

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

The Future of Our Earth

It Was Formed to Be Eternally Inhabited—It Is Definitely Promised to the Righteous
To Be Purified and Stand Forever

By ARTHUR G. DANIELLS

THIS is the first of three articles by Elder Daniells on the general subject of the future of our earth. Next week he will give attention to the time when the promises spoken of in this article will be fulfilled. He will also speak of the manner of their fulfilment, and incidentally present the part that the temporary desolation of the earth will play in the great transformation and renovation of our planet.

EDITOR.



WHAT is to become of the earth on which we dwell? Will it continue to exist, and revolve in space as at present, or will it be destroyed? If it is to continue, of what use will it be? Will it be inhabited? If so, by whom? If it is to be destroyed, what reason can be given for such a strange act?

To the thoughtful, the above inquiries must be of deep interest. There is but one source from which it is possible to get anything like a satisfactory answer to these questions, and that is the word of God. Nature can give no light regarding them.

CREATED TO BE INHABITED

The object for which the earth was created is thus stated by the prophet Isaiah: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to

be inhabited: I am the Lord; and there is none else." Isa. 45: 18. It appears, then, that the design of God in creating the earth was that it should be inhabited. By whom? Let the psalmist answer: "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115: 16. Again: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8: 4, 6-8.

MAN PLACED IN POSSESSION OF ALL

From this we learn that when the earth and all pertaining to it had been created, man was created and placed in possession of all. This is further confirmed by the words of Moses in Gen. 1: 26-30. Here is man, made in the image of God, standing at the head of all that is living on the earth. This world, in all its beauty and extent, is his dominion. He is rightful possessor and ruler of all. He of course must govern, and be governed, by the laws of his wise and just Creator. What a wonderful gift to man—a beautiful world, unstained by sin!



AMERICA'S VOLCANO, MOUNT LASSEN, CALIFORNIA, IN ERUPTION

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The wise man says, "The earth abideth forever." Eccl. 1:4. God said to our first parents, "Be fruitful, and multiply, and replenish the earth." Hence it is certain that had man been loyal and true to the requirements of God, he, with his posterity, would have lived in this happy and holy estate throughout the ceaseless ages of eternity.

MAN LOST HIS DOMINION

But in time a sad and much regretted change took place. The tempter came. Man sinned, and lost his innocence, his life, and the dominion of the earth as given to him at the beginning. Paul, after referring to man's first dominion as stated by the psalmist, says: "Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8. At first all things were put in subjection under him; but at present this is not the case. He has lost his dominion. It has passed from him.

A USURPER AND DECEIVER ENTERS

To whom did the dominion pass? Was it not to the one who deceived man, and caused him to sin? When Jesus came to earth to carry out a very important part in the plan of redemption, Satan met Him at the very beginning of His work, and exerted all his satanic power and cunning to defeat Him. He tempted the Son of God by offering to Him all the kingdoms of the world and the glory of them, saying, "For that is delivered unto me; and to whomsoever I will I give it."

Here Satan asserted his claim to the ownership of the earth, which he won by conquest. Jesus did not dispute it, but seemed to recognize its truthfulness, and afterward called him "the prince of this world." John 14:30. Paul called him "the god of this world." 2 Cor. 4:4.

From these considerations it seems evident that when man was taken captive, his "dominion" passed into the hands of the captor; and that the captor, for a time, has at least limited control of this world.

THIS POWER AND USURPATION TO BE OVERTHROWN

That a decided change will in time take place, when every vestige of power will be taken from him, the Bible clearly teaches. Jesus Himself announces, "For the Son of man is come to save that which was lost." Matt. 18:11. Man was lost, and his dominion also was lost. Therefore Jesus came to save both man and his dominion — the earth.

For this reason Micah says: "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

SHALL INHERIT THE EARTH

The Bible abounds in promises to the effect that the righteous shall inherit the earth. As we read these promises, it will be seen that many of those passages which state that this earth shall be the home of the saved, also declare that it shall not be the home of the wicked. Let the reader observe the striking contrast everywhere drawn between the righteous and the wicked.

