to be followed by the thrilling request that ascended to His Father, and which He can not refuse, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17: 22, 24.

Such words are suggestive of the most eloquent love story. They breathe the divine Lover's longing for the time when His chaste virgin, the purified church, shall share with Him, as the Lamb's bride, the mansions of eternal glory.

A TOUCHING STATEMENT

There is a significant statement of Paul's in Heb. 10: 12, 13, which shows how much value the Lord now places upon His second advent from this standpoint. The apostle affirms that after Jesus had offered one sacrifice for sin, He sat down on the right hand of God. One would suppose that, having gained universal approbation and honor in His victory over sin, He would now think less of the ungrateful race that despised and rejected Him. We might have felt He was justified had He shown less affection for us. The severe contrast between the way we treated Him on this earth, and the honor and love He received in heaven, would have excused Him had His affection and ardor weakened. But it is not so. Paul adds those emphatic words, "henceforth expecting"—lover-like, longing for the final union, living only to intercede for and cleanse His spouse, until the Father can say she is ready.

ALSO THE LORD'S BLESSED HOPE

No human emotion can express the intensity that is wrapped up in that word "expecting." It is from the Latin *ex*, out of, and *specto*, to behold; that is, to look with concern for a thing.

O, yes, the "second coming" event is the dear Lord's blessed hope, as well as it is ours! It will be the time when the two lovers meet in bonds inseparable for eternity; when, "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

No human love could equal this. Such love is truly divine. The thought is wonderfully emphasized in a love-letter Jesus sent to His church, after He had ascended to His

Father, and while in the expectant frame of mind and heart. The first chapter is still suggestive, for it says, "Behold, He cometh with clouds; and every eye shall see Him." The last chapter in its benediction echoes the promise, "Behold, I come quickly"; and in each chapter between, the Lord seems to count the days over and over again, recapitulating events that must first transpire, and then telling how long it will be.

My heart responds in the words of the beloved disciple, "Even so, come, Lord Jesus." That hope is my hope also; and the thought that it is the hope of my Saviour, makes me long for it with an ever-grateful and increasing intensity.

nouncer with an announcement to announce. I saw a preacher with an everlasting good preaching to preach to them that dwell upon the earth.

THE CLOSE RELATIONSHIP

Whatever terms are used, they should be such as will not obscure the close relationship between these three things, the actor, the action, and the object receiving the action,—the angel, the gospel, and the preaching.

In Rev. 9: 11 we read of the angel of the bottomless pit. The connection in which this expression is used, shows that it is here applied to the king of the Ottoman empire, Othman, the founder of that empire. In Rev. 9: 14, 15, mention is made of four angels bound in the great river Euphrates. We can hardly suppose these angels to be either celestial or infernal beings. A correct exposition of this prophecy shows the language to apply to four sultanries of the Turkish empire.

The Word "Angel" as Used in Scripture

The Term Sometimes Clearly Applies to Men—The Original Word Various Translated

FRANK D. STARR



LET us examine the use of the word "angel" in the original Greek, as first written by the pen of inspiration.

In Luke 7: 24 we read, "And when the messengers [Greek, "angels"] of John were departed, He began to speak unto the people concerning John."

In Luke 9: 52, this language is used: "And sent messengers [Greek, "angels"] before His face: and they went, and entered into a village of the Samaritans, to make ready for Him." Here the term "angels" is unquestionably applied to human beings.

In Matt. 11: 10 our Saviour says: "For this is he, of whom it is written, Behold, I send My messenger [Greek, "angel"] before Thy face, which shall prepare Thy way before Thee." As stated in verse 7 of this chapter, the Lord was here speaking of John the Baptist.

The same use of the term "angel" is found in Mark 1: 2 and Luke 7: 27.

In the Septuagint, the Greek version of the Old Testament, this use of the term "angel" is very common. We will notice a few instances. Haggai 1: 13: "And Haggai, the Lord's messenger [Greek, "angel"], spoke among the angels of the Lord to the people, saying, I am with you, saith the Lord." Gen. 32: 3: "And Jacob sent messengers [Greek, "angels"] before him to Esau his brother." Here the same word is used as in verse 1, there translated "angels." It will be noted, however, that in verse 1 they are designated as angels of God.

"And there came a messenger [Greek, "angel"] unto Job." Job 1: 14. See also Joshua 7: 22; Num. 20: 14; 2 Chron. 36: 15, 16. Scores of instances like these could be cited where the word "angel" (Greek, *angelos*) is used as applied to human beings.

CONTEXT DETERMINING THE MEANING

As recognized by all scholars, languages, both ancient and modern, are more or less dependent upon the context for the precise determination of the meaning of a word. So whether the word "angel" applies to a celestial or other being will, to some extent, have

to be determined by the words with which it is associated.

The three messages of Revelation 14 are proclaimed by three angels. Are these heavenly beings, or is the word "angel" to be here understood in a manner similar to that in connection with the seven churches of the second and the third chapter? Without doubt some heavenly messengers have in charge the work indicated by these movements, but the preaching of the gospel is done by human beings, according to the great commission of our Saviour.

"ANGEL," "GOSPEL," AND "PREACH"

In the statement, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," the original language gives us three words very similar to each other, derived from the same root. Of course this resemblance is not discernible in our translation. These words are "angel," "gospel," and "preach." The actor, the action, and the thing receiving the action, are all akin to each other. To illustrate, the construction would be somewhat similar to these statements: The dreamer dreamed a dream; the shepherd was shepherding his sheep; the harvester harvests his harvest.

The Greek word for "angel" is thus defined by Liddell and Scott: "A messenger, envoy, one that announces or tells, in New Testament an angel, a bishop or superior of a particular church." Webster defines the word "angel" thus: "Latin *angelus*, Greek *angelos*, messenger, a messenger of God, an angel, from *angellein*, to bear a message, to announce. . . . A messenger."

If the following language were permissible, the text in question could be rendered thus: "I saw another messenger having an everlasting good message to message to the people." Of course we have no such word as "message"; but if we had, its use in this instance would help us to understand more clearly the close relation existing between the original words here rendered "angel," "gospel," and "preach."

We may approximate the sense by employing such constructions as these: I saw an an-

"THE converted man becomes an agent whom God can employ to work out His purposes. He represents Christ, holding forth to the world His mercy and love. He has a testimony that he desires others to hear. In the language of the psalmist he says: 'Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.' Ps. 103: 1-4."

The Purpose Is to Remove Sin

(Continued from page 2)

all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 2-4.

MAY HAVE RICH EXPERIENCE

It is a sad fact that very many Christians are satisfied with a poor, weak experience, when they might have an experience rich in everything that goes to beautify Christian character, to give power to missionary endeavor, and to honor the Master by giving Him opportunity to manifest His power to overcome sin in human flesh now, as He overcame sin in human flesh when He Himself was bodily upon earth.

The fifty-ninth chapter of Isaiah gives the only possible reason for suffering defeat in that wherein the Lord would have us gain victory: "Behold, the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Verses 1, 2.

But the Lord wants to give forgiveness and victory; and to His people now He says, as He said to His people anciently, "If ye be willing and obedient, ye shall eat the good of the land."

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Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

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G. C. HOSKIN, Circulation Manager.

"IF GOD SO CLOTHE THE GRASS"

As We "Consider," We See the Marvelous Provisions—Nature as a Great Lesson Book—All Designed to Show His Care for You



THE COMMON PLANTAIN

SOMETIMES we wonder that certain plants can grow all summer long and apparently not receive a drop of water for months. The common plantain is one of these; but when we examine it carefully, and notice how it grows, and the means by which it is able to exist during the long, arid summer, the mystery is clear. God has provided for its life.

