

# Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION  
MOUNTAIN VIEW, CALIFORNIA



A COMPANY OF YOUNG MEN RECEIVING TRAINING IN PACIFIC UNION COLLEGE, PREPARATORY TO SERVICE AS MISSIONARIES IN ANY PART OF THE WORLD. HUNDREDS OF SUCH GROUPS MAY BE FOUND TO ILLUSTRATE THE GREAT MISSIONARY ACTIVITIES OF THIS TIME.

## Fulfilling Before Our Eyes

Definite Prophecies of Specific Things—This Generation the Favored One—Such Things Never Witnessed Before  
The Climax of All This Missionary Activity

By WILLIAM A. SPICER

QUOTING an Old Testament prophet, the apostle Paul warned the people of his day to beware lest that come upon them which was spoken in the prophets, and the Lord's work be done before their eyes while yet the observers would in no wise believe even though a man declared it to them. Acts 13:40, 41.

### THE THING PREDICTED

We to-day are seeing fulfilled before our eyes the things spoken of as signs of the coming of the end. In many of the prophecies, the last days were spoken of as a time when there would be a world-wide missionary movement.

The angel said to Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

As the time of the end came, the light and knowledge of the truth of God were to be spread abroad through all the earth. Christ foretold this in His discourse concerning the events of the very last days: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

### THE MOVEMENT FORETOLD BY THE PROPHETS

In prophetic view, the seers of ancient times looked down through the ages; and just before the coming of the Lord, they beheld missionary enterprises embracing the whole earth. Century after century passed, and still the century of the prophecy was not reached. But when we come to this last century, what do we find?—We find exactly the movement described in the sure word of prophecy, just as given. Look for a moment at the achievements of the last hundred years of missionary enterprise.

### MISSION MIRACLES OF A HUNDRED YEARS

We take the following facts put out by the publicity department of the North American Conference of Foreign Missions:

"A hundred years ago there were less than 100 missionaries in the field; to-day there are about 22,000.

"A century ago the Bible was translated into only 65 languages; within the century it has been translated into over 500 languages, and made accessible to more than 800,000,000 of the human race, with its mighty moral and educational uplift.

"A hundred years ago there were no medical missionaries, and more than two thirds of the world was without adequate medical knowledge; to-day there are several hundred medical missionaries treating annually over 3,000,000 patients.

"A century ago there was a little handful of mission schools; to-day there are more than 29,000 mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient.

"A hundred years ago a few thousand dollars were given annually to foreign missions; to-day missionary contributions amount to about \$25,000,000 annually, while about \$5,000,000 is given by foreign converts.

"It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years; it is taking less than six years to win the third million.

"There are to-day in the world nearly 4,000,000 Protestant Christian adherents on mission fields.

"Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in the Chinese Empire, and a few thousands in India; to-day there is a Protestant community of 70,000 adherents in Japan, 200,000 in Korea, nearly half a million in China, and a million souls in India."

### NOTHING LIKE IT BEFORE IN THE WORLD

And stronger and ever stronger this movement of missions is making its way through the whole earth. Truly it is the hand of God. It is the fulfilment of prophecy. The Lord is preparing the world to hear the message of Christ's soon coming. Nothing like

(Continued on page 8)



# The Federation of the Churches of America

A Brief Survey of the Movement — Advancing Inter-Denominationalism — Are there Any Dangers Threatened by Such a Federation? — Domination versus Disorganization

By B. G. WILKINSON



It was during the epoch when there were sects and heresies that Christianity made the conquest of the world."—The Hon. Camille Pelletan, French statesman.

The churches of North America have aroused to action. To arouse to action may be all right. All depends upon what the action is to be. A confederacy of churches is no new thing. There was a confederacy of churches in the early Christian era, patterning after the circles of organization adopted by the state.

## TO BE LIKE BIG BUSINESS

The present confederacy of churches, as expressed by many of its advocates, is an attempt to do with religious organizations what big business has done in the trusts and in other combines. Many writers see in this new movement the great consummation of things, the bringing in of the "one far-off divine event toward which the whole creation moves." As the *Independent* says, "It marks an epoch; it opens a new era."

In December, 1908, in Philadelphia, the first council of the Federated Churches of Christ of the United States was held, to unite, as one speaker expressed it, "their faiths in a larger faith, and their loyalties in a larger loyalty." There were present delegates from thirty-three Protestant denominations, representing a church-membership of about eighteen millions. They were there for united action; for as one speaker said, "Two united means ten times one; because the Bible says that one shall put a thousand to flight, and two, ten thousand."

## THE PRELIMINARY NEGOTIATIONS

This meeting in Philadelphia was the outcome of three years' preliminary negotiations. In 1905 a conference was held in New York City, of the representatives of the churches in the United States, to devise a plan for inter-denominational federation, and to report the same to the several denominations: Time was required for the different denominations to act. Some could not respond except through an action of the general body in council assembled; and in some cases, as that of the Methodists, this general assembly took place only once in four years.

## CATHOLIC AND GREEK CHURCHES INVITED

Both the Catholic and the Greek Church were invited to participate, but did not act. The attitude of the Catholic Church may be gathered from the reference to Cardinal Gibbons by the Rev. Dr. William T. Manning, rector of Trinity Church, New York, as having "expressed friendly interest in the subject, a desire to be kept informed of the progress of the movement, and a conviction that clear statements of position would show them to be nearer together than had been supposed, and that only good could come of the effort to promote the spirit in which such a conference should be undertaken."

It was planned for the Federal Council to meet once in four years. In the meantime, the work is to be carried on by an executive committee, meeting yearly, and composed of one member for each of the denominations in the Federal Council, and one additional member for every half million communicants.

The first annual meeting of the executive committee was held in Louisville, Kentucky. Before it there appeared a deputation

from the American Federation of Labor, asking that the first Sunday in September immediately preceding Labor Day be set apart as Labor Sunday. Thus the two great federations, one of labor and one of religion, or the organization of the people in the shops and the organization of the people in the churches, agreed together touching the recognition of Sunday.

## WILL ALL FIND A COMMON CENTER?

Will the commercial combine of the trust and the labor combine of the union find a meeting ground in the religious combine of the federation? Both capitalists and labor men sit in the pews.

Thus the attitude of the Protestant denominations toward one another was friendly, so much so that the federation was formed. And it being once formed, the attitude of the Catholic Church to it was friendly, and to it also the attitude of organized labor was friendly. As far as the United States is concerned, there would be very few men found outside the pale of the three organizations just mentioned. Hence the action of the federation, representing eighteen million communicants within itself, and about forty million of the population of the United States, must be, or ought to be, powerful, and influential, to say the least, upon the two other organizations. Therefore as this new federation steps into the arena, it demands that all scan it closely, as if something had been done, and as if something more were going to be done.

## THE FOUNDATION HAD BEEN LAID

Just a little more as to the past before we look into the future. The Federal Council of Churches did not spring into existence as if it were the first experiment, large or small, of the principle. It was the final and highest expression of that trend of thought which had already found expression in other inter-denominational federations. In fact, throughout all the Protestant churches, the spirit of the age seems to be to look to organizing into bodies more powerful because of greater numbers, in order to solve the problems and to meet the issues that the churches consider it their duty to solve and to meet.

Already there had been an advance of inter-denominationalism. Cases are reported where they had so combined that a congregation in one locality disbanded and united with that of another church, on condition that in another locality the congregation of the other denomination disband and unite with that of the denomination whose congregation had disbanded in the first locality. Thus two congregations took the place of four.

## SECTARIAN BARRIERS CRUMBLING

The fall of sectarian barriers is seen in Canada, where the Methodists, the Presbyterians, and the Congregationalists took steps toward organic unity; in Australia, where the Methodists, the Anglicans, the Congregationalists, and the Baptists engaged in friendly negotiations; in Scotland, where

two or three branches of the Presbyterians united; and in the United States, where the Presbyterians of the North and the Cumberland Presbyterians merged. New York already had a state federation, so had Rhode Island, while in Maine there had existed for some time an Inter-denominational Comity Commission.

## ORGANIZATION VERSUS INDIVIDUALISM

So it is again the eternal question of organization versus individualism,—of that confederation which tends to paternalism



THE OFFICERS OF THE EXECUTIVE COMMITTEE OF THE FIRST CHURCH FEDERATION CONFERENCE, HELD IN CARNEGIE HALL, NEW YORK, NOVEMBER 15 TO NOVEMBER 21, 1905



and thus weakens the individuals, or of individualism so disunited that individual strength can not be combined for greater tasks, and thus the individual is weakened. It is the old question of state rights versus federal rights. And the question has now struck the Protestant churches. It long ago came to the Catholic churches, and resulted in that great organization known as the papacy.

Let us look at the question for a moment from both standpoints. First note the argument in favor of organization. There is a long steel rail lying alongside the railroad track. The construction crew intend to put that rail in its place in the track. One man approaches it with the boast that he can put it in place alone. He seizes it with both hands, and tugs away in an effort to lift it. Impossible. All exhausted, he goes to the green grass and throws himself down. Another man springs up. "I can do it," he says, and he in turn lays hold of the rail, pulling and straining. But in vain. He too throws himself down exhausted. Then the foreman in charge of the crew says: "Come, boys, all hands together now! When I give the word, let all lift at once." The signal is given, all hands lift at the same time, and soon the rail is in place. Thus the union of the strength of many has executed a larger task.

#### IS THERE LIMITATION?

Now the question arises, How far does this principle apply? Can we accept it as an absolute truth over against which there is no other principle as an offset? Is there any limitation to the range of its action? We think there is.

#### IF ONE MUST LOWER HIS STANDARD

Organization becomes objectionable when the first individual, in order to become united with the second, must lower his standard, or when the first organization must lower its standard to join hands with another organization. The offspring of such a union is usually lower than results produced by the two organizations working separately; for the one, in stepping down to the other, may have to endorse in the other some evil that is greater than that the two united seek to abolish. How could Christianity, for instance, endorse certain practises, as polygamy, in Mohammedanism, in order to secure the cooperation of the Moslems to drive intoxicating liquors from the world?

When the Protestant churches of Christ in North America are fully federated, they plan a world federation of the same. Then the next step is to secure, if possible, a federation into which Catholicism can come. Then what? Why not go on and create a federation into which Mohammedanism can come? Or will the divinity of Christ be the standard to be maintained, lower than which the waters of federation will not go? There must be a line somewhere.

#### ORGANIZATION MAY BECOME AN EVIL

In other words, there is a point where organization becomes an evil, because everything is reduced to a dead level, and the standard of the lowest is the standard of all.

Moreover, the motive power of individual action is of far greater value than the demand for organization to control that action. One man's head is worth more than the heads of a thousand cattle. Likewise the

brains of one great thinker can do more good to this world than the low level of ten thousand ordinary lives. The atmosphere of liberty is conducive to the production of such a personality; the atmosphere of coercion can prevent it.

#### WHEN IT SEEKS TO DOMINATE

When organization runs into domination, the very principle which that organization exists to save, is never of so great a value as the principle it overthrows; for absence of organization is better than tyranny. Listen to the words of David Kinley, president of the American Economic Association:

"Man is so constituted that when he feels the evil of an existing system, he is likely to adopt measures of reform which will produce evils as great as those he is seeking to

### Courage and Praise

TALK courage, and thy soul shall ope to sunshine  
O'erflowing all thy life with joyous light,  
And gloom and doubt dispel, and lurking shadows  
That ere enshrouded hope with dismal night.

Sing fervent praise to God. Thy heart shall lighten,  
Its weary burdens dropping at the cross.  
Thy spirit blessed some pilgrim sad shall brighten,  
And trials will bring gains where once was loss.