David says to the righteous: "Fret not

thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:1, 2, 9-11.

WHEN THE WICKED ARE "CUT OFF"

According to these statements, it is evident that so far as the present life is concerned, prosperity is as likely to attend those who serve Satan as it is to attend those who serve the living God. Jesus says His Father "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and

Treasures in Heaven

By L. D. SANTEE

"But then shall I know even as also I am known."

There is a thought that banishes my sadness,
When all the busy cares of day have fled,—
That all the resurrected friends in gladness,
Called from the silence of their dusty bed,
Shall be the same when I again behold them,
The same when I shall greet them by and by,
The same when once again my arms enfold them,
And with them journey to our home on high;

That in the wondrous change to the immortal,
They are not lost to those who held them dear,
But after we have passed through heaven's portal,
We'll know them there as we have known them
here,

The same fond eyes, though void of every sorrow,
The same true heart, though free from every pain.
My spirit thrills that on some glorious morrow,
My loved ones I shall recognize again.

God will not take the ones who'll walk in glory,
And make them strangers in the world above.
'Twould dim the sweetness of the wondrous story,
Did we not know the friends that here we love.
But when we're fashioned like unto the angels,
And worship at Jehovah's shining throne,
We'll raise a loud, a thrilling, sweet evangel,
To feel that there we'll know as we are known.

on the unjust." But it is not to the present that we are pointed for consolation and hope. Our minds are directed to the future, when the wicked "shall be cut off"; then the righteous "shall inherit the earth," and dwell therein forever.

On this point Solomon says: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. Here it is plainly stated that the wicked shall not inherit the earth. Now inasmuch as the wicked do at present inhabit the earth the same as the righteous, all such statements must have reference to a future state. We therefore conclude that God does not intend to destroy our earth at the close of probation, but that He will make it the everlasting abode of all who have "washed their robes, and made them white in the blood of the Lamb."

The expressions, "The earth abideth forever," "The perfect shall remain in it," "The righteous shall never be removed," etc., are emphatic, and can not be set aside.

WILL THE EARTH BE DESTROYED?

But, it is asked, does not the Bible teach that when the work of the gospel is finished, the earth will be burned up and destroyed? How can it teach that, and at the same time teach that it will abide forever, and that the righteous shall inhabit it forever, and never be removed? The Bible writers tell us of a great burning day when the earth will be on fire, but none of them state that it will be burned up.

No doubt the apostle Peter comes nearer to conveying such a thought than any other writer of the Scriptures; but a careful reading of his words will show that he does not say that the earth will be burned up.

Here is what he says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. This verse states a number of facts: 1. That the day of the Lord will surely come; 2. That when it does come, the elements shall melt with fervent heat; 3. The earth also, in addition to the elements, shall melt with fervent heat; 4. And the works that are therein shall be burned up. And so John says, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

WE LOOK FOR A NEW EARTH

Thus it is seen that the melting of the earth and the complete destruction of its works is a part of the great plan of redemption.

The apostle adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

A new or renewed earth will come forth from this purifying fire. Of this change the psalmist says: "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." Ps. 102:25, 26.

In another place we are told how the earth will be changed: "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." Ps. 104:29, 30.

From the purifying fires of the great day of God, the earth will come with its face renewed; and the blight and mildew of sin will have been removed, the works of Satan destroyed, and the earth in its renewed state and Eden beauty will be given to the saints of the Most High, who shall possess it through the ceaseless ages of eternity.

IT WAS PROMISED TO ABRAHAM

On this ground, and this only, is it possible to understand God's promises to and dealings with Abraham and his posterity. On one occasion "the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15.

That the world, and not Palestine only, is here promised to Abraham, is stated by Paul in Rom. 4:13: "For the promise, that

he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Of course Palestine is included in the promise. This positive promise to Abraham that he should possess the world forever was renewed by the Lord at a subsequent time. Gen. 17:1-8. Although Abraham was at this time in the land of Canaan, the Lord reminds him that he is there as a stranger and not as an heir.