HOW IT MOISTENS ITS ROOTS

We notice, first of all, that the root is primarily a tap-root, running directly downward from the center of the plant. Out from this center the leaves are spread, sometimes for a foot or more; and every portion of these leaves is so planned and laid out that every particle of water falling on them is carried down to the midrib; and this midrib, being hollowed, like a rain trough, carries all the water to the central portion, to sink into the ground and water the root.

THIS PLANT DOES IT DIFFERENTLY

Not all plants are designed in this way. In the picture accompanying this you will see another plant. The roots are spreading; and the leaves are arranged to drip in such a way as to put every particle of night dew or mist or fog that may be gathered by the leaves, to the place on the ground where the roots need it most. Thus these plants are able to live in a dry climate, in soil that is apparently without moisture. They can gather enough moisture at night, in the dew that falls, to continue life's circle to its close.

"CONSIDER" THEM AND GET THE LESSON

This is one of those phenomena that Jesus points us to when He says, "Consider the lilies of the field, how they grow." "Consider" all the flowers and the plants. If God makes such adequate provision for them, how much more will He do for you!

We will not know about these things unless we consider them. Jesus says, "Consider." It is a strong word. It means to study. It means to think carefully. It means to give our attention to it. Consider the plants, how they grow. And as we consider, we see there the provision of God for their lives and for their welfare. We are to remember that God will do more for us than for them. It is a good, live way to study botany. It puts a vim and a vigor into it that nothing else can. It makes the plants utilitarian. They have a use—a use for our souls.

AS MEDICINES FOR THE SOUL

Some men study plants to gather them for their medicinal purposes, as medicines for the body. Very well; but we may study and gather

plants that they may act as medicine to our souls by the thoughts they give us,—thoughts of God, thoughts of peace and not of evil, preparing us for a happy future.

HOW THE HORSERADISH PROLONGS ITS LIFE

Almost every one knows the horseradish, whose roots are gathered and grated by some as a relish.

In the summer-time the leaves of the horseradish are large and thick and wrinkled, almost like those of the pie-plant; but I have observed in Illinois that toward fall, when the nights become cool and the days short, the horseradish puts forth new leaves—leaves that are cut and slashed and apparently torn into ribbons.

This is God's provision for the plant, in order to lengthen its life and give it a longer period of growth. By the cut leaves, the plant is enabled to conserve its moisture. The roots can not gather moisture as rapidly during the colder weather. There is not so much moisture to gather, anyway, in the dry field, and the leaves are likely to lose more moisture than the plant can gather. And so leaves are given it that will allow as little evaporation as possible. Thus the plant lives on for a few weeks or months longer than it otherwise would.

WILL HE NOT PROVIDE FOR ETERNITY?

If God does this to lengthen the life of a horseradish, what will He not do to lengthen the life of you and me? O, we of little faith! If God will make special provision in nature for a few weeks more of life for a horseradish, will He not make greater provision for an eternity of life for you and me?—Yes, He will.

And the provision He has made for us, more than the provision for horseradishes and all the plants that grow on earth, is the provision that we find in the gift of His blessed Son. Thank God for this unspeakable gift! As we look at the plants, consider them, and study them, it should cause us to look to the great things God has done for our souls.

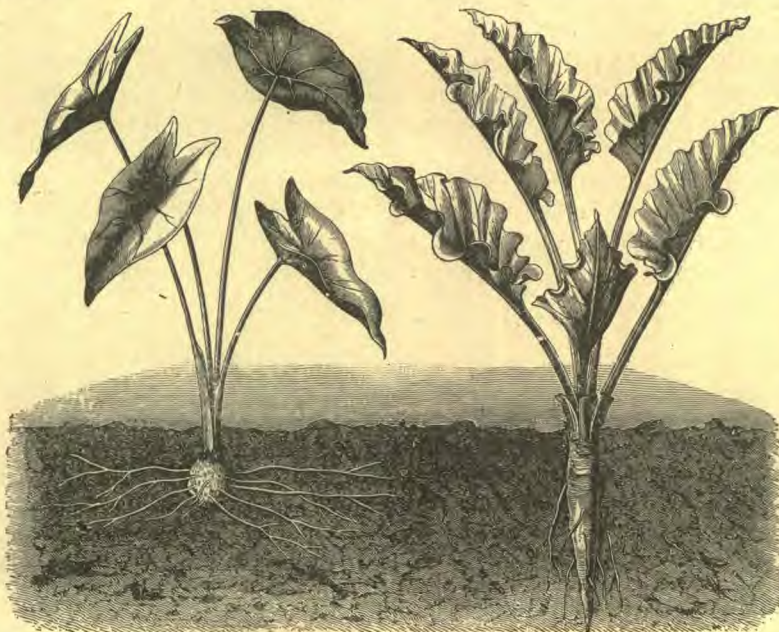
MARKS OF CONDEMNATION

It is true that in nature there are marks of God's condemnation, as is witnessed in the thorns and the thistles and other analogous forms of animal and vegetable life. This condemnation thus pictured in the visible world is but a token of God's condemnation of sin, which, through man's rebellion, has entered into the dominions first given to the man Adam. But the condemnation is of such a character that it constantly points the way from condemnation to a possible justification. For example, while there are thorns, there are also roses. The thorns teach the condemnation, but the roses teach that perfection of character may bud and blossom and come to full maturity.

The condemnation taught in nature is therefore one that begets hope in man, and not despair. God employs nature as a pattern of the human soul, picturing its conditions and its possibilities, and thus nature becomes a pathway up to the knowledge of God.

However, we must go to the word of God to find how we may escape the just condemnation of God, and through Christ receive His justification, and the fruition of a heavenly character.

L. A. R.



CENTRIFUGAL AND CENTRIPETAL TRANSMISSION OF WATER

THE KINGDOM OF GLORY AND THE KINGDOM OF GRACE

The Kingdom of Glory First and Universal—The Kingdom of Grace Saved Man at the Fall—A Similar Transaction at Sinai

THIS is the first of four very closely related articles by Mr. Porter, on the connection between the kingdom of God's glory and the kingdom of His grace. Any one of the articles will be well worth reading by itself, and we are sure that all who read this one will desire to get the ones that follow. Many people become confused over the question of the "theocracy" of ancient Israel, which has been so much discussed. These articles will help to make clear what the kingdom of God really stands for.

EDITOR.

GOD has always had one plan of redemption. That plan has always embraced His entire family throughout all ages. It has been adapted to conditions at various times, but the plan has always remained the same.

THE TWO KINGDOMS

God has had but two universal kingdoms in the universe. The first, represented in the Edenic kingdom, has always been the kingdom of glory; the second, or the kingdom of pardon, has always been the kingdom of grace. The kingdom of glory has always presented the standard of the kingdom of God in its laws, which require perfect holiness. It has ever demanded obedience or death.

KINGDOM OF GRACE OFFERS PARDON

The kingdom of grace has always offered pardon to sinners, by offering a voluntary Substitute to restore righteousness and bear the death sentence of transgression in the sinner's stead. In Eden the kingdom of glory, with its laws requiring holiness, was established first. When man failed to obey, and his death sentence was to be inflicted that day (Gen. 2:17), the kingdom of grace, which was provided in the plan of God to meet conditions of disobedience, by offering pardon, restoring holiness, and staying the execution of the death sentence, was revealed and established the day sin entered. Gen. 3:15.