Pray in doxologies unto thy Maker,  
For blessings rich provided by His hand;  
And thy requests, ennobled by communion,  
Shall voice thy faith that He will understand.

Then like the bread cast forth upon the water,  
The hope and cheer inspired by thy soul,  
Returning, shall bring thee a benediction,  
And heaven shall their echoes blest enroll.

Worthie Harris Holden.

remedy. That danger exists now. We need to look very closely at the tendency toward the extension of the authority of the government into the details of our economic life. The principle of competition, the system of economic liberalism, has been too valuable to the progress of mankind to be given up altogether; for competition has been a developing force, even if it has failed somewhat as a controlling one. *The motive power to action is of more importance in the long run than the regulation of action.*—Speech at Minneapolis, December 27, 1913.

### The Newly Created Man

A Marvelous Transformation Is Wrought

By M. A. HOLLISTER

"CREATE in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:10-13.

This prayer of David may well be the burden of every one of us; and whenever we will pray it from the heart, the Lord will hear and answer, as stated in Eze. 36:25-27: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthi-

ness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

The effect of this answered prayer would be, that one would be in perfect harmony with all the will of God, because the Spirit of God would actuate the being, the carnal mind having given place to the mind of the Spirit, and God would be having His way entirely.

An illustration of this is seen in Saul when he was chosen by the Lord to be king over Israel. "The Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6. And verse 9 says, "It was so," for "God gave him another heart."

This is the change, then, that we all need,—"another heart," to be "changed into another man." Thus the Lord can cause us to walk in His statutes, to keep His judgments. When this change is brought about, the product of the heart will be the doing of God's will, and our life will show what spirit we are of.

Again we read, "Out of the abundance of the heart the mouth speaketh," and, "By their fruits ye shall know them." In Ps. 37:30, 31 we read: "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide."

If the fountain be pure, the stream is sure to be. Hence the stream from this kind of heart will be life-giving. Notice Ps. 51:13, "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." This is just the work the Lord desires every one of us to be doing.

When one attains to this exalted place, how shall he keep it? We are told in Ps. 16:8, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." And in Ps. 5:8, "Lead me, O Lord, in Thy righteousness because of those who observe me [margin]; make Thy way straight before my face."

The enemies of the Lord do observe the righteous, and Satan is called "the accuser of the brethren." But when the new heart and spirit are ours, we shall be changed—created—into another man, doing the will of God, and giving no cause for reproach.

This is just the effect that will be produced upon every one who enters into that blessed relation with the Lord known as the "new covenant relation," when the law is written in their minds, and in their hearts.

When one surrenders completely to God, and makes the petition of David to the Lord, He will give him a new heart, a new spirit, the mind of Christ, the law written within.

Thus changed into another man, he speaks wisdom, talks judgment, teaches transgressors, converts sinners; and none of his steps slide, because the Lord is always before him, his way is made straight, and His law is in his heart.

He is "without fault before the throne of God." Rev. 14:5.

"EVERY mistake, every fault, every difficulty, conquered, becomes a stepping-stone to better and higher things."





# When the Sparkle Died Out of the Dew

By L. D. SANTEE



I looked at the hills in the morning,  
Sweet valleys lay smiling between.  
Then I lifted my soul to the Blessed,  
Whose love in His mercies is seen.  
The sun brought a flush as of roses  
To the green earth, and heaven so blue;  
But a cloud hid the beautiful sunlight,  
And the sparkle died out of the dew.

I prayed in my heart to the Saviour,  
That His love might illumine my way,  
That the sunshine and joy of His presence  
Would brighten each wearisome day,  
That strength for each duty be given,  
That I to my Saviour prove true,  
And not like the change in the morning,  
When the sparkle died out of the dew.

The joy that to me has been given,  
In language can never be told;  
And my dream of the glory of heaven  
Is Christ in the gateway of gold;  
And I pray that no cloud may o'ershadow  
The faith that my heart holds as true,  
Like the darkening cloud in the morning,  
When the sparkle died out of the dew.



## The Friend of Mothers

They Were Encouraged to Bring Their Children to Him — The Sick Among Them Were Healed — Disciples Admonished Not to Hinder the Children from Coming — He Has the Same Loving Interest in Mothers To-Day

By MRS. E. G. WHITE

AS Jesus ministers in the streets of the cities, mothers with their sick and dying little ones in their arms press through the throng, seeking to come within reach of His notice.

Behold these mothers, pale, weary, almost despairing, yet determined and persevering. Bearing their burden of suffering, they seek the Saviour. As they are crowded back by the surging throng, Christ makes His way to them step by step, until He is close by their side. Hope springs up in their hearts. Their tears of gladness fall as they catch His attention, and look into the eyes expressing such pity and love.

"MASTER, THAT THOU Wouldest HEAL MY CHILD"

Singling out one of the group, the Saviour invites her confidence, saying, "What shall I do for thee?" She sobs out her great want, "Master, that Thou wouldest heal my child." Christ takes the little one from her arms, and disease flees at His touch. The pallor of death is gone; the life-giving current flows through the veins; the muscles receive strength. Words of comfort and peace are spoken to the mother; and then another case, just as urgent, is presented. Again Christ exercises His life-giving power, and all give praise and honor to Him who doeth wonderful things.

A PROOF OF HIS GREATNESS IN THE SMALL THINGS

We dwell much on the greatness of Christ's life. We speak of the wonderful things that He accomplished, of the miracles that He wrought. But His attention to things accounted small is even higher proof of His greatness.

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the disciples thought the Saviour's work too important to be interrupted in this way.

When the mothers came desiring Him to bless their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit to Jesus, and concluded that He would be displeased at their presence. But the Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He Himself had drawn them into His presence.

HE HEARD THEIR REQUESTS WITH SYMPATHY

One mother with her child had left her home to find Jesus. On the way she told a neighbor her errand, and the neighbor wished to have Jesus bless her children. Thus several mothers came here together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth.

When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But He waited to see how the disciples would treat them. When He

saw the disciples reproving the mothers and sending them away, thinking to do Him a favor, He showed them their error, saying, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Mark 10:14. He took the children in His arms, He laid His hands upon them, and gave them the blessings for which they came.

The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children.

RESULTS IN AFTER-YEARS

Could the after-life of that little group be opened before us, we should see the mothers recalling to the minds of their children the scene of that day, and repeating to them the loving words of the Saviour. We should see, too, how often, in after-years, the memory of these words kept the children from straying from the path cast up for the ransomed of the Lord.

Christ is to-day the same compassionate Saviour as when He walked among men. He is as verily the helper of mothers now as when He gathered the little ones to His arms in Judea. The children of our hearths are as much the purchase of His blood as were the children of long ago.

WILL HELP THE MOTHERS TO-DAY

Jesus knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labors. He who made a long journey in order to relieve the anxious heart of a Canaanite woman will do as much for the mothers of to-day. He who gave back to the widow of Nain her only son, and in His agony upon the cross remembered His own mother, is touched to-day by the



"CHRIST TAKES THE LITTLE ONE FROM HER ARMS"



mother's sorrow. In every grief and every need, He will comfort and help.

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the care of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites mothers to bring their little ones to be blessed by Him.

#### HE SIMPLIFIED HIS LESSONS

In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hard-hearted. In teaching, He came down to their level. He, the Majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after-years would spring up and bear fruit unto eternal life.

When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, "Suffer them to come"; as if He would say, They will come, if you do not hinder them.

#### DO NOT REPEL THE CHILDREN

Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harsh-

ness. Never give them cause to feel that heaven would not be a pleasant place to them if you were there. Do not speak of religion as something that children can not understand, or act as if they were not expected to accept Christ in childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

As the Holy Spirit moves upon the hearts of the children, cooperate with His work. Teach them that the Saviour is calling them, that nothing can afford Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

#### DRAWN TO THE UNATTRACTIVE TOO

The Saviour regards with infinite tenderness the souls whom He has purchased with His blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-trained and most attractive children, but to those who by inheritance and through neglect have objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

The Christian worker may be Christ's agent in drawing these faulty and erring ones to the Saviour. By wisdom and tact he may bind them to his heart, he may give courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, "Of such is the kingdom of God."

individuals, are called to account. Hence no man is amenable to civil powers so far as relates to his religious belief or practise.

#### CAN NOT SAFELY UNITE

Two institutions, therefore, so widely different in their spheres of action, each having a mission peculiarly and distinctively its own, can not be profitably or even safely united. One is spiritual, the other carnal. One deals solely with this world; the other, with the world to come. One occupies itself with the guardianship of men's souls; the other, with the protection of their bodies and goods.

Imagine, if possible, the state administering the ordinance of baptism, celebrating the Lord's Supper, or instructing men in regard to matters pertaining to another world. Think also of the church invading the realm of the state by putting to death criminals, levying taxes, or going to war. It would be difficult to conceive of greater incongruity. Such a wrong policy on the part of either, must inevitably prove disastrous to both. The nature, the genius, and the office of each, being so widely different from the nature, the genius, and the office of the other, would not possibly admit of interchange or union. In fact, the state *could not* administer the affairs of the church, and the latter would lose its spiritual nature in administering the affairs of the state.

#### DISTINCTION DIVINELY RECOGNIZED

In recognition of the foregoing principles, the Scriptures forbid such a union. Jesus said, "My kingdom is not of this world." To Peter, who resorted for defense to carnal weapons, He said, "Put up thy sword into the sheath." To the crafty Jews He said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Thus He distinguished clearly between affairs of state, and things pertaining to His kingdom.

Plain, however, as these principles appear, there have in all ages been those who have endeavored to unite the civil and the religious. The utter folly and disaster of such a course may be most clearly seen in the history of the Dark Ages. During the world's midnight, the church and the state clasped hands, the church being in the ascendancy. The civil power became the agent in the hands of the church to punish men for non-compliance with certain forms of religion. In this unholy union, the church lost sight of the only true source of her power, and sought in its stead the mere power of men.

Of the terrible results of this union, not even the casual student of history is ignorant. Resort was had to the rack, the dungeon, and the stake, to bring the minds and the consciences of men into subjection, with the outcome that millions of honest, God-fearing men and women were cruelly put to death for the crime of "heresy," which meant only to differ from the established order as prescribed by the church.

#### THE TERRIBLE RESULTS

Thus it has been amply demonstrated that a union of the civil and the ecclesiastical is one of the greatest evils that can come upon the world. Viewed in the light of God's word, and from the view-point of human experience, it must be evident that for the good of the church, for the welfare of society, and for the best interests of the state, the civil and the spiritual powers should be forever kept separate.

## The Relation of Church and State

Both Are Divinely Ordained — Each Has a Distinct Sphere — To Attempt to Unite Them Means Disaster to Both

By W. A. GOSMER

**B**OTH church and state exist in the order of God; for "the powers that be are ordained of God." Rom. 13:1. For the promotion of man's highest spiritual good, the church was ordained; for his temporal welfare, the state. Because of the entrance of sin, and the existing order of things, both institutions are indispensable as relates to society and the eternal interests of mankind.

Wherever the civil state is found, whether among Christians or among pagans, it is invariably the ordinance of God. The civil magistrate among all nations is denominated in Scripture a "minister of God." The inspired apostle spoke of the pagan, persecutive world-power of Rome as the "ordinance of God." That the church is a divine institution is beyond argument. Therefore both church and state are institutions divinely appointed.

But notwithstanding the fact that both exist by God's appointment, each has a different mission.