THESE PROMISES FOR THE FUTURE

The same promise was confirmed to Isaac and Jacob. Gen. 26:3-5; 28:13. But none of these promises have ever yet been fulfilled. Speaking of Abraham and the promise to him, Stephen says: "And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

There is no mistaking this statement. Abraham never received one foot of this earth in fulfilment of the promises we are now considering. What, then, shall we conclude—that the Lord will not do as He has promised, or that the promise had refer-

ence to a future time? This is all made plain by Paul in his letter to the Hebrews: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

THE ETERNAL CITY PROMISED

Let us note the facts here stated: 1. Abraham was called into a country which he should afterward receive for an inheritance; 2. He dwelt in this land to the day of his death, as in a strange country; 3. He looked forward to a city, the New Jerusalem, whose builder and maker is God; 4. He and his sons died, "not having received the promises, but having seen them afar off"; 5. They "confessed that they were strangers and pilgrims on the earth." How evident that the promises were for the future, and that those to whom they were given so understood them!

Finally Paul says, "These all, having ob-

tained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. The better way provided is that all the heirs shall receive the inheritance at the same time. And who are the heirs?—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. The heirship extends to all who shall overcome.

This is the rest that remains for the people of God. O, blessed rest that remains for the worn and weary toilers in the Master's vineyard! O, blessed home that awaits the pilgrims and strangers of this sin-cursed earth! O, delightful day, when shall be gathered from all parts of the world, and from all ages of human history, that "great multitude, which no man could number," to receive from the Lord God this earth, blooming as it did when first given to man!

To this great event, and for this priceless gift, have all the patriarchs, prophets, apostles, and martyrs looked with longing, tearful eyes. And lo, the day draws on apace!

"How bright the vision! O, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

The Master's Response to the Cry of Faith

Even Leprosy Yields to His Touch — Healing Power Not Delayed in This Disease — Even So He Acts Promptly for the Sinner — Perfect Relief Assured to Every One Who Trusts

By MRS. E. G. WHITE

OF all the diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called "the stroke," "the finger of God." Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin.

LIKE ONE ALREADY DEAD

By ritual law the leper was pronounced unclean. Whatever he touched was unclean. The air was polluted by his breath. Like one already dead, he was shut out from the habitations of men. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case.

If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and doomed to associate with those only who were similarly afflicted. Even kings and rulers were not exempt. A monarch attacked by this terrible disease must yield up the scepter, and flee from society.

MUST PUBLISH HIS OWN CALAMITY

Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence.

In the region of Christ's ministry were many of these sufferers, and as the news of His work reached them, there is one in whose heart faith begins to spring up. If he could go to Jesus, he might be healed. But how can he find Jesus? Doomed as he is to perpetual isolation, how can he present himself to the Healer? And will Christ heal him? Will He not, like the Pharisees, and even the physicians, pronounce a curse upon him, and warn him to flee from the haunts of men?

NOT ONE TURNED AWAY

He thinks of all that has been told him of Jesus. Not one who has sought His help has been turned away. The wretched man

determines to find the Saviour. Though shut out from the cities, it may be that he can cross His path in some byway along the mountain roads, or find Him as He is teaching outside the towns. The difficulties are great, but this is his only hope.

Standing afar off, the leper catches a few words from the Saviour's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for deliverance. His faith strengthens. Nearer and yet nearer he approaches to the listening throng. The restrictions laid upon him, the safety of the people, the fear with which all men regard him, are alike forgotten. He thinks only of the blessed hope of healing.

HEARS ONLY THE VOICE OF LIFE

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back. In their terror they crowd upon one another to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God, he hears only the voice that speaks life to the dying.

Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou canst make me clean."

Jesus replies, "I will; be thou clean," and lays His hand upon him.

Immediately a change passes over the leper. His blood becomes healthy, the nerves sensitive, the muscles firm. The unnaturally white, scaly surface peculiar to leprosy disappears; and his flesh becomes as the flesh of a little child.