At Sinai both covenants were regiven, and both kingdoms re-established in the order in which they had been originally established in the beginning.

REASONS FOR REESTABLISHING THE EDENIC KINGDOM

Israel had been for over two hundred years in Egypt. God had visited them, and redeemed them from bondage, that they might serve Him. Ex. 8:1. During their servitude in Egypt, they had lost sight of both kingdoms. God began the restoration of Israel to holiness by establishing first the old covenant kingdom with them, as it was originally established in Eden, with its law requiring holiness or death.

ISRAEL CONSULTED

That it was not God's design to force any to enter, or to make in any sense a theocracy to enforce His worship or service, is evident in that at every step in the proceedings for its establishment the whole people were consulted. God did not in the slightest degree use any force to secure their concurrence in making the covenant. Their act was purely voluntary. "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:7, 8.

The preliminary agreement had now been made between God and the people. God might have been justified in proceeding at once to ratify the covenant according to the agreement, but He is just, and would not ratify the covenant until all the people fully understood and concurred in every detail of His plan, so far as it pertained to that stage of the development of the kingdom. He gave them three opportunities to exercise the right of choice before ratifying the covenant.

GOD PROCLAIMED THE LAW OF HIS KINGDOM

Since God was reestablishing the Edenic kingdom, or the kingdom of glory, with Israel, the first thing we should logically expect would be a manifestation of His majesty in the proclamation of His law. After consulting with the people, and securing their voluntary promise of obedience, He gave them notice that three days later He would meet with them again.

On the third day, God proclaimed the law of His kingdom amid scenes of grandeur such as had not been witnessed on earth since the Edenic kingdom was established by the mighty work of creation. Accompanied by ten thousand angels, He descended upon Mount Sinai in awful majesty. Lightnings like beams of glory from the divine throne flashed from the clouds of darkness that veiled Him from view. Mighty thunderings were heard, and the sin-cursed earth quaked greatly, as the King of glory came down upon it to declare the law of His kingdom to Israel.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:16-18.

For the time, Mount Sinai was transformed into the throne of God. The sublime spectacle of God's descent to proclaim His law to Israel, suggests the majestic scene of the second coming of Christ in glorious triumph, when the kingdom lost by the first Adam shall be restored by the second Adam.

The law of the kingdom of God proclaimed as His standard of holiness to Israel, was the Ten Commandments. Ex. 20:1-17. It was the complete law of moral obligations in the kingdom of God. "And He added no more." Deut. 5:22. It was holy (Rom. 7:12), perfect (Ps. 19:7).

THE OLD COVENANT RATIFIED

Before the old covenant was ratified, the Lord proclaimed with His own voice, in the hearing of the people, the law of the Edenic kingdom, or the kingdom of glory. Ex. 20:1-17. The condition of their entering this covenant relation was perfect obedience. Ex. 19:5. Pardon for transgression was not provided in the kingdom of glory. Ex. 23:20, 21. This was explained before the old covenant, which reestablished the kingdom of glory with Israel, was ratified.

But Israel, having come so recently from their long sojourn in the midst of heathenism, had little conception of the character of the kingdom of glory. God had given them only a mere glimpse of its awful grandeur, when they said, "Let not God speak with us, lest we die." Under such conditions of ignorance, God accepted them, and undertook to develop them into a "holy nation," through whom He would make known His name in all the earth.

IMPOSSIBLE THROUGH THE KINGDOM OF GLORY ALONE

Before He could get them to see their need of a Saviour, He must convince them that since the fall, obedience is impossible through the provisions of the kingdom of glory alone. After three times consulting them, showing them the utmost freedom of choice as to voluntarily entering the old covenant compact, and after every one, from least to greatest, had concurred in the agreement, He instructed Moses to ratify the covenant with blood, which was its seal of death to transgressors. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Ex. 24:8.

The blood by which the old covenant was ratified was also typical of life through the death of Christ, but this they were not yet prepared to see. The law proclaimed from Sinai was not the old covenant. The old covenant was the agreement between God and the people "concerning" obedience to the law, under the penalty of death, and God's pledge that they should be a "holy nation" on condition of perfect obedience. The old covenant was no more the commanded covenant (Ex. 34:28; Deut. 4:13), the Ten Commandments, proclaimed from Sinai, than a lease is the farm "concerning" which it is drawn.

An instance of one covenant's being made the basis of another covenant is recorded in 2 Kings 23:1-3. The law of God, or the commanded covenant, was the basis of the old covenant. The old covenant was the agreement which Israel made concerning obeying it. Ex. 24:1-8. They having voluntarily entered that covenant relation, the law of the Edenic kingdom was reestablished with Israel as the law of the old covenant kingdom. After the old covenant was ratified, the Lord called Moses up into the mount, and gave him a copy of the law spoken from Sinai, written with His own hand, on tables of stone. Ex. 24:12.

ISRAEL'S APOSTASY

Israel now stood under the old covenant, related to the kingdom of glory as Adam was in Eden, except that Adam was perfect, and living under perfect conditions, while Israel was imperfect, and living for the time under a covenant that was unaccompanied by the kingdom of grace, and thus adapted only to perfect conditions. As Adam fell in Eden, so before Moses had been in the mount with God forty days, Israel as a body fell to worshiping a golden calf. Ex. 32: 1-6. In this act, they broke the covenant on their part; and as in the days of Adam, according to the demands of the law of the kingdom of glory, which had been reestablished with them, and under which they had agreed to live perfectly obedient lives, they forfeited their lives. According to the demands of the old covenant kingdom, the day of their transgression was the day of their execution. God proposed to Moses to consume them that day, and to make of him a great nation. Verses 7-10.

THE KINGDOM OF GRACE REESTABLISHED WITH ISRAEL

As the Lord had made provision in advance, through the kingdom of grace, to meet the needs of Adam for pardon, which the Lord offered and he accepted on the day of his transgression, so during the forty days that Moses was with Him in the mount, the Lord had instructed him in His complete system of pardon and atonement for sin, and its final removal from the universe. Moses pleaded that through this new covenant kingdom of grace, pardon might that day be offered to Israel, as to Adam in Eden. Verses 11-35. The Lord granted this request, and the kingdom of grace originally established the day of Adam's fall, was reestablished in the nation of Israel the day of their transgression at Sinai. Through the kingdom of grace, pardon was offered to all Israel that day. Verse 26.

THREE THOUSAND REFUSED AND DIED

Three thousand refused the offer, and as they did not accept Christ as their substitute in death, the death penalty was inflicted upon them that day, according to the requirements of the kingdom of glory, which demanded obedience or death. It was through the atonement of the new covenant kingdom of grace, that those accepting proffered pardon through Christ were saved. Verse 30. Through it the law was at that time and forward reestablished in the hearts of believing Israel. "And these words, which I command thee this day, shall be in thine heart." Deut. 6: 6.

THE KINGDOM OF GOD ON EXHIBITION

God had now completed the covenant agreement with Israel to place before the world "a kingdom of priests, and an holy nation." He could not do this until both kingdoms were reestablished with them. The old covenant compact was not, therefore, to establish a civil government, neither was it to establish a civil government theocracy for the enforcement of religion. It was to be a demonstration that, through the kingdom of grace, represented by a priesthood kingdom which the Lord had proposed and now established with Israel, it was possible to place before the world a "holy nation."