#### THE SPHERE OF THE CHURCH

The church occupies a peculiar sphere of its own. It deals with things spiritual, with

things divine, and has to do only with man's eternal welfare. Consequently it does not concern itself with those matters which come within the purview of civil government, only in so far as relates to obedience thereto. The church is directly concerned with the souls of men. It has to do with God's kingdom, which is not of this world. It has to do with His righteousness, which is the righteousness of faith, which no civil government can bestow. In fact, the only reason the church can give for its existence is that it has in view, as its ultimate object, the redemption of mankind, and the bringing in of an entirely different order of things in a world to come that shall be free from sin.

#### THE FIELD OF THE STATE

As, on the one hand, the church has to do with things entirely divine, so, on the other, the state occupies itself with things wholly civil. The mission of the latter is specifically the protection of society. No earthly government can be man's sponsor in spiritual matters, because every man, individually, must "give account of himself to God." In the great Judgment-day, not governments, but



# Sought to Unite All Europe, Asia, and Africa

A Great Dream of World-Wide Empire — It Seemed on the Verge of Fulfilment — Crushing Defeats Shatter the Dream  
The Prophecy Stands a Mighty Gibraltar Monument

By JEAN VUILLEUMIER

**THIS** is the third and concluding study of Mr. Vuilleumier on the prophecy of the second chapter of the book of Daniel. In the previous articles, he has presented what the prophet foresaw. He has shown that the four great world empires of Babylon, Medo-Persia, Greece, and Rome were seen in the prophet's vision. The prophet furthermore saw that when Rome should arise, she would be the last of the world-wide kingdoms. She was to be broken into numerous smaller kingdoms, and these were to continue until Christ should come in person to overthrow all and establish His everlasting reign. Many mighty men have conspired and worked to unite Europe into one world-embracing empire. This article devotes itself to one of these colossal attempts—the one made by Napoleon Bonaparte. Without question, Satan has exerted all his rebellious powers to overthrow God's prophetic utterance; but for fourteen centuries and more, the divided state of Europe has stood as a mighty monument to God's foreknowledge.

Next week Mr. Vuilleumier will have the first of the two articles on the prophecy of the seventh chapter of Daniel.

EDITOR.

**T**HE most conspicuous and memorable example of the world empire dream is found in the history of Napoleon. He came as near reaching the goal of this ambition as could well be desired.

## THE GIGANTIC PROJECTS OF NAPOLEON

"In the gigantic projects of Napoleon, Moscow was to be only one station. He planned to take up again, in colossal proportions, his expedition to India frustrated after Aboukir. A secret agent sent to all the countries between the Red Sea and the Indus, was seeking to unite all the Arab chiefs for a common undertaking against English India; Persia had been sounded and won; once beaten, the czar would furnish auxiliaries, and a Russian and French army would have left Tiflis, carrying along the nomads of those regions, rushing them as far as the shores of the Ganges!"—Dury, "History of France," volume 2, page 62.

## THE FINEST ARMY

Europe seemed to be at his feet. Five of his own brothers and sisters were sitting on thrones created or usurped by him. The reestablishment of the Roman Empire seemed an accomplished fact, when the whole structure came to naught under the second coalition.

In vain had Napoleon set on foot the finest and most disciplined army he had ever led. A divine fiat followed him, and turned every motion of his into a failure. Disaster followed upon disaster,—first the conflagration of Moscow, then the frightful retreat from Russia, and the crossing of the Beresina,—the most heartrending scenes in the history of war. Then comes the battle of Leipsic, which winds up in an irreparable defeat; France is invaded by the allies; Paris is

blockaded, and a provisional government demands the abdication of Napoleon, who retires to the island of Elba as a private citizen.

## ALL EUROPE RISES AGAINST HIM

But he is not satisfied with this experiment. He decides to try again the favor of his "star." He enters France, and a delirious army soon surrounds him. In order to crush the "French Attila," as his enemies call him, forces two and three times more numerous than his own army—300,000 or 400,000 against less than 100,000—hasten from all corners of Europe. A single battle must now decide the fate of the world, and settle once for all this question of sewing together the fragments of the old Roman Empire.

Napoleon is confident that once more he can defeat his enemies, in spite of numbers. According to his habit, he surprises them by the swiftness of his motions, and reaches Waterloo, in Belgium, before they expect him. The whole campaign lasted four days; but the battle, properly speaking, raged for ten hours.

## CHARGED THE IRON DUKE ELEVEN TIMES

It was a giants' fray. Napoleon exhausted all the resources of his military genius. Twice the French came within reach of victory. Michel Ney, thinking he saw the allies beating a retreat, threw his whole cavalry against

French army, reduced to one half, surrounded and crushed on two sides, whirled upon itself into a confused and horrible melee. Again France was invaded, its territory reduced, and it had to pay an enormous war indemnity.

## AN UNRIVALED GENERAL, BUT SENT TO ST. HELENA

Rejected by his own countrymen, Napoleon—who had entered victoriously twice into Vienna, into Rome, Berlin, Madrid, and Moscow—saw himself forced, "like Themistocles, to ask England, as the mightiest, the most constant, and the most generous of his enemies, to give him a place at her fireside." But this request was not granted. He was treated as a prisoner of war, and carried in mid-ocean to the island of St. Helena.

After five years of captivity, he died at the age of fifty-two. One of the greatest generals the world ever produced, if not the greatest, a worthy successor of Cyrus, Alexander, and Caesar, he had seen his gigantic dreams vanish into smoke, and had madly dashed his head against a rock of adamant. The prophetic word written twenty-five centuries before had said, "They shall not cleave one to another."

Since Napoleon's failure, nothing has materially changed the aspect of Europe. The kings are there yet, waiting, as they have been for fourteen hundred years, for the next great change in the program of nations, for the last act in the human drama marked by prophecy:

"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."

## TWO THOUSAND YEARS OF FULFILMENTS

Over two thousand years of striking fulfillments ought to be a sufficient warrant of the truthfulness of this final prediction, which contains a definite answer—and O, how consoling!—to the question of Nebuchadnezzar of so long ago, and which the present generation is repeating with breathless anxiety:



From Ridpath's "History of the World"

NAPOLEON, WITH HIS DREAMS OF WORLD EMPIRE, BANISHED TO THE ISLAND OF ST. HELENA

the English squares. Eleven times the charge was given, and eleven times they were repulsed. Wellington, in command of the English, unmindful of his terrible losses, remained motionless at his post, deserving the title of the "iron duke."

But all was in vain. Unforeseen difficulties and reverses foiled the strategy of the emperor and the heroism of his soldiers. At eight o'clock at night, he exhausted his last resource by launching his reserve. The



"What shall come to pass hereafter?" "What is this world coming to?"

#### THE STONE CUT OUT WITHOUT HANDS

The stone "cut out without hands," which strikes the image and dashes it to pieces, is Jesus Christ, the Saviour of the world, and the King of kings. David says of Him that He shall break the nations "with a rod of iron," and "dash them in pieces like a potter's vessel." Ps. 2:9. And the revelator saw in vision that when "the kingdom of the world is become the kingdom of our Lord, and of His Christ," who is to "reign forever and ever," then "there was a great earthquake, such as was not since there were men upon the earth," so that "the cities of the nations fell," "and every island fled away, and the mountains were not found." Rev. 11:15; 16:18-20.

#### A NEW EARTH IS OFFERED

But to His people, to the church of all ages, is offered in possession "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "They shall inherit the earth," said Jesus of the meek, in His Sermon on the Mount. Matt. 5:5. And many years before, Isaiah described the "singing," the "gladness," and the "everlasting joy" of the "ransomed of Jehovah,"

when they see the desert "blossom as the rose," and "the glory of Lebanon" and "the excellency of Carmel and Sharon" adorn the earth made new. He tells us that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid"; "their young ones shall lie down together; and the lion shall eat straw like the ox."

#### BLIND AND DEAF TO SEE AND HEAR

But this is not all. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." "They shall not hurt nor destroy in all My holy mountain, saith Jehovah." Isa. 11:6, 7; 35:1-9; 65:17-25.

This is *what the world is coming to*. History in hand, we can, with Daniel, and even better than he, exclaim that "the dream is certain, and the interpretation thereof sure."

No longer doubt then, dear reader, seeing that God has given you such powerful reasons to believe. Accept with joy the good news herein proclaimed, thank God for such a beautiful prospect, and enlist without delay under the banner of the King of righteousness, who is also the Prince of peace and the Friend of sinners, the One who says to all, "Come unto Me, . . . and I will give you rest."

"Washington saw it when he wrote his farewell address. It was not merely because of passing and transient circumstances that Washington said that we must keep free from entangling alliances. It was because he saw that no country had yet set its face in the same direction in which America had set her face. We can not form alliances with those who are not going our way; and in our might and majesty and in the certainty of our own purpose we need not, and we should not, form alliances with any nation in the world.

"Those who are right, those who study their consciences in determining their policies, those who hold their honor higher than their advantage, do not need alliances. You need alliances when you are not strong. And you are weak only when you are not true to yourself. You are weak only when you are in the wrong. You are weak only when you are afraid to do the right. You are weak only when you doubt your cause and the majesty of a nation's might asserted.

#### HIS HEART CROSSED THE ATLANTIC

"There is another corollary. John Barry was an Irishman, but his heart crossed the Atlantic with him. He did not leave it in Ireland. And the test of all of us — for all of us had our origin on the other side of the sea — is whether we will assist in enabling America to live her separate and independent life, retaining our ancient affections, but determining everything that we do by the interests that exist on this side of the sea.

"Some Americans need hyphens in their names, because only part of them has come over. But when the whole man has come over, heart and thought and all, the hyphen drops of its own weight out of his name. This man was not an Irish-American; he was an Irishman who became an American. I venture to say if he voted, he voted with regard to the questions as they looked on this side of the water, and not on the other side; and that is my infallible test of a genuine American, — that when he votes, or when he acts, or when he fights, his heart and his thought are nowhere but in the center of the emotions and the purposes and the policies of the United States.

#### BROUGHT BY THE MAGNET OF FREEDOM

"This man illustrates for me all the splendid strength which we brought into this country by the magnet of freedom. Men have been drawn to this country by the same things that have made them love this country — by the opportunity to live their own lives and to think their own thoughts and to let their whole natures expand with the expansion of this free and mighty nation. We have brought out of the stocks of all the world all the best impulses, and have appropriated them and Americanized them and translated them into the glory and majesty of this great country.

#### STAND FOR HUMAN FREEDOM

"When we go out from this presence, we ought to take this idea with us — that we, too, are devoted to the purpose of enabling America to live her own life, to be the justest, the most progressive, the most honorable, the most enlightened nation in the world. Any man that touches our honor is our enemy. Any man who stands in the way of

## President Wilson and Patriotism

The Principles upon Which Our Government Must Stand — Americans Can Not Hold Allegiance to a Foreign Power

By S. B. HORTON

AT the unveiling of the Barry statue in Washington recently, the president of the United States delivered an address on the subject of patriotism which was quite apropos. The Barry statue had its inception in 1902, when at a meeting of the Robert Emmet Club, of Georgetown, a plan was inaugurated to induce the general government to erect a statue in honor of Captain John Barry, who was the first commissioned officer in the American navy.

#### A MILITARY MASS

The circumstance of his being an Irishman and a Roman Catholic was seized upon by the Roman hierarchy to bring the church into prominence. The church had devised a military mass to be conducted on the monument grounds on the Sunday morning following the unveiling ceremonies, to which the president and other national officials were invited.

#### PATRIOTISM DEFINED

In his speech, the president seemed to touch the vital element in patriotism. Said he:

"Patriotism is, in my mind, not merely a sentiment. There is a certain effervescence, I suppose, which ought to be permitted to those who allow their hearts to speak in the celebration of the glory and majesty of their country, but the country can have no glory and no majesty unless there be a deep principle and conviction back of the enthusiasm. Patriotism is a principle, not a mere sentiment.