THE PRIESTS HAD TO ACKNOWLEDGE IT

Should the priests learn the facts concerning the healing of the leper, their hatred of Christ might lead them to render a dishonest sentence. Jesus desired that an impartial decision be secured. He therefore bids the man tell no one of the cure, but without delay present himself at the temple with an offering before any rumors concerning the miracle should be spread abroad.

Before the priests could accept such an offering, they were required to examine the offerer and certify his complete recovery.

This examination was made. The priests who had condemned the leper to banishment testified to his cure. The healed man was restored to his home and society. He felt that the boon of health was very precious. He rejoiced in the vigor of manhood, and in his restoration to his family. Notwithstanding the caution of Jesus, he could no longer conceal the fact of his cure, and joyfully he went about proclaiming the power of the One who had made him whole.

IT IS THUS WITH THE LEPROSY OF SIN

When this man came to Jesus, he was "full of leprosy." Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. The leprosy was cleansed.

Thus it is with the leprosy of sin,—deep-rooted, deadly, impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence was healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will; be thou clean."

INSTANT HELP FOR SINNERS

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted.

When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

The Glorious Triumph

THE human witnesses of the tragedy of the universe—the crucifixion of the Son of God—had no conception of the potency, the far-reaching importance, of the event. The Son of man had said, "I, if I be lifted up from the earth, will draw all men unto Me." Prophecy had foretold that to "the Tower of the flock, the Stronghold of the daughter of Zion," should come the "first dominion."

The final fulfilment of these two utterances will be a world redeemed from sin and all of its blighting results, to all eternity, and a universe bound together eternally in love, to the government of God. What a glorious triumph of the cross!

G. W. REASER.

Religion and the State School

Shall Students Be Forced to Attend Religious Services in a State University?

By WILL H. SPICER

AT the Pennsylvania university recently, following a successful revival conducted by "Billy" Sunday, a movement was set on foot by the students to make chapel attendance compulsory. This is said to be an age of reviving interest in religion. Apparently there is danger that the old errors which have retarded the spread of Christianity in the past, will be revived as much as any of the old truths. The enlightened believer must look askance at the spirit called Christian which seeks to secure the benefits of religion to others by compelling them to attend church.

DIFFERENT PRINCIPLES APPLY

No one can object to religious regulations in a private college, where, if they are distasteful, the student can easily go to another school. Different principles apply where membership is voluntary than where it is determined by the rights of birth, as in the country as a whole. When state funds furnish part of the support of the school or university, its status changes. According to the principles of our government, the state can not support religion directly, but only protect the citizen in its exercise. Religious opportunities can be supplied to the students by those who believe them necessary, but the state funds must be devoted to the promotion of those attainments in learning that are beneficial from a civil standpoint. And no benefits given by the state should be conditioned on the acceptance of religious privileges or responsibilities.

THE CHURCH SHOULD PROVIDE RELIGIOUS INSTRUCTION

It is the duty of the church to provide religious instruction; and history has demonstrated that if it fails, the government can not take its place. A movement to arouse the churches, in university towns especially, to their responsibility in this matter, has been started, and has great possibilities for good in it if not perverted.

In a survey of the subject, presented in the *Biblical World* for June, Richard C. Hughes, D. D., says: "There is no mission, at home or abroad, of more importance in the bringing in of the kingdom of God, than the one given to the church that is unselfishly and vigorously ministering each year to a great company of students who are soon to scatter to the ends of the earth, and carry the inspiration and spirit of its message into enlightened social service."

And, be it added, carry the message itself. The gospel of Christ must ever be the central theme for the Christian church. The truth of the gospel is what the world needs to know. Social service will be one of the ways in which faith demonstrates itself. There is a large humanitarian basis for it which both Christian and secular educators should make the most of.

THE PEARL OF GREAT PRICE

Yet in Christianity alone is found the pearl of great price, which has inspired more sacrifice and labor for the good of mankind

than any other thing presented to the vision of the race. To keep that pearl unsullied is the duty of the church. If the truth of the gospel were something that could be proved, like a problem in mathematics, there would be no objection to having it taught by authority of the civil power, seeing that it would be of benefit from that standpoint. But this is not so. The gospel deals with things spiritual, which must be accepted by faith.