After God had spoken the law of holiness, Moses said, "God is come to prove you, and that His fear may be before your faces, that ye sin not." Ex. 20: 20. The law of the kingdom of glory first established with Israel, dealt with sin. That nation becoming, through grace, a "holy nation," God was endeavoring to show to the world that sinful men could be developed into sinless subjects of the kingdom of glory. Other nations dealt with crimes and civil affairs. Their kings were liable to err. Israel's king, lawgiver, and judge was the God of infallible wisdom and justice. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." Isa. 33: 22.

R. C. P.

THE SABBATH HOLDS ITS PLACE

SPEAKING of the Sabbath, the Rev. Benjamin Fields, in his "Handbook of Christian Theology," says: "The law of the Sabbath holds its place among the moral precepts. It is found in the Decalogue, the doctrine of which our Lord sums up in the moral duties of loving God and our neighbor."

In this statement, the doctor is quite correct. Just how he escapes the binding obligation of the seventh day, we are not clear upon, as the Decalogue declares that the "seventh day is the Sabbath of the Lord thy God."

G. B. T.

THE SPIRIT OF RELIGIOUS PERSECUTION

Intolerance Not Confined to the "Dark Ages"—Jews and Protestants, as Well as Catholics, Have Been Persecutors—Following a Wrong Principle Always Brings the Sad Results

MUCH has been said and written about the intolerance of the Dark Ages under the domination of Catholicism. Great stress has, in most of these utterances, been laid on the opinion that the doctrines of the papacy were responsible for the ravages of persecution that made bitter human existence in those days of mysticism.

While this is largely true, yet in some measure the doctrines of the papal hierarchy were the commonly received tenets of Christendom. Reliable history of those times abundantly supports the charges so often reiterated, that the supremacy of the papal church in politics gave nerve to government schemes for the excommunication and death sentence of all who dissented from the religious doctrines and customs adopted by the ecclesiastical establishment of those memorable centuries.

THE JESUITS RESPONSIBLE

This tells that the crusades of the sixteenth century against the gentle, cultivated, God-fearing Vaudois Christians, which drove them over the icy fields of their Alpine solitudes, to the snow-clad summits of wintry hills, there to be mercilessly hacked to pieces, or tossed from projecting crags into some ravine as martyrs to their faith, were, according to Leger (part two, page 72), the work of inhuman Jesuits.

The French Inquisition, with its "apostolical authority" to try and condemn heretics, was created in 1525 with the sanction of Clement VII. By this, all reformers were outlawed, and a royal edict pronounced their extermination. The Bible of the Huguenots was everywhere burned. The sword of the duke of Alva desolated whole cities in the Netherlands in an attempt to stamp out Protestantism, and the Bible that upheld it in opposition to the doctrines of Rome. On the night of August 24, 1572, only five days after the marriage of Henry of Navarre to Marguerite, the sister of King Charles of France, the narrow streets and gloomy lanes of Paris became the scene of the Massacre of St. Bartholomew.

THEIR HUMAN PREJUDICES DID IT

These revolting items of history are not called up here for the purpose of heated controversy, but are cited merely with the design to reveal the true basis of all persecutions on record. To this end, it may be in place to say at once that the persecutions engendered by Catholics of past ages were not entirely because they were Catholics, but because they had human prejudices in favor of their own religious beliefs, and in support of them gained control of the civil power in behalf of their propaganda. The result was deep-dyed intolerance, as has always been, and always will be, under like circumstances, regardless of the particular doctrine of salvation believed.

THE JEWS AS PERSECUTORS

It was the same in Judea at the beginning of the Christian era. The Saviour of mankind appeared, antagonizing Judaic customs and forms of worship. The Jewish church, holding a large place in political circles, was enabled to compass the death of Christ through the aid of civil government.

Imbued with many of the harsher traits of religio-political Israel, Saul of Tarsus pursued with malicious intent the humble followers of their slain Leader, and stood by to hold the garments of those who stoned to death the martyr Stephen. On his way to Damascus, still bent on his ruthless work, he was converted, and became Paul, the little, and in turn felt the cruel and continuous hand of persecution until slain by pagan decree.

The ardent Peter, the fond and tender John, and the faithful James, all met a felon's fate for daring to differ in religious sentiment from a church that held the reins of political power.

THE JEWS IN TURN WERE PERSECUTED

Lindo's "History of the Jews in Spain and Portugal," Rule's "History of the Inquisition," and Prescott's "Ferdinand and Isabella," all agree that the lives of the Jews on the sunny slopes of western Europe were made extremely rigorous on the simple ground of heresy. They were driven from their synagogues and from the empire, leaving behind their wealth and offices of trust, to become the spoil of their persecutors. The very elements of decay were

deeply planted in their hearts by a silent terror that rested constantly on the mind. Llorente, volume 1, page 235, relates the awful story of ten thousand burned at the stake during Isabella's reign, under the orders of the terrible Torquemada.

THE PROTESTANTS AS PERSECUTORS

But as before stated, other bodies of religionists besides the papal communion have attempted by civil law to unify the devotional faith of a commonwealth, but always with the same ending. John Calvin, a Presbyterian in belief, sought this end in the city of Geneva, and thus brought about the death of Michael Servetus through civil process, mainly on the charge of heresy.

The Separatists of England, later known as the Pilgrim Fathers, were driven to seek refuge in Holland from the persecution met in their native land. A few years later they emigrated to America, landing on the shores of Massachusetts. There they did their best to establish a theocracy, or in other words, a state-sustained church, the very system of government from which they had fled to seek a home in the distant wilderness. To this end the company signed a compact before landing at Plymouth, in which the agreement was made that no one would be admitted to citizenship among them, except he became a member of their church arrangement. Consequently when Baptists came among them they were whipped and banished. Quakers fared even worse, some of them being put to death, and others sold as slaves to sugar planters in the West Indies.

A MAN-MADE THEOCRACY IS BOUND TO PERSECUTE

It could not have been different under the circumstances; for while a purely secular state may be menaced by rebellion and intrigue inciting to war, a theocracy is under constant peril from any wind of opposing doctrine. A man-made theocracy is therefore

bound to persecute, through fear of an unseen foe, which renders it blind and pitiless.

THE DANGER FROM SUNDAY LAWS

It will be the same again in America when the plans of church federation, coupled with those of the many Sunday-law advocates, shall have matured. When certain forms of doctrine, as Sunday observance, and some others, are enforced by civil law, by the demands of the church element, the state has placed itself in the hands of the church as verily as was Europe during the Dark Ages, or as was New England during the reign of the Puritan pioneers. Nothing then can prevent the enactment of scenes similar to those witnessed during those years of church and state union. Then will be assumed the role acted by Jews, pagans, papists, and Protestants, when the state enforced their decrees.

Why will men be so blind as not to see that like causes produce like effects? Some particular phase of religious faith, if not fostered by state laws, can never bring on persecution, however strongly it may be advocated. But when the state unites with the church to enforce its dogmas by civil law, persecution is sure to follow, and that right speedily. Let the people beware of taking the step that will give the church control of the state in matters of religion, which is purely a personal affair. J. O. C.

THE human mind must divest itself of prejudices and the stereotyped opinions which close the mind to the reception of the truth. Otherwise we may be found in the class to which these words of the apostle apply: "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13: 41.

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.

4317—THE COMMUNION

Are the Lord's Supper and the communion the same? And what is the love-feast?
J. R. J.

Yes, the Lord's Supper and the communion are the same.