"No man can be a true patriot who does not feel himself shot through and through with a deep ardor for what his country stands for, what its existence means, what its purpose is declared to be in its history and in its policy. I recall those solemn lines of the poet Tennyson in which he tries to give voice to his conception of what it is that stirs within a nation: 'Some sense of duty, something of a faith, some reverence for the laws ourselves have made, some patient force to change them when we will, some civil manhood firm against the crowd; steadfastness, clearness of purpose, courage, persistency, and that uprightness which comes from the clear thinking of men who wish to serve not themselves but their fellow men.'

"What does the United States stand for, then, that our hearts should be stirred by the memory of the men who set her Constitution up? John Barry fought, like every other man in the Revolution, in order that America might be free to make her own life without interruption or disturbance from any other quarter. You can sum the whole thing up in that, that America had a right to her own self-determined life; and what are our corollaries from that? . . .

#### VITAL TOPICS ARE BEFORE US TO-DAY

"There are just as vital things stirring now that concern the existence of the nation as were stirring then, and every man who worthily stands in this presence should examine himself and see whether he has the full conception of what it means that America shall live her own life.



that kind of progress which makes for human freedom can not call himself our friend. Any man who does not feel behind him the whole push and rush and compulsion that filled men's hearts in the time of the Revolution is no American. No man who thinks first of himself and afterward of this country can call himself an American. America must be enriched by us. We must not live upon her; she must live by means of us."

Commenting upon the speech, the Washington *Herald* said editorially:

"Every American should read the address of President Wilson at the unveiling of the Barry statue yesterday. A great many will be better Americans if they give it careful study. The address ought to and probably will take its place as the best and clearest definition in American literature of genuine patriotism. First of all, it should be printed in the school-books, that the principles which it proclaims may be learned early by those who later in life must be depended upon to maintain the nation's honor and traditions."

It may be said to the credit of the president's good taste and judgment, that he did not attend the mass held on the monument grounds.

#### IF THESE SHOULD PREVAIL

It must be concluded that if the principles connected with patriotism so suggestively presented by the president would govern our legislators and executives; moreover, if these principles were heeded by those who would use the government for propagating religious doctrines and observances which in their very nature mean a departure from the original idea of the founders of this government,—then there would be no need of fear as to the future integrity of the United States government as an ideal system. There would be no need to fear the church power that is becoming more and more assertive and determined for an alliance with and a control of the state.

### The Great Mystery of Christianity

We May Not Be Able to Explain It—Neither  
Can We Explain Life and Many  
Other Processes

By CALVIN P. BOLLMAN

CHRISTIANITY is not a code, but a life—the life of Christ in the heart of the believer. "I am crucified with Christ," says the apostle; "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.

The mystery of the incarnation began when, in the person of Jesus of Nazareth, "divinity was clothed with humanity." It will be finished when the last redeemed human being stands perfect before God in His everlasting kingdom; for then the redeemed race will have been made partakers of the divine nature through the union of the human with the divine in the person of the Son of God.

It was not for Himself, but for us, that the Son of God met and conquered sin in human flesh. It was not for Himself, but for us, that He endured temptation in the wilderness, and that throughout His earthly

ministry He was tempted in all points "like as we are, yet without sin."

His life here is far more than an example. It is even more than a demonstration of what human weakness united with divine strength can accomplish. It is the triumph of renewed humanity over the enemy of all righteousness. This victory is in Christ, and He gives it to as many as are in Him. Of her who was "highly favored" of the Lord, of whom it was said, "Blessed art thou among women," the angel declared, "She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. To save from sin, therefore, is not merely to interpose between the sinner and the penalty for sin, but to save from the sin itself, that is, from the transgression, from sinning. This is plainly stated in Rom. 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Coupled with His stern rebuke to the Laodiceans (Rev. 3:14-22), the Saviour gives this precious encouragement: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, 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."

If it be asked how man can overcome, how this victory is brought to the human subject, we answer, By faith. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4. It is by faith we are justified. Says the apostle, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. It is by faith in Christ that we are made partakers of the divine nature. By Him, says the apostle, "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 1:4.

If it be asked how all this is accomplished, we reply that we can not tell. The Saviour Himself did not attempt to explain the new birth and the subsequent spiritual growth to Nicodemus. There are few things, even in the physical world, that we understand. We know that certain results follow certain causes; but why, we can not tell. It is related that when a German scientist once said to Thomas A. Edison, "The day is almost here when we can explain all the processes of nature," Mr. Edison replied by moving his little finger, and saying, "Explain to me why my finger moves in obedience to the will of my brain, and I will believe what you have just said."

The new spiritual life begotten in the human heart by the divine Spirit when the will is surrendered to God, is no more mysterious than is the giving of life to inanimate clay in the beginning of earth's history. We do not know, possibly we never shall know, how God could speak matter into existence; how

He could give life to lifeless things; how He formed man of the dust of the ground, and then breathed into his nostrils the breath of life, and man became a living soul. We know that we exist. Reason tells us that back of us there must be a Creator. Revelation tells us that there was and is a Creator.

That revelation fills a real want in our natures. It satisfies a longing in the human soul. It tells us also of a Saviour from sin, of a means of freedom from the galling, degrading bondage of Satan. The soul bound in sin cries out for liberty. God gives that liberty through Jesus Christ. The need is just as imperative and the supply is just as real as is the demand for the food God has placed within our reach. We appropriate and are nourished by the one. Why not appropriate and be saved by the other?

The truth is that we are in a world—yea, in a universe—of mystery. So far as the ultimate is concerned, we know nothing, excepting what God has revealed; but this we may know by experience,—that there is power in the Lord Jesus Christ to save not only from sin, but from sinning. And this is "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26, 27.

### Fulfilled Before Our Eyes

(Continued from page 1)

this has ever been seen on earth before. The prophetic word has given assurance that while iniquity abounds and evil men wax worse and worse, yet in the last days God in His mercy will flood the earth with light and knowledge. "Many shall run to and fro," was the word of the angel to the prophet Daniel, "and knowledge shall be increased." That which God's prophets talked about so long ago, and which the saints of all the ages looked forward to, we see fulfilling before our eyes to-day. The end is at hand, and the Lord is verifying His word.

#### CALLED TO A DEFINITE STANDARD

And we must never forget that in connection with the predictions of this world-wide missionary movement, the prophecy of Revelation 14 shows that the movement is to close with the definite message of preparation to meet the coming Saviour. That definite message calls men to the standard of the commandments of God and the faith of Jesus, and it warns all against following the traditions of the papacy which have made void the law of God. Now that the Judgment hour is coming, and the final records are being made up in the courts of heaven, it is time for all men to turn to the living and the true God, and to make sure work for the kingdom.

"JUDICIOUS labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to approach them under some attractive disguise. He is never more successful than when he comes to men in their idle hours."



## A WORD TO OUR READERS

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

### DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

### SCRIPTURE QUOTATIONS

Our authority for the doctrines we teach is the Bible. Quotations are usually from the King James Version or the American Standard Revised.

# 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.)

A. O. TAIT, EDITOR

L. A. REED, ASSOCIATE

### EDITORIAL CONTRIBUTORS

A. G. DANIELLS  
I. H. EVANS  
H. R. SALISBURY

W. A. SPICER  
G. B. THOMPSON  
E. E. ANDROSS

W. T. KNOX  
R. C. PORTER  
J. O. CORLISS

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, California.

## SUBSCRIPTION RATES

Three months .....\$0.50  
Six months ..... .90  
One year (50 numbers) ..... 1.75  
With "Questions and Answers" ..... 2.00  
With Bible Atlas (maps only) ..... 2.25  
With Bible Atlas (maps and text) ..... 2.50  
With Bible Dictionary ..... 2.50

1. One new yearly subscription and one renewal, or two new, sent at one time, \$3.00.

2. Two new yearly subscriptions and one renewal, or three new, sent at one time, \$4.00.

3. Three new yearly subscriptions and one renewal, or four new, sent at one time, \$5.00.

Five or more copies to one person, six months, each \$0.60.

Five or more copies to separate addresses, six months, each \$0.65.

Weekly and Monthly SIGNS one year, \$2.25.

G. C. HOSKIN, Circulation Manager.

## GOD'S KINGDOM IN ITS TWO MANIFESTATIONS

Israel's Apostasy Does Not Change God's Purpose — His Kingdom Not a Theocracy to Enforce Religion — The People Saved Then as Now, Through the Gospel

**T**HIS is the second of four articles by Mr. Porter showing the relations of the old covenant and the new covenant kingdom of God. Last week he spoke of the kingdom of glory as it was manifested in Eden before the fall of man. He showed that the continuance of that kingdom was dependent upon perfect obedience. He also showed that God had made full and complete arrangements for His kingdom of grace to step in and offer salvation to any of His creatures should they choose to sin. They have ever been left free to choose their own course of action.

Mr. Porter spoke last week of the opportunity afforded Israel at Sinai to reestablish the kingdom of God's glory, and how they agreed to obey, and how they failed, and how the kingdom of God's grace again provided pardon for those who choose to accept it. He spoke of the three thousand who refused the offered pardon and were executed then and there. The same thing would have happened to Adam and Eve in Eden had they not chosen the pardon so kindly offered in the kingdom of God's grace.

The article this week, taken with the one last week, covers the ground of what might be denominated the old covenant kingdom and its manifestations. In the next two papers will be articles dealing more specifically with the new covenant kingdom.

EDITOR.



**J**EHOVAH did not abandon His attempt to develop the kingdom of God, peopled with free subjects, because Satan had invaded the dominion at the beginning in Eden. Neither did He abandon His attempt to develop Israel into a "holy nation," with freedom of choice, because Satan had led the nation into apostasy. For forty years Israel knew what appeared to be God's "breach of promise" to make them a holy nation, until the unbelieving murmurers were sifted out in the wilderness. Then the promise was fulfilled. Num. 14:34.

### FOR AT LEAST ONE GENERATION

The purpose of God in reestablishing with Israel the kingdom of glory and grace at Sinai, was accomplished in the days of Joshua; and a "holy nation," serving God, represented His kingdom before the world for at least one generation. "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel." Joshua 24:31. During this time, He established His kingdom with Israel in the promised inheritance.

They were then standing with the kingdom in possession, as was Adam after the introduction of the law of pardon through Christ when the new covenant kingdom of grace was first revealed to Adam. Every soul that went into the promised inheritance was a child of faith. They went in under the leadership of Caleb and Joshua, who were men of triumphant faith. Numbers 14. The Sabbath, which was given to man in the beginning as a sign that the Creator of heaven and earth was the true God, was made known to Israel with the additional significance that Christ, the Creator, was now the Saviour and sanctifier of Israel. Eze. 20:12.

### THEY WERE SATAN'S ATTACKS

The wars against Israel were not ordinary national wars. They were Satan's attacks against the kingdom of God in Israel. God's methods of warfare were such as demanded the exercise of faith. Invisible angels, hornets, rams' horns, lamps and pitchers, were, upon various occasions, His warriors and implements of destruction. The sun stood still about a whole day as an evidence that the Lord was the King who was directing the battles.

In the days of Samuel the nation of Israel had so apostatized that they demanded a king like the nations', instead of God. 1 Sam.

8:5. God enthroned Saul as king at their request. Samuel protested, but was informed that the people, in choosing Saul, had rejected God from being king of Israel. Verses 6, 7.

At the installation of Saul, Samuel said: "Ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you." 1 Sam. 12:12, 13.