Even things that can be proved mathematically can be doubted by some people who desire to doubt them; and this is much more true of Christianity. Hence any effort to enforce belief or study of one side of a question must seem to the unbeliever like a confession of the inadequacy of the evidence. To keep the truth pure, it must be kept free. Like all other truth, Christianity has been and ever will be strongest when belief in it is allowed to rest on the evidence of its sources and of its consequences in the life of man.

If the gospel is from heaven, it is true; but if it is from any earthly authority, it is false. The inspired Word, and the Word-inspired church, are the only channels through which its light can shine clearly. Civil support can only obscure its divine origin. To succeed in her mission, the church must realize that success depends entirely on the help of God.

Conscience

CONSCIENCE is primarily a feeling, yet it makes its decisions in accordance with the intellect; and unless the intellect is educated by the word of God, it is not a safe guide. The conscience enforces what the Bible and reason say is right, and prompts and prods when the carnal mind leads contrary to God's revealed will.

Every man that comes into the world is to a certain extent enlightened by conscience; for there is enough in nature to reveal the existence of a God, and even heathens feel a conscience accusing or excusing them. Rom. 2:14, 15. Conscience, however, may be educated wrong, and lead men to do many cruel and wicked deeds. John 16:2.

The blood of Christ is the only thing that will purge and strengthen a conscience that has been weakened by sin. Heb. 9:14. It is the blessed privilege of every Christian to hold a good conscience, and to go on from strength to strength. In order to have this growth in the divine life, one must not tamper with sin, no matter in what garb it comes, and no matter how alluringly and bewitchingly it appeals to the senses.

The repeated transgression of any command of God deadens the moral sensibilities, defiles the conscience (Titus 1:15), sears it as with a hot iron (1 Tim. 4:2), and leads the soul straight downward to destruction.

The conscience that is in harmony with the Bible will be quick to discern the motions of sin in the members of the body, and quick to obey the voice that says, "This is the way, walk ye in it." Isa. 30:21. Those who honestly desire to do right, and seek help from above, will be strengthened by God's Spirit, and be enabled to overcome the tendencies of the natural heart. "There is power in the blood."

ELIZA H. MORTON.

"You can kill the tree of sin only by cutting all its roots."

England in Seething Ferment

Army Organized, Equipped with Guns, and Trained, in Violation of Law — Men of Powerful Influence back of the Movement
A Counter-Catholic Army — Labor Organizations Combining with Threat of Armed Resistance
The Government in Perplexity and Powerless

By W. T. BARTLETT

Special Correspondent, London, England



IT was often said, a year or two ago, that there was no excitement in the country over giving home rule to Ireland, that the issue had lost all the interest it possessed in Mr. Gladstone's day. No one has talked that way during the past few months. We have been passing

through a succession of dramatic crises, of hairbreadth escapes for the government, of sudden and striking developments.

At the present writing, the bill is safely through the House of Commons, and is now, in company with an amending bill, under the consideration of the House of Lords. The peers can not do anything more with the original bill; but they may prolong the controversy in the parliamentary arena by raising a fresh contest over the government's amending bill, and out of this stage of the proceedings no one can tell what fresh surprises may spring.

If the government, however, is able to hold its own against the various forces that are working for its downfall, the bill must, in the course of a few weeks, receive the royal assent, whatever course the lords may take.

SIR EDWARD CARSON AND HIS ARMY

The Irish difficulty began first to wear a formidable appearance when Sir Edward Carson organized the Ulstermen into a volunteer army, sworn to resist to the death the authority of any nationalist government that might be established in Dublin. Still, no one knew what this really amounted to. In the north of Ireland everybody was certain that it meant civil war if the Ulstermen were driven to that extremity; but elsewhere people were inclined to think that when it came to cold steel and gunpowder, Sir Edward Carson's army would melt away.