The love-feast was a custom in the primitive church, an occasion at which all the members of a congregation, even a master and his slaves, partook together of a common meal. It probably grew out of the celebration of the Lord's Supper. And while a religious occasion, it was also a social symbol of the equality of the members of the congregation. They ultimately grew, in some places, into entertainments for the rich. In others the rich retired altogether from the meetings, and the love-feast sank into a kind of poorhouse institution. It finally disappeared altogether, about the beginning of the fifth century. Some of the churches in these times have a service that is termed the "love-feast," but it is not the same as the Lord's Supper.

4318—WOMEN COVERING THEIR HEADS

Please explain 1 Cor. 11: 5, 6; also 1 Cor. 14: 34.
E. B.

1 Cor. 11: 5, 6 reads: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

The custom in the times of the apostles demanded that women should be veiled. No woman but a "bold" woman ever appeared in public unveiled. And any woman who prayed or prophesied without her head covered dishonored her husband, who is "her head." The instruction to the Israelites was that a woman who had yielded her virtue should be shaved, and Paul's reference is to this rule. If she appears unveiled, it is just the same

as if she were shaved. Customs have so changed in the New World that it is no longer a disgrace for a woman to go about without a head covering; and yet some understand the apostle's instruction to apply to our duty also, and that a woman should not appear in public without a hat.

For explanation of 1 Cor. 14: 34 see "Questions and Answers," page 236, question No. 251.

4319—"EDEN," "TREES," AND "NETHER PARTS OF THE EARTH"

Please explain Eze. 31: 18. What does "Eden," "trees," and "nether parts of the earth" mean? Some claim that Eden here spoken of was the garden of Eden, which was cast to the nether parts of the earth, or center of the earth, and that it was the Paradise of God where the souls of the saints are sent, as the Old Testament writers speak of going downward, New Testament upward, until Christ ascended. Then He took this Eden to heaven, or God's throne, to be there when He comes again.
C. H.

This whole chapter is a prophecy against Egypt. Assyria is cited as a warning to Egypt. As Assyria was overthrown by the Chaldeans, so should Egypt be overthrown. The king of Assyria is likened to a lofty cedar. Verse 3. That the language is figurative is shown by the fact that the "trees of Eden" are said to have envy, and then in the sixteenth verse, where these same trees are spoken of, they are said to be "comforted in the nether parts of the earth."

The central theme of the chapter, as already stated, is the overthrow of Egypt. The prophet makes this matter very plain. It may be difficult to understand the definite meaning of all the figures he uses, but there is no difficulty in understanding the great lesson he is teaching. And here is where one of the great troubles comes in with so many people in the study of the Bible. They allow themselves to be side-tracked from the great lesson that is taught, into the consid-

eration of things that may not be made perfectly plain. Study the plain, clear lessons, and get the depth of their meaning, but do not speculate upon that which is not so clear. For instance, when people begin to say that these trees of Eden were thrown into the nether parts of the earth, and that Christ took them therefrom at His ascension, they are indulging in pure speculation. All of that talk is an imagination of their own mind. They are wholly unwarranted by the Scriptures in making any such statements.



SYSTEMATIC BIBLE STUDY

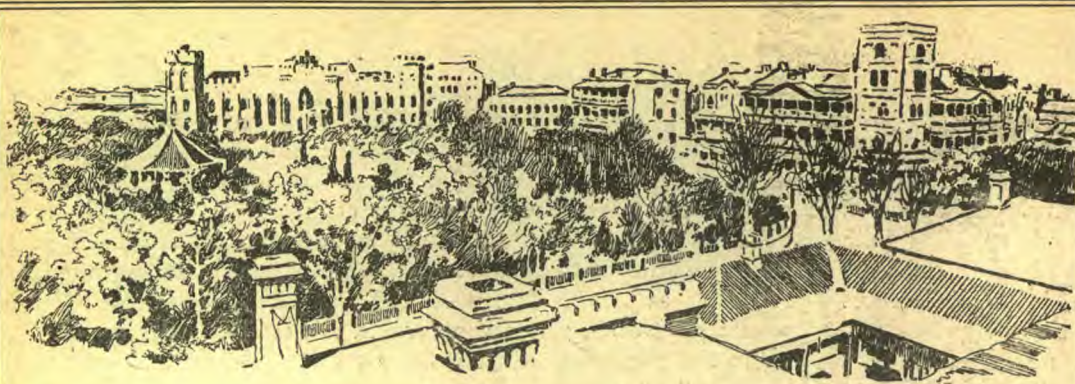
IT is difficult to make comparisons between portions of God's word, for a text that might not mean a great deal to one will be found very helpful to another. But if comparisons were to be made, it might not seem improper to say that the very best part of the book of Isaiah lies before us in our regular weekly reading of the Scriptures. The latter part of the book of Isaiah is especially rich in promise, as well as in prophecy. Study to catch each one of these gems as you are reading the book.

The book of Joshua is also a very inspiring one to read. It tells much of the successful career of the man who was chosen by the Lord to succeed Moses in leading the children of Israel. We have already read, in the twenty-seventh chapter of Numbers, how Moses was directed to set him apart for this work, because of the spirit that was in the man. He and Caleb were the two faithful ones who brought back the correct report when they were sent to spy out the land. God rewards his right spirit and faithfulness with still greater and more useful service. It is well, in our reading of the Scripture, to refer back frequently to portions that we have gone over, seeking to call to mind what we have read. This fixes it in our minds.

SCHEDULE FOR WEEK ENDING JUNE 20, 1914

Joshua 2-9
Isaiah 15-21
2 Thessalonians 2 to 1 Timothy 6

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



The Ripening Harvests of China

Earnestly Asking to Hear the Message — A Tour of Investigation — Encouraging Omens — More Out-Stations to Be Established

FRANCIS E. STAFFORD

PLEASE, honorable pastor, can you not send us a teacher to tell us more about the warning message? We have seen a copy of your paper published at Shanghai, and are anxiously waiting to be instructed about Christ's coming and the end of the world."

BRIDGE AT SUCHOU, SHOWING CITY WALL THROUGH THE ARCH

Thus read one of the letters that we had received from time to time during the last year, and that led us to decide to make a trip to Suchou, to investigate openings there for the preaching of the third angel's message and the establishment of permanent evangelistic work.

A TRAIN OF BOATS

Leaving Shanghai at four o'clock in the afternoon, our little house-boat was attached to a train of boats pulled by a steam-launch, and the next morning by eight o'clock we

were in sight of the city of Suchou, called by many "the Venice of the East."

The Chinese regard this as one of their richest and most beautiful cities. A common proverb says: "Above is heaven. Below are Suchou and Hangchau." Another saying is, that to be happy, one should be born in Suchou, live in Hangchau, and die in Canton; for in the first are the handsomest people, in the second the costliest luxuries, and in the third the best coffins.

The canal on which we traveled skirts the city wall for several miles; and as it was greatly congested by traffic, we were several hours in reaching our stopping-place. Our boat was drawn up and fastened to the shore near the launch company's office, just outside the west gate of the city.

NATIVE WORKERS IN ACTION

We immediately started out with our force of native workers to visit as much of the city as possible during our short stay. In the two days' time we were there, we were enabled to place several hundred copies of our Chinese *Signs* in the homes and shops

of the city, besides giving away a large number of small tracts on the "Signs of the End," which we have prepared for free distribution. We also saw a considerable part of the city, making notes of prospective openings to be entered later for permanent work.

There are several fine gardens in and around Suchou, as well as a number of historical old pagodas. One pagoda, called Pozi-ta, in the center of the city, is nine stories high and in good repair. A circular stairway leads up to the top story, from which is afforded a beautiful view of the city and the surrounding country.