God here again makes ridiculous the claim that the object of the old covenant was to enforce His worship and kingship. He gave the people the privilege of rejecting Him as king at any time they chose, while the old covenant kingdom of Israel continued. This also demonstrated that Satan had driven Adam from the throne of earthly dominion, and was attempting to unseat God from the throne of universal dominion. God was now able to demonstrate in part His justice in removing Satan and his angels from heaven. Their rebellion was incurable.

So God must, in the end, remove sin from the universe, or abdicate His throne. Sinners who refuse pardon and cleansing are of necessity removed in the removal of sin.

### GOD'S THRONE NOT SURRENDERED

God did not surrender the throne of this earth to Satan when Adam was unseated. Neither did He abandon the throne of Israel when Satan succeeded, through the apostasy of Israel, in unseating Him from the throne of the old covenant kingdom. God still claimed the throne, although it was usurped by Satan for a time.

Saul being the choice of the people, God accepted him as king. After Saul, He chose David, a man after His own heart, and still successfully demonstrated that with a man of His own choosing at the head of the kingdom, as at the beginning, it was possible to administer the affairs of the nation of Israel for a time as a "holy nation."

### MINISTRATION OF CONDEMNATION AND DEATH

The old covenant administration, like the original kingdom of God, began with a promise of obedience and an agreement that condemnation and death should be promptly visited upon transgressors. The death penalty was immediately inflicted upon those who did not accept the provisions of pardon, as a demonstration of the destiny of all impenitents after the Judgment. It also revealed how Adam would have been executed the day he sinned if he had not availed himself of the pardon offered through Christ. The administration was therefore a ministration of death.

### YOKE OF BONDAGE

Since the kingdom of grace was also reestablished at Sinai, how was the old covenant an unbearable yoke of bondage? Blindness in part had happened to Israel. The blind can not see. So after Israel's later apostasy, they could not see, in the innocent lamb slain for sinners, "the Lamb of God, which taketh away the sin of the world." Israel in blindness trusted in the ritual law to restore righteousness, and the moral law to preserve righteousness. That was a misconception of the purpose of the laws of both kingdoms. "The law was our schoolmaster to bring us unto Christ." Gal. 3:24.

The first duty of a schoolmaster is to teach. But the schoolmaster will not teach unless students will obey the rules of the school. So the added law of pardon, with its sacrificial system of offerings, was designed to teach that Christ alone could offer pardon, as He only had taken the place of the sinner under the death penalty; but Christ could not pardon and justify sinners except upon condition of obedience to the law of God's kingdom. Rom. 2:13. The sinner was therefore taught from Sinai, as from Adam's fall, that there was no pardon available by works of law.



Paul instructed Israel that if works of law could save from sin, then Christ had died in vain. Gal. 2:21.

#### THE LAW OF PARDON ADDED

The law of pardon was added because of transgression. It was added because works of law could not save. It was given to teach that there was salvation only in the voluntary substitution of Christ. It was therefore added because of transgression, until the Seed should come to whom the promise was made. That Seed was Christ. Gal. 3:19, 16. Every sacrificial lamb offered, declared that the Seed would be seen on Calvary when the death penalty for transgression was voluntarily met in Christ. It was after blindness had perverted this teaching of the new covenant kingdom of grace, as it was associated in types and offerings with the old covenant kingdom through the worldly sanctuary, that it became fleshly, a yoke of bondage, and a persecuting religion. Gal. 4:19-25.

When Israel had so far apostatized as to prostitute into an inquisition of religious persecution God's plans to save men, God said, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." Verse 30. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Verse 29.

#### THEY NEVER LEGISLATE ON RELIGIOUS QUESTIONS

A spiritual Christianity never legislates upon religious questions. A fleshly religion, a religion with works, persecutes. Cain persecuted Abel. Ishmael persecuted Isaac. The old covenant system was a perfect demonstration that works of law could not save sinners. It further demonstrated that through the apostasy of Adam, the original Edenic kingdom of God would have failed to maintain the kingdom of God in the earth if the kingdom of grace had not been established.

The kingdom of grace, through the new covenant, provided the pardon which the blood of animals, with a human priesthood and mediator, taught but could not provide. They could teach pardon, but they could not bestow the gift of righteousness. When that teaching became perverted, by Israel's seeking righteousness through the works of the law instead of through the faith it taught, it left them in bondage. Human priests and blood of animals were of no avail in removing sin. They could teach of a Saviour, but they could not save. The system was good in that it taught the true standard of holiness in its law, and foreshadowed, through its worldly sanctuary services, redemption through Christ.

#### THE GOSPEL THEN AND NOW

People were saved then, as now, through the gospel. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. "But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath." Ps. 78:38. The gospel was then the same as now, and their forgiveness as real as ours.

The manna from heaven and the smitten rock foreshadowed Christ as the bread and water of life. In the time of David, the Lord declared that the throne of David, which was the throne of the Lord, should be the throne of the promised Seed, Christ (Gal. 3:16), throughout eternal ages. Ps. 89:35-37. The law of the kingdom of David, which was the law of Ten Commandments spoken from Sinai, unaltered, shall therefore be the law of the eternal kingdom of Christ. Verses 27-34.

#### ON THE LORD'S THRONE

Thereafter, "Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. God still chose the kings, and passed the throne from one to another, until it became so corrupt as basely to misrepresent its King, and failed to present to the world a nation of holy people.

In the days of Zedekiah, B. C. 590, the Lord permitted the Babylonians to deprive the kingdom of Israel of its king. Eze. 12:8-13; Jer. 52:8-14. God then declared that the throne should be overturned, overturned, overturned, after which Christ, whose the kingdom is by right, should take it as His own and reign eternally. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same:

exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

#### THRICE OVERTURNED

The three overturnings have taken place. And according to Daniel's prophecy, before the ten divisions of the Roman Empire shall pass, the everlasting kingdom of Christ shall come. Until then it will not again be established in this world.

For any nation to undertake to establish the kingdom of Christ in this world before that time, will be for that nation to break with Christ and become a persecuting power, as did Israel in their blindness and apostasy. Human hands will not establish the kingdom of Christ. God will do that without their aid when the set time has come. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

R. C. P.

### "OUR FATHER"

Revealed to Men Through Christ — To Be Revealed to Other Men by the Believer



**D**OUTBLES many have repeated the opening words of the Lord's Prayer, without an adequate comprehension of their real import. If such persons were questioned on the point, they probably would reveal that their conception of the One so addressed is that of an infinitely distant Being, an austere character, seated on a high throne, scanning suspiciously the general character of the world's inhabitants. Regarding in this light the Person, addressed in prayer, it would be next to impossible to think of His being intimately approached, or that His sympathy for individual sorrow could be elicited in a truly fatherly way.

#### IT CAME FROM THE PAGANS

This vague, indefinite view of the first great Cause is evidently of satanic origin; for when examining pagan superstition, the prominent thought there unfolded is seen to fashion God as a Being whose wrath against mankind must needs be constantly appeased by gift or sacrifice, to prevent Him from venting spleen upon the world at large. Sad to say, this opinion, in the main, is held by many supposing themselves to be proper Christians. Such affirm that since man had so greatly offended God through sin, it became necessary for the sacrifice of His only-begotten Son to come between irritated divine wrath and annoying human rebels.

A humanly ordained education of the Jewish church led that people to look upon God as One far removed from their midst, and hence but indirectly interested in their needs. Consequently a great lack was felt, which was thought to be found in a visible divinity. They had been severely reprov'd, in the days of Moses, for bringing forth a golden calf to be worshiped; but this did not satisfy their ingrained longing, and latterly they began to worship the sun, as a tangible form worthy of adoration. Eze. 8:16. But in this, no sense of a loving, fatherly care was made manifest.

#### HE REVEALS THE FATHER

Thus matters stood until the appearance of the Lord Jesus in the flesh, whose first movements were to break down this great barrier to man's eternal happiness. But in presenting Himself to the world as the "Son of man," He took occasion to emphasize the statement that "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. This pronouncement covers that other assertion that no man can come to the Father but by the Lord Christ. John 14:6.

But how was Christ to reveal the Father through His own person? By preaching? By earnest descriptive words, explaining the character of that Being?—No, indeed; for that, like some other things, could not be adequately told in words.

As an example: When the writer returned from the civil war between the states, he was asked more than once how one feels when under fire of the enemy's guns. He was obliged to say that



he could not tell, for words failed to express the sensation; but if one would know about it, he must experience the feeling for himself.

So it was and must be in revealing the nature and character of "our Father." He could be made known *only in the person of another*. This was made clear when, on a certain occasion, the Saviour had told His disciples that He was about to go to the Father, but that they, having been with Him, now knew the Father through His own personality. Hearing this, Philip said, "Lord, show us the Father, and it sufficeth us." Jesus replied, and with probable sorrow of voice: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father." John 14:7-9.

#### IN HIM WAS THE LIFE

A single expression by the evangelist tells just how the Saviour's person actually revealed the Father: "In Him was life; and the life was the light of men." John 1:4. That tells the story. The very life of God was in the Son, and that life was the light from heaven shining through the Son to give the knowledge of the glory of God. Personal life was the light needed then as now, to penetrate moral darkness, and reveal the power of a Father's love. Not only was a *personal* life necessary to reveal God, but the revelation of a loving Father could not be made but through the life of an only-begotten Son.

Continued association with the Son of God was not only enough to disclose the essential character of the Father, but it also could and did uncover the incarnate love of God's fatherhood. To demonstrate this fact, the Saviour took occasion to ask His disciples, "Whom do men say that I the Son of man am?" The information was quickly rendered that a partial verdict made Him John the Baptist, some thought Him to be Elijah, and others were satisfied that He was Jeremiah or some other old prophet.

#### "THOU ART THE CHRIST"

The question was then put a little closer: "But whom say ye that I am?" Here was a supreme test. Would those who had been favored with an intimate knowledge of the Master's ways regard Him as did the world at large? How could they? Peter had a

reply ready. Said he, "Thou art the Christ, the Son of the living God." Matt. 16:13-16.

The divine benediction pronounced upon this ardent declaration was highly significant. The men of the world, whose highest ideal of morality was the recorded works of former prophets, being themselves removed from the immediate presence of the Master's radiant life, yet seeing from the distance His wondrous achievements, could place no higher estimate upon Him and His mission than the worldly view to which their minds had been confined. But the disciples, having been more closely related to their Lord, were bound to judge of Him by what had been directly revealed to their senses from the outflowing light of God's life possessed by the Master. So the answer rendered by Peter was declared by Christ to have been prompted not by human judgment, as were the conclusions drawn by the mass of the people, but by the Father in heaven, whose life had shown through His dear Son, to the enlightenment of those moving in His presence.

#### THE SUPREME MOTIVE

Then, too, there had been unveiled, in that matchless life, the supreme motive of the Father in sending His Son to the world: "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. Putting in practise the great principle of love in every movement of His life, the Lord Jesus revealed that the abode of the God of love was within Him. The measure of God's love, however, was not alone in giving a Son to the world, but in giving One whose every act was that of loving sympathy. This was the fulness of the Father's love openly displayed.

This fulness was proclaimed in that wondrous declaration to Nicodemus, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a depth of meaning is couched in this statement! Christ was God's "only-begotten." He possessed every element of God's nature to the highest possible degree, especially that of love. Coming to earth in the flesh, that essential point could not fail to shine with its wonted luster in the sight of fallen humanity. To believe in Him as the actual masterpiece of God's fatherhood is to receive from Him a knowledge of God, which is the passport to life eternal.

J. O. C.

## Question Corner

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

#### 4320 — PASTORAL SUPPORT

What is the Scriptural teaching in regard to pastoral support? Should ministers of the gospel receive wages? Some claim that because Christ did not accept pay in the form of money, therefore ministers now should not.