MANY ARMY OFFICERS IN THE PLOT

The situation took on an altogether different aspect when the fact was discovered that many officers in the regular army sympathized with the cause of the Ulstermen and would resign rather than bear arms against them. Through the maladroit handling of the problem at the war office, the kingdom was

thrown into a ferment over the crisis that was supposed to have arisen. Was parliamentary government to be subordinated to the army, or was the army the servant of the government?

Mr. Asquith carried his cabinet safely through this crisis by taking up himself the office of secretary of state for war; the former secretary, Colonel Seeley, having felt compelled to resign his office.

For a few days the excitement in the country was intense. Bitter things were said in the most public way about the king, who was supposed to be behind the army revolt, encouraging an attitude of refusal to coerce Ulster, if coercion should be deemed necessary. Mr. Asquith explicitly cleared the king from this suspicion, but it was still repeated in certain quarters.

THE GOVERNMENT SEEMS HELPLESS

The next step in the drama was the famous gun-running exploit of the Ulster volunteers, who managed to defy the forces of the crown, and, in spite of the vigilance of the navy, land a large cargo of guns and ammunition near Belfast. The government talked in dignified language about dealing appropriately with the authors of the outrage, but nothing was done. Mr. Asquith seemed to be weakly making one concession after another to the opposition, without satisfying them in the least, allowing them to talk sedition publicly without check or hindrance, taking no steps to punish the open infraction of the proclamation forbidding importation of weapons and ammunition.

What could be the explanation of this supine policy, unless the prime minister knew that he was powerless to enforce law and keep order, by reason of a wholesale military defection?

CATHOLICS OF IRELAND ARMING TOO

Thus events drifted along for a while, and then a new phenomenon appeared. Suddenly England awoke to the fact that the nationalists of the south and west of Ireland had also been raising a volunteer force, which had grown to be one hundred and twenty thousand strong, and bade fair in time to reach three hundred thousand. Included in this body of men were thousands of old soldiers and officers. The Irish question had assumed still another aspect. All Catholic Ireland was rising in arms. The Ulstermen were likely to be many times outnumbered if it came to a contest. The men of Ulster themselves recognized the change that had taken place. The specter of armed resistance



Photograph by Paul Thompson

CAMP OF VOLUNTEERS ORGANIZED UNDER THE DIRECTION OF SIR EDWARD CARSON. OBSERVE THAT THE MEN ARE DRILLING WITH REAL GUNS.

had called forth another specter. Force was to be met with force.

The result is that just now public opinion is calling on all sides for an amicable settlement. The question is not so much, What will England grant? but, What attitude will armed Ireland take? The two forces may amalgamate, it is thought. They are expected to form the nucleus of a territorial army under a new national government. The Irish parliamentary party has succeeded in obtaining control of the nationalist volunteer force, and has thereby been powerfully re-enforced as a commanding factor in the controversy.

AN OBJECT-LESSON TO LABOR AND A NEW PERIL

Mr. Asquith's government is still, however, traveling a perilous road. As I write, there is doubt as to whether they will receive the support of the labor members over certain questions that arise on Mr. Lloyd-George's latest budget. That gentleman has brought forward fresh proposals for the further taxation of the wealthy classes, and is as usual the object of their strenuous hostility. Some wealthy members of his own party seem not unwilling that his career in this direction should receive a check. The relations between the labor party and the liberal government have not always been close and friendly of late. The two parties are frequently in conflict in by-elections.

The labor members in the House of Commons have demanded again and again why it is that Sir Edward Carson and his friends can make seditious speeches, and arm themselves in open defiance of law and government proclamation, while working men must conform strictly to the law or go to prison. Some of the labor members have given notice that they and those whom they represent are taking note of the license granted to wealthier offenders, and that no government need ever expect again that hungry strikers will show such a submissive and law-abiding spirit as they have usually manifested in the past. They see that others depend upon threats and force, and find these the most successful methods; and henceforth they also will rely more on the same weapons.