A BEAUTIFUL SCENE

Outside the city, the fields as far as could be seen were a blaze of yellow from the blossoms of a plant that resembles the mustard plant, and that is raised for the purpose of making oil from the seeds. Here and there among the fields were patches of bright green, which is the winter wheat just beginning to head out. Dotted the whole landscape could be seen little clumps of trees, from which the white country houses shine out; and the numerous canals running in every direction appear like tiny silver threads, binding the whole scene into one harmonious picture, which will be long treasured in memory.

However, the traveling public is not allowed this fine view without some adequate compensation to the old monks in charge of the pagoda. When we entered the doorway, a monk met us and asked an alm; and as is customary, we gave him a few coppers and passed on in.

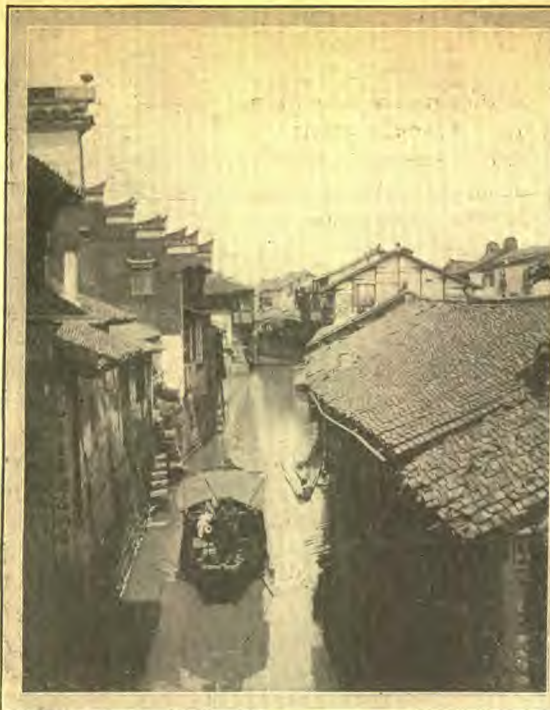
He was not satisfied at this, though, and seeing we were foreigners, very indignantly demanded some silver. Thinking we had given him enough, we went on in, intending to go up-stairs; but try as we would, we could not locate the stairway. Every passage we entered, after turning and twisting, finally led back to the main doorway again, where the old monk was still waiting for his dues. We therefore decided to give him what he wanted, and he then very solemnly lighted an oil taper, and escorted us through a pitch-dark passage that led abruptly to the stairway, and after some arduous climbing we emerged at the top.



F. E. STAFFORD SELLING THE CHINESE "SIGNS OF THE TIMES" IN SUCHOU



OUR HOUSE-BOAT ON THE WAY TO SUCHOU



CANAL STREET, NANZIANG



HUCHOU PAGODA, SUCHOU — "SWORD POOL" UNDER CROSS



STONE BOAT IN GARDEN AT NANZIANG

Turning from the beautiful view of the country, back to the city below, we were forcibly reminded how far man has departed from God's original plan of living. There in the great city at our feet were close to a million men, women, and children, huddled together in dark, dirty houses, running to and fro on the narrow, congested streets, appearing from our elevated view as a great human ant-hill. The majority of these people are living in depths of degradation, misery, and disease, that can never be comprehended by our brethren and sisters brought up in Christian homes of the home land.

How to reach this great people with the third angel's message in this generation, and tell them the good news of deliverance from their misery and woes, and the prospect of a happy home in the new earth, is a problem that taxes the workers to the breaking point at times. Truly the harvest is great and the laborers are few. Who will come and help reap China's already overripe harvest?

THE "SWORD POOL"

About a mile north of the city is the little village of Huchou, nestled at the foot of a hill upon which stands a very old pagoda, crumbling in decay, and which leans to one side, like the Leaning Tower of Pisa. Just below the crest of the hill there is a rock cavern and a pool called the "Sword Pool." It is said that here, as far back as two thousand years ago, the famous Chinese warriors came to sharpen their swords by rubbing them upon the smooth stones by the pool, before going out to battle. The stones are still visible, with deep grooves worn in them by the rubbing.

Suchou was at one time the capital city of the ancient Wu kingdom, and is often mentioned in Chinese history. It is at present the capital of the Kiang-su province, one of the largest cities of the Yang-tse Valley, and a great educational center. It is famous for its silks and brocades, and has also some cotton manufacturers and a valuable trade in rice. The city is so large that in order to cover any ground we were obliged to ride donkeys, which are very plentiful, and can be hired almost any place along the street.

HUNGRILY DRANK IN THE WORDS

Not long after our arrival, our friends who wrote the letter hunted us up, and we

asked them to come back at night for a Bible study. They were on hand promptly at the appointed time; and as we opened the word of God, and explained the prophecies showing the nearness of the Saviour's coming and the end of all things, they listened with rapt attention, drinking in the words of truth as hungry souls that could not be satisfied. They begged us to stay longer; but as other work was pressing, we were obliged to leave the following day. So we committed them to God's care, encouraging them to take a firm stand to keep the commandments of God and the faith of Jesus. They besought us to return soon and open permanent work in Suchou.

On our return trip, we stopped at a place called Nanziang, about twelve miles from Shanghai; and after looking over the place, we were so impressed by the excellent opportunities, that we decided to open an out-station and hold a tent effort next month.

THE LORD HAD GONE BEFORE

It was plain to all that God had gone before and prepared the way; for although we were there only about eight hours, yet in that time we located a new store building on a good street in the center of town, an excellent location for a chapel, and were enabled to rent it for a year for about thirty dollars gold.

Not far from the chapel is a vacant lot that we thought would be an ideal place to pitch our tent; but the native evangelists feared that the landlord would not be willing to rent it for that purpose, or in case he was willing to rent, they felt sure he would ask an exorbitant price. We took the matter to God in prayer; and when we interviewed the landlord, and explained to him what we wanted to do, he told us to go ahead and

use the land for one or two months or as long as we liked, and that he would charge us nothing for it.

MORE OUT-STATIONS

We returned to Shanghai just in time to attend the annual meeting of the Kiang-su Mission. The yearly report showed sixteen persons baptized. In the past, most of the work has been confined to Shanghai and the immediate vicinity; but plans were laid, at this meeting, for strengthening and enlarging the work, and we hope to be able to open several out-stations this year. This meeting was followed by a workers' institute, where careful study was made of methods of work, Elder Porter giving much valued assistance, and important instruction especially applicable to our needs at this time.

REMEMBER THIS WORK

We are now very busy preparing for our tent meeting, and we hope to be able to send in a good report of this meeting later. The workers here are all of good courage, and thank God for His manifold blessings to us the past year, and especially for the many remarkable providences in which we have seen His hand going before us, opening doors of opportunity, and working upon the hearts of men to move them to repentance, conversion, and salvation.

We request the SIGNS readers to remember this work in their prayers, that the warning of China's millions may be hastened, and thus the way be quickly prepared for the Saviour to come and gather His people home; and may He at that time find many souls from the Kiang-su province ready for



VIEW IN THE FAMOUS LIEU GARDENS, SUCHOU

the heavenly kingdom, is the most earnest prayer of the missionaries laboring here.

DID you ever enter a home where you had reason to expect a hearty welcome, and have your hostess in an unequivocal manner say to you during your introductory conversation with her, "How long are you going to stay?" If you never did, you have missed an experience that you can well afford to do without; for one thing that is indispensable to the happiness of every guest, whether an old-time friend or a new acquaintance, whether the visit be of one day's duration or of many, is a sincere welcome.