H. T.

According to the apostle Paul, in 1 Cor. 9:7-14, the ministers should be supported by the believers in the gospel. "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" R. V. The minister is spiritually a soldier (2 Tim. 2:3), a vine-dresser (1 Cor. 3:6-8), and a shepherd (1 Peter 5:2, 4), and as such, has a right to remuneration.

In 2 Cor. 12:13 Paul shows that he had not allowed himself to be a burden to the church in Corinth; and from his admission that he had done wrong in refusing the same support from the Corinthian brethren that the others had given, we see that he considered it the legitimate means of sustenance. The Levitical system of support by tithe was instituted by God Himself. Lev. 27:30-32; Num. 18:21, 24.

While we have no record of Christ's receiving remuneration for His ministry, we know that He received entertainment at the hands of those who had accepted Him. In the nature of things, He could not receive direct pay, because there was as yet no organization from whom to receive this. Nevertheless, the fact that Judas, the treasurer for the group of the twelve disciples and Christ,

carried a money-bag from which he drew for their necessities, shows that they received help from some source.

#### 4321 — "NO MAN HATH ASCENDED"

Please explain through the columns of your paper John 3:13. I have heard it quoted as proof that Enoch and Elijah were not taken to heaven.

E. M.

This verse should be understood in connection with those which have preceded. The word "and" in this case is used to show the addition of new thoughts without defining the exact relation in which they stand to what has gone before. After explaining to Nicodemus the new birth, the Saviour leads him to a more correct understanding concerning Himself. No man, with his limited intelligence, has known the mysteries of the kingdom of God. No man has ascended to heaven to bring down to man the knowledge of the mysteries of God, save the Son of God Himself, who by His nature as God had no need to ascend up into heaven in order to learn the things of heaven; for He knew, with a knowledge which mere man never can possess, what was done in heaven.

The connection of our Saviour's argument is something like this: Even earthly things, comparatively speaking, such as the new birth, you could not discover by reason—you can only understand it when revealed to you, and then only by the most familiar explanation. What will you do, then, in the case of higher mysteries than this, in the understanding of what may be called heavenly

things? I am the only one who can know; for no man has ascended into heaven and returned again with the explanation of these things. I, as God, fill heaven as well as earth; I therefore know all things, even the things of heaven. Nevertheless you receive not My testimony, you believe not My words. Compare Deut. 30:12; Prov. 30:4; Eph. 4:9, 10; Rom. 11:34.



#### SYSTEMATIC BIBLE STUDY

IF we are closely studying the book of Isaiah, we are not only noting its very rich promises, but we are also observing the many prophecies that it contains. Some of these prophecies point forward to the work of Christ at His first advent, and others reach on to the end of time. In our reading this week we find this statement: "I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. In many New Testament prophecies, reference is made to this passage, and it is applied to Christ. The Saviour upbraided the disciples for not understanding the prophecies. We have already seen that in our reading of Luke 24:25-27. And in the forty-fourth verse of the same chapter, He tells us how we should study the prophecies as written by Moses and the prophets, and as found in the Psalms. Prophecy is one of the most important parts of the Bible, and we should seek to become of keen understanding in grasping its true meaning.

#### SCHEDULE FOR WEEK ENDING JUNE 27, 1914

Joshua 10-17

Isaiah 22-28

2 Timothy, Titus, and Philemon

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 Timothy, Titus, or Philemon each week-day and two on the Sabbath.



# An Interesting Island Group

The New Hebrides — Their Extent — Their Formation — Climatic Conditions — Vegetation

By C. H. PARKER

**ELDER** Parker has been for a considerable time a missionary in the New Hebrides Islands. Hence what he tells us in these paragraphs is from his own experience and observation. This week he tells about the islands themselves. Next week he will tell more about the people and their customs.

When the Master said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," He knew of the faithful men that would be raised up whose all-consuming passion would be to put the Bible into the hands of each person on earth, and in that person's native tongue. He knew of the faithful men and women who would come from all the evangelical churches, burdened with an indescribable desire to carry the gospel of the great Book to "every creature" in all the world. He saw them sailing the seas, exploring continents, facing dangers and privations and hardships of every kind, and all that they might tell the glad story, and enter into the joy of seeing others rejoice in the new-found pleasures of the "blessed hope." He saw all this seed sowing followed by the great and final message proclaiming His soon coming.

How sublime is the thought of being a part of such a great plan of the Infinite One! What a miracle it is that men can be led by divine grace to give up all that this world holds dear, and devote themselves to the labors, to the afflictions and the dangers, incident to fulfilling the divine plan! But when one understands what it really means, how can he refuse to enlist?



FIRST NATIVE PASTOR IN  
THE NEW HEBRIDES



**T**HE New Hebrides consist of a group of islands somewhat more than thirty in number. Two of these are about two hundred miles in circumference. They are Santo, which is sixty-five by twenty-five miles, and Malekula, sixty by twenty-eight. The Hebrides group extends four hundred miles in a northwesterly and southeasterly direction. With the exception of the Fijis and New Zealand, no group in the South Seas can compare with them in extent and resources.

The names of the principal islands of the group, proceeding from the south in a northwesterly direction, are Aneiteum, Futuna, Aniwa, Tanna, Erromanga (Martyr's Island, for here is where the Rev. John Williams, Mr. Harris, and the two Gordons were massacred), Efate, or Sandwich Island, Hinchinbrook, Montague, or Nguna, Three Hills, Shepherd Islands (five in number), Panin Islands (two in number), Epi, Ambrym, or Chinambrym, Pentecost, Aurora (which disappeared, but has put in appearance again), Lepers' Island, Bartholomews, Malicolo, or Malekula, and Espiritu Santo,—the last two the largest in the group. They are about two hundred miles from New Caledonia on the southwest, and about one thousand five hundred miles from Australia.

The group was first visited in 1606, by Quiros, the Spanish navigator, who discovered some of the northern islands, especially Espiritu Santo; but he imagined that they formed part of the great southern continent, which he called Tierra Australis del Espiritu Santo. They were again visited in 1768, by Bougainville, who did little more than land on one of them, but ascertained that they were not a continent, but a number of islands, which he called the Great Cyclades.

It was reserved, however, for the great English navigator, Cook, to explore the group thoroughly. On his second voyage, in the year 1774, he sailed twice through them, discovering all the southern islands, and examining the northern more carefully than had been done previously. He gave the name New Hebrides to the group, from observing a striking resemblance of some of them to the old Hebrides off Scotland. Scottish missionaries still declare that the contour of some of these islands strongly reminds them of the mountains of the Skye.

## VOLCANIC ACTIVITY

Most of the islands of the New Hebrides are of volcanic origin. Some of them bear traces of recent igneous action. On Aneiteum there are appearances of extinct volcanoes, and the natives point out a spot where a volcano existed in a state of action until a recent period. Their tradition is that

there are hot springs, which the natives utilize to boil their food. On Tongoa, one of the Shepherd Islands, in some places the ground is so hot that the natives cook their food by burying it for a short time in the earth.

In 1881 a volcano broke out in the sea off Trator's Head, on Erromanga. These points are all nearly in a line from about northwest to southeast, and nearly in the general course of the group; while much in the same line to the north, active volcanoes and hot springs are found in the Banks Islands, which may be considered the extension of the New Hebrides in that direction.

But Aniwa, and some smaller islands of the group, and the Loyalty Islands, the next group to the southward, are of coral formation, and every form of coral abounds in them all. In many places, bands of coral mark the several upheavals that have taken place, but they are not so generally encircled by barrier reefs as the islands of some other groups.

Slight earthquakes are experienced, and occasionally more severe. Last December the Ambrym volcano burst out into a furious eruption. Half of the island was devastated; many of the natives licked up by the lava or cooked in the water, and the Presbyterian hospital, which was under the skilful management of Dr. Bowie, was blown up into the air by a crater forming under it. The inmates had sufficient warning to escape. A boiling mass of waters has taken the place of the well-planned and well-kept buildings of that institution.

The soil of volcanic islands is generally fertile, and this is the case with the New Hebrides. From what has been already said, it will appear that they are either mountainous or hilly.

## CLIMATIC CONDITIONS

The climate may be described as perpetual summer. In the southern islands, the thermometer rarely registers above ninety-five degrees Fahrenheit, or below sixty-three de-



GROUP OF STUDENTS ATTENDING CHINA MISSION TRAINING-SCHOOL, SHANGHAI

their gods had compassion on the inhabitants, and drove the fire away underground to Tanna. The extinction of the one may have been coincident in time with the breaking out of the other, and the superstition may have arisen in this way.

Three volcanoes are known to be in operation in the group—one on Tanna, one on Ambrym, and the third on Lopevi, a small island close to Paama in the north. On the first of these, and probably on the others,



grees, the mean temperature being about eighty degrees. The heat is sometimes intense; but the agreeable trade-winds, which rise and fall with the sun, serve to moderate its severity. In the daytime, the weather is seldom comfortably cool at any season; but the night air is damp and chilly, and to expose oneself to it between sunset and sunrise is imprudent. In the northern islands, the heat is greater, ranging from seventy to one hundred degrees, the mean temperature being about eighty-five degrees.

#### THE WET AND THE DRY SEASON

In these islands, the wet and the dry season take the place of the summer and the winter of temperate climates, only that in the southern hemisphere, the greatest heat is from December to April. That is also the rainy season, and rain falls in quantities unknown in temperate climates, sometimes continuing for weeks at a time. The streams are swollen and the low ground submerged, and traveling is difficult or impracticable.

Thunder and lightning are at that season matters of daily occurrence. The hygrometer indicates an atmosphere thoroughly saturated with moisture. Vegetation grows with a rapidity scarcely conceivable by those unacquainted with the tropics. That season is also very tempestuous, the destructive hurricanes peculiar to these latitudes always taking place at that time.

From April to December is the dry season. Rain seldom falls in quantities, but showers are frequent. The weather then is more agreeable, and the atmosphere more healthy. Vegetation does not grow so rapidly as in the wet season; and toward the close, the foliage loses slightly its verdant hue, and assumes somewhat of the autumnal appearance.

#### THE PREVAILING DISEASE

Malaria is the prevailing disease, and the persistent attacks of the malaria mosquito keep one's system impregnated with this disease. No one is immune. Quinin seems to be the only asylum, but it soon shatters the system, black-water fever often occurring from overdosing.

The natives are afflicted with sores, which become very virulent, and eat large holes to the bone, which in turn becomes affected. The filth in which the people live only aggravates these sores, and draws a cloud of bottle flies, as well as the smaller varieties, to cover them. Large numbers of the islanders are infected with skin diseases, which cover their bodies.

### Educational Progress in the Chinese Mission

#### Some Results of the First Year's Work

THE group of Chinese young men and women shown in the accompanying photograph are the first to enjoy the blessings of our new school buildings. We have sixty-one in attendance at present. The majority of them have been in the work in the capacity of evangelists or colporteurs.

Some of them will not have the opportunity of being here in the school more than this present year. The demand from the field is so urgent that we must do the best we can for them in the shortest possible time, and then send them out into the great harvest-

field; for there are mission schools to be taught, and there is evangelical work to be done. If we had two hundred in school, there would be places for them all in the field.

We have had a very successful school year thus far. A good spirit is manifested on all sides; and we can see that most of the students have made progress not only in their various lines of study, but in their Christian experience as well.

One young man and his wife are here from Manchuria. He is full of enthusiasm, and will make a most efficient helper for the brethren who will go to Manchuria this fall to open the work there. We regret he can not stay for another year or two in training.

The photograph tells its own story of the intelligent class of young men and women that are embracing this message. And they have a strong purpose in their hearts to join in pushing the work to its completion.