THE MOST OMINOUS EVER KNOWN

We are likely to see, before long, how much this intimation means. Three of the largest groups of unions in the country, representing the miners, the railway men, and the transport workers, have lately amalgamated. These three organizations together have a membership of about 1,500,000; and all three of them intend to present demands early next year, simultaneously, for a considerable increase in wages. Unless the demands are granted to all three, simultaneous strikes will be ordered, and in that case the country will be face to face with an industrial crisis such as it has never before had to meet.

THE MILITANT DESPERADOES

The sex war continues with unabated ferocity. Here also the agitators seem to rely on nothing but force for the accomplishment of their purpose. The militant suffragettes have been successful in committing a considerable amount of damage lately without detection. Old parish churches have been burned to the ground, disturbances have been created in places of worship, and even

the royal court has not been exempt. At a recent reception, a lady of good position attempted to address the king on the subject of "votes for women."

A bomb was exploded in Westminster Abbey, and a portion of the coronation chair, on which every king of England sits at his enthronement, was shattered. Public opinion has been greatly exasperated by this continuance of outrages, and many suffragettes have fared ill in their open-air propaganda.

The militants made a great mistake one Sunday when they attempted to disturb the worship in two well-known Roman Catholic churches. Catholics have no scruples about employing the arm of flesh. The congregation promptly set upon the offending militants and treated them roughly. One of the suffragettes was just escaping in a cab, when she was dragged out by one of the indignant women of the congregation, and soundly beaten before she was allowed to depart.

The government thinks that in time it will wear down the movement by means of its "cat and mouse" act; and it declines to allow the militants to die in prison of starvation, although much urged thereto whenever they adopt the hunger strike. The government is hoping to proceed by legal process against wealthy supporters of the militant movement, and obtain large compensation from them for damage wrought.

IMPENDING BREAK-UP OF CIVILIZATION

It will be seen, from the foregoing, that one need not look very long in this country for signs that indicate the danger of an impending break-up of civilization, and a return to comparative barbarism, unless some strong influence shall operate upon the existing confusion and restore order and tranquillity. There is a chorus of lamentation on all sides that we are fast reverting to paganism.

Philip Snowden, M. P., himself a prominent socialist, speaks thus of the outlook:

"It is obvious to every one that we are approaching one of those historic epochs of revolution when, either by peaceful movement or violent change, the old order must give place to the new. There is a real danger that unless the true lessons of the labor and social unrest are understood, and unless wisdom and experience are brought to bear on the treatment of the problems involved, blind ignorance, class hatred, and a burning sense of injustice on the one side, and on the other, fear of the dispossession of property and the loss of social position, may lead to violence, bloodshed, and inconceivable suffering."

ANGLICAN CHURCH TOO WEAK FOR THE SITUATION

It is the special function and privilege of the church, many acknowledge, to act as a moderator at such times as this, and impose, by a supernatural authority, its controlling will on popular passions. But the church is, at the present time, in no position to speak with authority. Its own ranks are divided between those who still hold its creeds and charters to be valid, and those who have criticized these almost out of existence.

Bishop Gore, a few weeks ago, published a demand that a firm hand be exerted by the episcopate of the Anglican church to exclude from its ministry those who have ceased to

respect its standards of doctrine. To the general surprise, the challenge was taken up by Professor Sanday, who has been regarded in the past as a pillar of orthodoxy, but who now expresses the opinion that the critics have not been answered, and he fears, can not be. This unexpected declaration has greatly strengthened the critics, and startled those who would still like to cling to the Bible.

ROME SEES REASON FOR HER ADVANCEMENT

The organ of the Roman Catholic Church sees in the circumstance another welcome evidence that the Church of England is breaking up, and asserts that the Church of Rome will soon be left as the one champion of the Christian faith. This is what it says on the present situation:

"Every man believes what is good in his own eyes. There are creeds and standards, but criticism has wrought havoc upon both. What the rust could not devour, the moth destroys. . . . No church can abandon tradition and Scripture and creed, and live as a church. The choice is fast becoming this: Criticism or church? And unless all the signs of the times bewray us, we shall see, in the days approaching very quickly, that where there is no pope there is no church, no Christ. The world will lapse, is speedily lapsing, into paganism, from which it may be the lot of the Catholic Church, centered in the see of Peter, to restore mankind once again, and build up the temple of Christ on the corner-stone of the pope. Who crushes error, saves truth. Who will save truth, must crush error. There seems to be in Europe to-day no power except the papacy capable of preserving the doctrines of Christianity and maintaining belief in Christ."—*Catholic Times*, June 19, 1914.