NOT SUFFICIENT TO SATISFY

Roomy apartments, lavish furnishings, elegant table appointments, of themselves are not sufficient to satisfy the inmost longings of that soul who for the time is separated from the hallowed associations of home, with all that is dearest on earth, and who longs for the blessed communion of friend with friend. The one thing that finds a responsive chord in the heart of an individual under such circumstances, is the sweet assurance that his presence is esteemed, and that he need not commit himself as to the exact time of his departure.

THE COIN OF FRIENDSHIP AND THE HEART OF STONE

Yes, "How long are you going to stay?" is the unpleasant echo that one sometimes hears when the coin of friendship drops unexpectedly upon the stony heart of a selfish, pessimistic hostess. The atmosphere in which she dwells is so close and so devoid of the health-giving oxygen of hospitality, that her guest, as well as herself, regrets the evident intrusion of a visit. But O, the sweetness of the association of friends where —

The twining rose of love so softly clambers
About the threshold, while the ivy green
Of happiness there delicately wanders,
And spreads o'er all its magic emerald sheen!

The morning-glories bloom just as beautifully on the lowly cottage as on the palace of a king; and the cordial welcome so necessary to the happiness of every guest is just as sweet in the little mountain cabin as in the more pretentious home of the fashionable city suburb.

A GREAT WOMAN AND HER GUEST

I have found myself much interested in reading the fascinating and instructive story of "a great woman." The setting of the story is at the little ancient town of Shunem, between Jezreel and Mount Tabor, in that land so sacred to every lover of

The Grace of Hospitality



"How Long Are You Going to Stay?"

The "Great Woman" and Her Guest



Mary Alice Hare Loper, M. S.

Holy Writ, which lies adjacent to the Jordan and the sea. This "great woman" and her husband were friends of the prophet Elisha, an itinerant missionary of those days, who had a standing invitation to share in the hospitality of their home; so as often as he passed that way, in company with his servant, Gehazi, he "turned in thither to eat bread."

BUILT A ROOM ON PURPOSE

Realizing that she lacked a room suited to the needs of her "sometime guest," this "great woman" said to her husband, "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." Her husband granted her request, and Elisha greatly appreciated the little room built especially to supply his need. We can imagine him after the day's travel, tired and footsore as he neared this haven of rest, where it was his privilege to

find a temporary home, and to enjoy the blessedness of Christian hospitality.

In reading the brief story of this "great woman" of twenty-eight centuries ago, one is forced to conclude that one element of her greatness consisted in cheerful service to others. One can not be great as measured by the divine standard, without this beautiful characteristic.

PRIZED HER OPPORTUNITY

This "great woman" was willing to work as well as pray, for she improved the opportunities that came to her for Christian service. She did not "weary in well-doing," and say: "Elisha, I think you would better go to the inn, or find some other stopping-place where you may eat bread. I am very busy now, caring for figs and grapes, and a little later the olives will need attention.

Besides, I think that I have done my part in caring for you, and that it is about time some of the other Israelites did their duty along this line."

No, she did not talk in this strain, nor did she go among her neighbors to gossip about how much Elisha ate, or how many candles he burned. On the contrary, we are assured that he was always a welcome guest at meal-time, and we have no record that a meter was ever placed on the candle-box. This "great woman" was willing to sacrifice to supply the needs of the "man of God," and her husband gave his support to the blessed work. He was not of the lazy, selfish type, whose circle of service includes only "me and my wife, my son John and his wife, us four, no more," or he never would have consented to build the little room on the wall just for the accommodation of guests.

THEIR OWN SON WAS SAVED

This "great woman" and her husband later experienced the joy of having their son restored to life through this same prophet Elisha. Were no further reward in store for them, that surely repaid them for all their kindly service. But to those whose lives are filled with loving ministries to Christ in the person of His saints, the promise is sure, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

"Let us make a little chamber, I pray thee, on the wall." That ancient guest-room was ideally located up in the sunshine and fresh air, just where sleeping apartments should be. The "great woman" did not assign her guest to a musty



"O, THE SWEETNESS OF THE ASSOCIATION OF FRIENDS"

room, nor did she doom him to spend his nights in damp sheets. How do I know this? — Because Elisha would not have accepted repeatedly hospitality that at any time might result in fatal illness.

THE HOSTESS AND THE DEATH CHAMBER

That hostess who does not place any higher value upon human life than to provide death-dealing sleeping apartments for guests, need partake of this sort of hospitality but once in order to become convinced that this is not a pleasant death to die. It requires little stretch of the imagination to believe that many an epitaph might truthfully be written after the style of the ancient churchyard, something like this:

Here lies a poor man who thought it quite clever
To sleep free of charge—alas the endeavor!
The bedclothes were damp,
They gave him a cramp,
And now he is sleeping forever.

The world needs hospitality now just as it did in the time of ancient Israel. And where a "great woman" resides to-day, she is imbued with the same self-sacrificing spirit that was so manifest in the life of the hostess at Shunem. She, too, is a believer in fresh air; and she advocates not only a "dry state," but dry, health-giving sleeping apartments.

NO DUST-CATCHERS

There is no record that the little sunny guest-room at Shunem had any proverbial dust-catchers in the form of tapestries, curtains, or carpet. But in these days of more civilization and less health, those who entertain ministers usually have guest apartments furnished with those things which may become harbingers of disease. However, this need not be the case. If one has no vacuum sweeper, tapestries and curtains may be removed during the process of sweeping, and with gentle dusting before being replaced, they need not become a serious menace to health. Rugs are preferable to floor carpets from the standpoint of health, being easier to keep sanitary.

California is blessed with a climate much resembling that of the Holy Land. And it is gratifying to know that here and there in this garden spot on the shores of the "Sun-down Sea," is a "great woman," a modern Shunammite, who loves to dispense hospitality, and the atmosphere of whose life is fragrant with the aroma of little deeds of loving service to others. O, the blessedness of such a home! And when the time arrives to "eat bread," it is the welcome that rejoices the heart of the weary traveler now just as it did that of the prophet of old. And the blessed assurance remains to-day, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Try it, and you will never have just cause to regret the experience.

"It is always easier to feel that you love your neighbor across the ocean than to show you love the one across the street."

For Sale

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Humility

MAN'S highest aim should be to secure the approbation of his Maker. But how natural it is to desire to be of some account in the eyes of one's fellow men! The wise man has declared that "before honor is humility." Prov. 15:33.

From the pen of a well-known writer I find these words: "The humble soul whose main dependence is upon the Almighty, He can best use to the honor and glory of His name." "If they would cherish humility, the Lord could do much more for His people; but there are few who can be trusted with any large measure of responsibility or success without becoming self-confident, and forgetful of their dependence upon God. This is why, in choosing the instruments for His work, the Lord passes by those whom the world honors as great, talented, and brilliant. They are too often proud and self-sufficient. They feel confident to act without counsel from God."

We read of ancient Israel meeting with repeated failures when they ventured any undertaking in their own strength and wisdom. Let us not forget, then, that the humble, praying men are the ones who accomplish most for God, and that He will do great things for all who give Him opportunity.

H. E. SAWYER-HOPKINS.

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.