These are some of the fruits that not only encourage our hearts here, but that we know must encourage the hearts of the self-sacrificing brethren and sisters in the home land who are sustaining us in these outlying fields.

A. C. SELMON.

#### The July "Signs Magazine"

Is one you will enjoy reading. It contains articles on the following subjects:

"A Quick Work in This Generation—Providential Agencies at the Present Time—What It All Means."—W. A. Spicer.

"The Spirit of Kindness Is the Spirit of God's Kingdom—Evidences of God's Fatherhood—How Nature Reveals the Character of Its Creator—Jesus Christ the Example of Perfect Manhood."—R. C. Porter.

"The World-Wide Gospel Message—The Real Purpose of Linking the World Together by Telegraph, Telephone, Railroads, Steamships, Newspapers, Books, Various Means of Communication—Increase of Knowledge as a Sign of the Times."—I. H. Evans.

"The Final Battle—The War That Closes the History of the World—Why It Is Restrained—When It Will Come."—J. O. Corliss.

"The Passing of Simplicity—Another Sign of the Times in the Changes That Are Taking Place in Human Life—The Past and the Present in a Light That Points a Lesson."—Frank S. Weston.

"God's Eternal Purpose in Christ—A Study of the Great Contest over Man's Soul—Who Is the Real Saviour of the World, Christ or the Virgin Mary?—Who Is the Mediator Between Man and God?"—T. E. Bowen.

"The Drug-Endangered Nation—Increase of the Drug Traffic—Cocain a Menace."—Milton Charles Wilcox.

"A Work of Reform—Why Is there So Much Agitation over the Sabbath Question?—A Clear, Logical Answer—Providential Means of Sabbath Reform."—Mrs. E. G. White.

"Literary Aspects of Evolution—Some Poetic and Prose Selections from Evolutionary Literature—Some Clumsy, Some Stupid, Some Blasphemous—Contrasted with the Treasures of Wisdom and Knowledge in the Sacred Word."—George McCready Price.

"Putting on Immortality—Who Shall Have Immortal Life—When Immortality Will Be Given—The Mighty Change That Will Take Place."—William Covert.

"The Eastern Question—It Is Still a Question—Some Index-Fingers, Every One of Which Points Toward Russia—Prospects of Another Uprising in the Near Future."

"Our Canadian Letter—Will there Be Catholic and Protestant Political Parties in Canada?—Some Eventful Agitations Relative to Church and State."—Jean Vuilleumier.

"Nuggets of Gold"—"Christianity and Social Problems."

If you wish to read these good articles, you must get the July *Signs Magazine*. It is worth your money, and you can well afford a few copies for your neighbors.

5 copies for.....	\$ .25
10 copies for.....	.50
20 copies for.....	1.00
50 copies for.....	2.00

### 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.

### Graduation Day Gifts

BOOKS are divided into two classes, said Ruskin, "books of the hour, and books for eternity." Among our beautiful gift books that furnish lasting inspiration and constant spiritual help for young people are the following:

#### Steps to Christ



The thirteen chapters of this favorite little volume are truly "steps" which lead to a close companionship with Him who "has linked Himself with the children of men by ties that are never to be broken." These chapters are:

"God's Love for Man," "The Sinner's Need of Christ," "Repentance," "Confession," "Consecration," "Faith and Acceptance," "The Test of Discipleship," "Growing Up into Christ," "The Work and the Life," "A Knowledge of God," "The Privilege of Prayer," "What to Do with Doubt," and "Rejoicing in the Lord."

Beautiful cloth, gilt edge, presentation edition, \$1.00. Published in 23 different languages.

#### Thoughts from the Mount of Blessing

With this beautiful little work, the reader in imagination is taken back to the scene of the mountain side, amid the throng who listened eagerly to Christ's wonderful sermon commonly known as "The Beatitudes." Point by point the wisdom there uttered in simple parable form is presented, and practical spiritual lessons are suggested. Its general chapters are: "On the Mountain Side," "The Beatitudes," "The Spirituality of the Law," "The True Motive in Service," "The Lord's Prayer," and "Not Judging but Doing." Each of these chapters contains thoughts to brighten the way, and lead the reader to a deeper realization of the blessings of real Christian service. Fully illustrated, rich cloth binding, price 75 cents.



#### The Advance Guard of Missions



The stories of the Mayhews, the Wesleys, Christian Frederick Schwartz, William Carey, the Judsons, and scores of other faithful men and women who pioneered in mission work, as given here, form one of the most thrilling missionary books ever published. It is more than a book of biographical sketches. It pulsates with the spirit that led these men and women out into the needy fields beyond, and kept them there in self-sacrificing work. Each sketch is illustrated, and is filled with incidents that instruct and inspire. 27 chapters, 247 pages. Handsome cloth binding, marbled edges, price \$1.50.

Prices 10% higher in Canada.

Address your tract society, or

PACIFIC PRESS PUBLISHING ASSN.  
MOUNTAIN VIEW, CALIFORNIA  
Portland, Oregon Kansas City, Mo.  
Calgary, Alberta, Canada



# Our Natural Defenses Against Disease

The Healing Power Implanted Within the Body—How to Be Germ-Proof—Digestive Disinfectants

By DAVID PAULSON, M. D.

Medical Superintendent of the Hinsdale Sanitarium, Hinsdale, Illinois

WHEN an epidemic of grippe is raging in a neighborhood, why does not every one take the disease? And why do some die, while others recover? Why is it that some who are careful about their health are semi-invalids, while others who are careless have good health? In the providence of God, extensive medical research now enables us to furnish at least partial answer to each of these interesting questions.

## THE REMARKABLE MYSTERY OF HEALTH

Nothing else seems so remarkable to me as the mystery of health and healing, except the amazing miracle of salvation. I knew a man who was a born thief. He was an expert pickpocket at the age of ten years. Finally he became the best known and most dreaded safe breaker in the United States.

Yet after he had served time in seven different state prisons, he "happened" to drop into a little mission in Chicago, and something "happened" to him that night. Then he began work washing windows at a dollar a day, and was ever after that an honest man. During the years that followed, he earned the complete confidence and respect of leading business men in Chicago, and was used of God for the saving of hundreds of souls.

## THE LAUGUID EYE TO FLASH WITH ANIMATION

Such a change is the most remarkable thing I know of. But to see the glow of health return to a face marked for the tomb, to see the languid eye again flash with animation and new life, is almost as inspiring. This is a sight that fills my soul with a peculiar holy awe, even after all these years of medical experience.

Thirty centuries ago the inspired psalmist said that the same God who forgave iniquities healed all diseases. Ps. 103: 3. Disease was formerly considered to be something that could be driven out of a man as we drive a cat out of a room. The heathen tried to dislodge it by burning the patient with hot irons, while the doctors in civilized lands attempted to do the same by administering nauseating medicines.

## IN SPITE OF THE OLD-TIME DOCTOR

We are gradually learning that the disease symptoms are in reality the efforts of the body to repair itself. Hence when the old-fashioned doctor gave medicines merely to smother the symptoms, he was working squarely against the patient's interests. If the patient recovered, it was often in spite of the doctor and his medicines.

We now know that the healing power is within the patient, and not in the doctor's bottle or in the nurse's applications, and that it is the business of the scientific physician and the attendants to cooperate intelligently with and direct these healing activities, which they may hinder but which they never can create. The farmer can cultivate corn, but he can not grow corn.

A perfectly healthy body is the best pro-

tection against disease germs. We are naturally endowed with a certain amount of vitality, or natural resistance, or "something" that wards off disease. The ancients used to call it "the power in nature that cures." This mysterious something came from God, and it can not be put up in bottles nor sold over the counter.

Rockefeller's son will probably inherit so much money when his father dies that he will be unable to spend it in one lifetime. And some men naturally inherit so much of this vital resistance that they can not squander it all during their lifetime; while others inherit so little that they always have to live



"Walking down the crowded thoroughfare of a large city on any windy day, every breath we inhale contains pneumonia germs, . . . grippe germs, . . . tubercular bacilli."

from hand to mouth, so to speak, and are constantly running the risk of contracting disease.

## AN AUTOMATIC AIR STERILIZER

There is something bitter in every orange rind. It is put there by nature to discourage the parasites from burrowing into the orange. Likewise God has put "something" into every healthy person that renders him unattractive to germs. Before we contract any acute disease, we must generally spend weeks, months, or even years battering down one bodily defense after another, until it becomes just as easy for the germs to waylay us as it finally was for the Japanese to enter Port Arthur.

Walking down the crowded thoroughfare of a large city on any windy day, every breath we inhale contains pneumonia germs, perhaps grippe germs, and more than likely tubercular bacilli. But when a healthy per-

son exhales this air, it has been sterilized. The microbes have been destroyed.

## A DISINFECTANT KILLS THE GERMS

The healthy mucus in the nose, throat, and bronchial tubes of the lungs contains a disinfectant that kills these germs. Before we contract any respiratory disease, we must have lowered the vital resistance of the body; for only healthy blood can make healthy mucus.

When suffering of colds, bronchitis, or other respiratory disease, it is not enough to inhale medicated steam to kill the germs. We must reform—in other words, *repent*, for there is such a thing as physical repentance.

The man who drinks liquor must reform. The tobacco user must cease that filthy habit. Those who are eating abominable stuff, or even good food at irregular hours, must cease to do evil, and learn to do well. There is too much physical repentance that is scarcely skin deep, and that is why so many of our fellow men do not live out half their days.

## A DIGESTIVE DISINFECTANT

Some years ago a French investigator fed a dog a piece of rotten meat. An hour later he killed the dog, opened its stomach, and found that the gastric juice had disinfected the rotten meat.

If the human stomach were not to a certain extent similarly endowed, there would be many more cases of ptomain poisoning. The gastric juice, as well as the other digestive juices, protects us against disease.

The mucous membrane of the intestines has a similar power to destroy poisons. It is a well-known fact that a very small quantity of rattlesnake poison introduced through the skin directly into the blood may cause death, while a considerable quantity may be swallowed with safety. The same is true of other poisons. This explains why it is possible for some people year after year to eat with comparative safety unwholesome and wretched foods that happen to tickle their perverted appetite.

## AN IMPORTANT RENOVATING PLANT

The great mission of the liver, besides making bile, is to stand between us and destruction. Practically all the digested food products pass through the liver before they are permitted to enter the general blood stream. It holds back, changes, and destroys poisons, and thus for years prevents well-earned pains, aches, and untimely death.

## THE LIVER DESTROYED THE POISON

An experimenter injected nicotin, the poison of tobacco, into the vein entering the liver, and he found that nearly half of it was destroyed in passing through that organ.

There are some men who have inherited an almost unlimited liver capacity for destroying poisons. This permits them to use tobacco year after year without any apparent



serious consequences. But they are simply presuming on nature, without knowing when the liver and other bodily defenses will give way and overwhelm the system with toxins. It is a terrible price to pay for a little temporary unearned felicity.

#### SUGGESTIONS TO TOBACCO USERS

The use of tobacco does no one any good. It is certain to do some harm, and it may do a vast amount of *unconscious* harm. I advise every tobacco user to ask the Lord to deliver him from this wretched bondage. For a few days, live exclusively on a fruit diet, eating it in abundance three or four times a day. Drink a large amount of water. If convenient, take one or two sweat baths. It is surprising how easily freedom from the habit is secured.

Experiments have been made on dogs, connecting the blood-vessel that goes to the liver directly with the one that leaves it. It was found then that if the dog was fed on meat, he would sicken and die in a few days; but when fed on bread and milk, he could live satisfactorily for months. This experiment gives us a hint as to how highly essential for our welfare the liver is when eating freely of flesh foods.

The liver is also overtaxed when fried foods are eaten, and when compelled to destroy pepper and other fiery spices; and above all things, when it has to contend constantly with poisonous alcoholic liquors.

"THE reason some men can not make both ends meet is because they are too busily making one end drunk."

## The Right Master

Translated from the "Sendebud" by B. M. Shull

**I**N a little country village stood an organ. No one knew how it had sounded when, new and beautiful, it came from the hands of its builder; but for a long time all were agreed that the old organ was worn out and worthless, and that as soon as the congregation were able, they would buy a new one. No one thought for a moment that possibly the fault might be with the old organist and not with the instrument. There was no one in the whole village who understood music, not even the minister.

Now it came to pass that the old organist died. A few weeks later, a sober-looking man, with a thoughtful countenance, came to the village. He went to the parsonage, and asked for a position as organist, or to be permitted at least to try the old organ.

This request was cheerfully granted, and a time was set for the trial. The audience came with few or no expectations — for did they not know the old, worn-out organ! No hand could possibly coax beautiful sounds out of it.

But listen! What is that? Lightly the fingers of the artist touched the keys of the instrument, and in a moment the old organ trembled with pure ecstasy.

The air was filled with soft, melodious tones. It was a music more rapturous than any they had hitherto heard. Then the tones swelled mightily. They seemed like the howling of a storm and the roaring of the waves. Grief struggled with joy, but joy triumphed — even the exalted, heavenly joy of the Christian — and jubilant yet quieting sounded the playing of the master in the well-known hymn, "Jesus, Thou joy of loving hearts." Many eyes were wet. Now the instrument was silent.

The sober player came slowly down. He went directly to the minister, and asked, "Are you satisfied with my playing?"

"O, it was glorious!" the minister replied. "Who could have thought that there was such a wealth of music in the old organ! But I believe it was only waiting for the touch of the master."

The true Master! What joy to know that He knows the instrument, and that that which is considered worthless and despised by the world, receives its worth by His touch!

"TEACH me to be alert and wise in all responsibilities without hurry and without neglect. Tame Thou and rule my tongue, that I may not transgress Thy law of love. When others censure, may I seek Thine image in each fellow man, judging with charity as one who shall be judged."

## A GOOD HOME FOR SALE



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

#### THE THREE BEST WAYS BETWEEN

California and the East

#### The CENTRAL ROUTE

Less than three days to Chicago

#### The SOUTHERN ROUTE

All rail or via the palatial Southern Pacific  
steamers between New Orleans  
and New York

#### The SHASTA ROUTE

Via Portland or the North



The best of equipment and service  
Protected throughout by auto-  
matic block signals

INQUIRE OF ANY AGENT, OR

MR. C. S. FEE  
General Passenger Agent  
San Francisco, California

**SOUTHERN PACIFIC**



## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JUNE 23, 1914

A CARD just received from Elder L. R. Conradi, the president of our European Division Conference, tells us, in a few words, of his missionary journey through northern Africa. He speaks of visiting old Carthage, and riding about there on electric trains. "All North Africa is developing wonderfully," is his statement. He will send us something on the subject for the SIGNS very soon.

### The Wine Trust and the "Producer"

SOME of the big San Francisco dailies that ought to know better are giving extended space to statements concerning the great proportions of the wine industries of the state of California. One of these reports tells us that the vineyards of California during this season "will bring to the producers more than twenty-six million dollars," and that "all of this money will go through San Francisco, contributing to its commerce and its banking resources."

A mistake is made in saying that the California vineyards will give twenty-six millions to "the producers." Were it not for the forces of temperance, California might possibly, during this year, give twenty-six millions to the big wine trust.

Not only the people of this state, but the people of all the states, should learn to discriminate between the "producers" and the whisky and wine trust. The "producers" get but very little from this organization.

The whisky and wine trust is one of the most grasping and greedy of all the trusts that have ever been organized. And being in a business that is not conducive to morality, it is naturally making a great uproar over the immense money loss that will be incurred if prohibition should carry.

But the question is not one of money. It is one of morality and decency. The question is not, Shall California permit the wine trust to gather in this twenty-six million dollars? but it is whether we will permit this same trust to continue to debauch our boys and our girls, to fill our penitentiaries with criminals, and our asylums with imbeciles.

Let the issue be fairly drawn. Let every one understand that the money side of this problem is of no consequence whatever when placed in the balance over against the immorality, the suffering, and the criminality of this awful business that is trying to have us place a few dollars so close to our eyes that we can not behold its criminality and degenerating works.

### Shall We Compel Rest?

STRONG sentiments of sympathy in the interest of the overworked laboring man are now expressed in various quarters. This is as it should be; and every laborer, confined as he is from week to week in the effort to support a dependent family, should have one day in every seven for rest and recuperation. Could this be universally so, the laborer and his family would doubtless be made happier, and his employer would reap larger and more satisfactory results from his labors.

But how ought such a condition to be provided? Should a religious law be placed on the statutes, which would require everybody to rest on a given day, whether agreeable to him or not, and thus some be deprived of the God-given right to employ their time as they think fit, when by so doing the rights of others are not infringed? This seems to be the decision reached by some, especially those who religiously rest on Sunday, and desire to have everybody else do the same as their own religiously trained consciences dictate.

But is such a course wisest and best? Some say that there appears no other way open to secure to the working man his right to a weekly day of rest; but would this reach the root of the matter?

Sunday laws are on the statute-books of most of the states, but they do not minimize Sunday labor. The one thing they have done, so far, is to open the way for the persecution of those who

conscientiously observe another day. The only way that laboring men get a day of rest is to demand it, and assert their God-given manhood and take it. In this way the laborer secures his own rights, and does not endanger the rights of others.

J. O. C.

### Has It Been Accepted?

D R. CHARLES R. BURGER, of Los Angeles, state chairman of the Prohibition Party of California, issued in the *California Voice* of April 23 a challenge addressed to Mr. Frank Niggins, secretary of the board of directors of the Chamber of Commerce of Los Angeles. Referring to statements sent abroad by that body to the effect that prohibition would result in serious loss to the wine grape growers, Mr. Burger says:

"Believing that such statements are not true, and that they do not correctly represent the views of a large portion of your membership, who are entitled to know the facts, I am authorized by the Hon. Eugene W. Chafin to challenge any officer or member of your organization or any accredited representative to a series of from one to ten public discussions of the following question:

"Resolved, That the best interests of the state financially demand the passage of the prohibition constitutional amendment."

"Mr. Chafin will speak affirmatively. If this suggestion should meet your approval, committees can be selected to arrange the necessary details."

Have you heard of the acceptance of this challenge? We have not. Why? Is it not fair? There are able men connected with the Los Angeles Board of Commerce. Why are they not willing to defend their attitude, their statements? Is it not because the whole liquor traffic is absolutely indefensible?

M. C. WILCOX.

### Panama-Pacific Exposition

TWO HUNDRED TWENTY-SIX great congresses and conventions, some of them with membership running as high as a hundred thousand persons, have voted to make San Francisco their headquarters in 1915, so as to avail themselves of the privilege, at the same time, of attending the world's fair. This will make an average of four conventions running daily throughout the life of the exposition.

Fully three thousand other conventions, many of them made up of organizations whose membership is scattered in a dozen foreign nations, are in correspondence with Mr. James A. Barr, chief of the Exposition Bureau of Conventions and Societies, and hence many other conventions will doubtless decide to come to the exposition city next year.

In planning for the many conventions and congresses that are expecting to meet in San Francisco during the exposition next year, the management has deemed it expedient to have societies that are doing related work grouped in the same month. For instance, April will be devoted to congresses, and conventions having to do with public health; May to social science, religion, and ethics; July is the educational month; and September will be devoted to engineering, electrical and other technical congresses; and October to the world's insurance organizations. Other groups are yet to be assigned.

Many of these congresses will have vast exhibits and working models, which may be seen all the time during the exposition.

### The Rights of the Non-Smoker

THE city council of Chicago has under consideration an ordinance to prohibit smoking on street-cars and in crowded public places. Concerning this proposed action, the *Christian Evangelist* has the following very pertinent things to say:

"This is a salutary reform. A man may have a right to fill his own lungs and saturate his own clothing with tobacco smoke, but he has no right to impose his polluted smoke upon people who do not smoke and who do not like the fumes of the nicotineized weed. It is high time to protest the rights of the non-smoker. Heretofore, all the rights have been given the smoker. He is given the right to smoke in public places, council meetings, at banquets, and on street-cars.

"Let him either consume his own smoke or be compelled to put out his pipe when with people

who do not care for it. Men who are otherwise gentlemen will in the most nonchalant manner blow tobacco fumes into the faces of strange ladies, and pollute halls for all who do not indulge. It is time to protest the rights of the non-smoker."

It has not been very long since the discontented armies of the unemployed, reaching up into the thousands, were disturbing Los Angeles, San Francisco, New York, and other cities of the nation. At the present time, the three great states of Kansas, Oklahoma, and Missouri are advertising for an aggregate of one hundred ten thousand men. Kansas needs forty thousand, Oklahoma forty thousand, and Missouri thirty thousand. The wages will run from two dollars to three and a half a day and board. Men who actually desire to work will have no difficulty in finding employment, at least until after the harvest season is past. And if those who labor would save their money instead of spending it, as so many do, for drink, they might avoid being driven into the army of the unemployed.

Those who have been keeping account of the cost of the Colorado strike, find that thus far sixty-six persons have been killed, forty-eight wounded, and that the expense to the strikers, the mine operators, and the state has already aggregated twelve million dollars. The sufferings and the tortures that have grown out of this thing can not be computed in dollars and cents, and is not fully measured by the number of lives lost or of individuals wounded. If such scenes and conditions as have prevailed in Colorado represented isolated cases, it would not be so bad; but the whole world is threatened with similar scenes of strife and anarchy—only they will be intensified.

ON May 15, two masked men held up the "Oriental Limited," on the Great Northern Railway. The combination mail and baggage car was detached from the train, and run some four miles away, where it was rifled. Train robberies are becoming more and more common. Even mere boys are engaging in the business of holding up city street-cars, as well as regular trains. Lawlessness and daring desperadoes are on the increase, and that regardless of the fact that to control this sort of thing, some of the strongest men are exerting the mightiest efforts the world has ever known. The mere study of these facts ought to create very sober reflections.

NEW YORK's legislature is expected to pass a bill that will submit to the people, through the referendum, the question of authorizing an expenditure of some thirty million dollars in the development of the state's charitable institutions. There are said to be thirty-two thousand feeble-minded people in the state, while the institutions designed for them can accommodate only about forty-nine hundred of these, and about forty-five hundred are in institutions not properly fitted for their care. This leaves over twenty-two thousand of these unfortunate defective and feeble-minded people at large. Statistics show that this class is increasing more rapidly than normal beings.

THE town council of Montclair, New Jersey, has introduced an ordinance that provides against the sale of impure, adulterated, or misbranded liquor; against the use of glasses not thoroughly cleaned after being used; and it empowers any member or authorized agent of the board of health, or any two residents of the town, to file a complaint. The liquor dealers of the country ought to be able to see that the strongest and best element of society is determined to put that so-called "business" under the ban.

CADET F. BOWLES was recently killed at Annapolis, Maryland, by a band of "hazing" fellow students. Why is it that our civilization can not outlaw all such barbarous things? Why should any school permit anything in the nature of hazing? There is nothing manly or educative connected with it, and of all places, the school should be the very last to tolerate it.

ON June 8, the ocean-going ship, the *Allianca*, of four thousand tons displacement, belonging to the Panama Railroad Company, successfully passed through the Gatun Locks into Gatun Lake in the Panama Canal, and returned to her dock at Cristobal, without a hitch to mar the great event.