To Church School Teachers

Your vacation is just at hand. Perhaps it has already begun. No doubt you are thinking about those studies you will need to pursue in order to obtain a higher grade certificate. The Fireside Correspondence School is able to help you, and would like to do so. We will start you at once, and let you pay the tuition by instalments, or in any other way that will better suit your convenience. Write at once for calendar, stating what subjects you would like to take up. C. C. Lewis, Principal, Takoma Park, D. C.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JUNE 16, 1914

The World Is Convinced of It

THERE is a definite conviction, in the minds of most men, that there will come an end to this world in its present sinful state, and that the second coming of Christ is sure to take place.

As an evidence that the majority of men are convinced upon this subject, let any great catastrophe occur, like an earthquake or some terrible storm, and immediately the men who are in the presence of it begin to say that the end of the world has come, or that Christ is about to come.

Men will say these things who under other conditions will indulge in all kinds of ridicule of the doctrine of the soon coming of Christ, or that this sinful world may be brought to a termination.

But why, when they are placed under the terrors of some great calamity, do they immediately begin to cry out that the end of the world has come? It shows the strong power of the action of God's Spirit through His word. God's word has very clearly said that Christ will come again. Definite prophecies point out the event. Men and women have been earnestly preaching and teaching these things. They have been showing this clear evidence. And facts warrant the statement that thousands upon thousands of people are affected by the evidence, or possibly are convinced by it, who refuse to yield to it.

The Lord will finally come, according to His promises. And when He comes, some will be ready to meet Him; for "it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

This shows a class who would be looking for the coming of Christ, and who were brought before the vision of the prophet. When the great day finally arrives, they exultantly cry out, "Lo, this is our God; we have waited for Him, and He will save us."

Of another class in that great day, it is said: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

It rests with us now to decide which of these classes we will be in. Will we be among those who stand ready to be clothed with immortality, and who will call out in exultant delight, "This is our God; we have waited for Him"? or will we be among that class who will call for the rocks and the mountains to fall upon them? Our course will elect where we will stand in that day. We will stand in one place or the other. There will be no neutral ground.

THERE would be more sense and less harm in treating a friend to a pair of socks than to a drink of whisky.—*California Voice.*

They Would Reform the World

THE number of people and organizations that are constantly springing up to advance some reform movement is truly remarkable. Practically every mail brings circulars and communications from these various reformers and reform movements and organizations.

Some of these associations are really worth while, and are doing a great deal of good in the earth. Many of them are fantastic, and represent fanciful notions, that any person may know could never be carried through in a world subject to sin, as this one is.

One of the latest is from a man who is sure he has discovered the very plan by which the world can be made, all right, and proceeds to tell all about it. If we would allow ourselves to be brought wholly under the spell of his influence, we would become convinced that if we did not fall in with his views, we would make the mistake of our lives.

In the meantime, sane Christians can stand squarely on the solid platform of the word of God.



ON BOARD THE WILHELMINA

Left to right in this cut are Miss Florence Shull, Miss Helen Hare, and Elder and Mrs. A. G. Daniells. Elder Daniells is the president of our General Conference. The Conference Committee and the Foreign Mission Board have outlined a two years' trip for him in connection with our various mission stations and enterprises in different parts of the world. He left San Francisco on June 3. His first stop will be in Honolulu, where he will attend important meetings with the workers and the believers. Then he will pass on to Fiji, New Zealand, and Australia; thence to the East Indies, China, and on through his extended list of appointments in these various lands, covering the entire period of two years.

Miss Shull is under appointment by our Foreign Mission Board, to connect with our work in China in the position of secretary to Elder R. C. Porter, in charge of our Asiatic Division. She will also render some assistance in the editorial work connected with that division. Miss Shull has been in the editorial department of the "Signs of the Times" for some six years, and her training and Christian experience fit her for rendering good assistance in the position to which she has been called. She will be with Elder and Mrs. Daniells until they reach China next fall, assisting Elder Daniells in his writing.

Miss Hare is a niece of Elder Daniells; and her father, Dr. George Hare, is sending her on this trip largely on account of her health.

Elder Daniells has engaged to write us a series of articles that will describe conditions and opportunities for missionary work in all of these fields, and will also tell not only by words, but by illustrations, of the many interesting things concerning our own work. The first of his articles will be sent from Honolulu, telling of the work in the Hawaiian Islands.

They may know that there is one name given through which men may have salvation, and they may also know that "there is none other name under heaven given among men, whereby we may be saved."

The gospel of Jesus Christ is the one remedy for sin, and the power of the gospel is the one agency and the only agency that can work genuine reforms. For the gospel begins its work in the hearts of men, changing their motives and their entire nature, so that they are truly reformed.

Many of the proposed reforms merely lop off some of the branches, but the gospel lays the ax at the root of the tree and destroys the evil completely.

It will be seen, in that soon-coming day when Christ is revealed in all His glory in the clouds of heaven, that they who have been trying to climb up some other way have made the great and eternal mistake.

Jesus has said, "I am the door," and that we must enter in by Him if we would have success in any reform to eradicate sin. And a reform that leaves any root of sin in the human heart is not reform at all.

In a recent statement, John Fox, general secretary of the American Bible Society, says that 5,250,000 copies of the Bible have been distributed during the year by his society. Fifteen years ago, the society distributed only 1,500,000 Bibles a year. This is indeed a very remarkable growth in the circulation of the great Book. The issue is before the world of the fulfilment of the prophecies which show the second coming of Christ to be very near; and in view of this, it is evident the divine Father has determined that the Bible shall be in the hands of all the people, so that they may judge for themselves of the evidence.

A Little Foretaste

CURRENT news despatches give the information that "Mrs. Albert H. Gilbert, president of the Home Protection Equal Suffrage Club," has issued a call "to wives of union men in Cleveland to march on the Euclid Avenue Baptist church, known as the Rockefeller church, as a protest to a sermon preached last Sunday by the pastor in which he upheld John D. Rockefeller in refusing to act in the Colorado mine trouble."

Demonstrations of the character proposed here by Mrs. Gilbert, together with demonstrations of a similar character in New York recently, are a sort of foretaste of what is in store for the wealthy men, only these things that are now taking place are merely preliminary. They are gathering and concentrating upon individuals the feelings that have already been stirred up against them.

There is an immense amount of sentiment of ill will created against the rich. This has been engendered by public speeches, by newspaper and magazine articles, as well as books that have been written.

Many men are indulging in theories concerning these things. But all the theories to one side, the seed-sowing of the past generation is about to result in a definite harvest; and it is very interesting to keep in mind the fact that a pen picture of what this harvest will be, was made by the apostle James nearly two thousand years ago. Read carefully the fifth chapter of his letter. He calls attention to the weeping and howling of the men of wealth who have kept back the hire of the laborers that have reaped down their fields. He tells of how they

have lived in pleasure upon the earth, and of their wanton, extravagant expenditures, and that, too, in the face of crying want.

We are in the midst of the very conditions described by the apostle-prophet. The seed-sowing is already largely in the past. The harvest-time is here. We will soon see this world plunged into such scenes of anarchy as beggar description.

All men ought to know this from the simple standpoint of the philosophy of our social conditions; but one who believes the Bible, and who will take the pains to study it, may know this from the doubly strong standpoint of both the conditions as they exist, and the prophecies that foretell these things. But if we know of these prophecies, the picture is not a gloomy one; for in the midst of the scenes of strife and anarchy, the Lord will appear in all His glory to end it forever.

In the disastrous storm that swept over southern Japan on June 5, several hundred small boats are said to have been wrecked, and many people drowned. The report says that a hundred houses were blown down in Nagasaki alone. Disaster is following disaster in all parts of the world.