ROMAN CHURCH IS JUBILANT

The Roman Church is jubilant over the prospect that unrolls before its vision. With religion disintegrating in England, and home rule about to be realized in Ireland, why should it not hope for a revival of its ancient power in the United Kingdom? I quote from the same journal just mentioned, the issue dated June 12, as follows:

"Ireland is mostly Catholic. In the years to come, under home rule, the fact of so many Catholics in Ireland being in the government of that country will certainly influence the counsels of England. It is scarcely possible to conceive of a gross injustice being done to English Catholics while such numerous Irish Catholics are so near. No doubt we shall have to fight our own battles, but we shall not fight without friends. And if, united in England, and befriended in Ireland, we can not prove ourselves to be a match for any attack on our religious or educational life, the fault will be our own."

DEFEATED A SUNDAY BILL

A bill for the enforcement of Sunday observance came before the House of Commons a few weeks ago, and was thrown out by 117 votes to 105. This is a setback to the Imperial Sunday Alliance, which has been working very hard for the passage of Sunday legislation. But the alliance does not intend to drop its efforts.

The Irish members did not favor the bill, on the ground that Ireland would prefer to deal with such matters in her own parlia-

ment, soon to be set up; and the alliance hopes that when the imperial Parliament is reduced in size by the withdrawal of the bulk of the Irish representation, this bill can be brought forward again with better success.

DIN OF WAR THROUGHOUT EUROPE

The din of war preparation still resounds throughout Europe. France is in trouble over the three years service law, and no ministry that stands for the strict enforcement and maintenance of this act can at present obtain a working majority in the French Chamber.

Russia and Germany face each other with greatly increased forces, and animated by a bitter spirit, which is allowed to find frequent expression in the press of each country. In the course of the next three or four years, the peace establishment of Russia will be raised to about 1,700,000 men, or almost double that of Germany.

The recent German attempts to secure an overwhelming preponderance in armed strength have only succeeded in raising up against her on both frontiers vastly larger armies than she before confronted. The other countries of Europe outside these mighty rivals are not exempt from the obsession that condemns them to waste their substance on fevered preparations for a day of slaughter.

ARMAMENTS INCREASING EVERYWHERE

Dealing with the state of Europe, the *Times* recently said: "Austria steadily adds to her effectives on land, and is committed to an ambitious and costly naval program, which is already paralleled, and will probably be surpassed, by that of Italy. The Balkan States are borrowing as much as they can get, and are organizing special forces — for example, the twelve divisions of Servia —

as fast as their state of exhaustion permits. Spain has plans for an army of 450,000 men and a field army 21,000 strong. Sweden is developing her defensive preparations. The Netherlands, hankering after Dreadnoughts, are also busy with their coast defenses, and expect higher expenditure upon their field army. Finally, Belgium is working up to a field army of 178,000 men. Look where we will, armaments are growing, and there is no symptom anywhere of a change of course."

England is also to be privileged to play her full part in this most discordant "concert of Europe." Says the same writer: "The great sacrifices made by France and Russia to obtain this balance can not leave us unmoved. We can not reasonably expect to enjoy for long the advantages of association with any great military states — and not the least advantage of such association is the preservation of peace — without making constant effort to support, when necessary, diplomacy by arms."

A VERITABLE REIGN OF PAGANISM

Look where one will to-day, he sees evidences that we have entered upon a veritable reign of paganism. In the craze for pleasure, the immodest dress of so many women, the appeal to violence, the arming of the nations, the embittered struggle between capital and labor, the decay of religion, we witness traces of the growing influence of the powers of darkness.

True Christianity in this world is still a pilgrim and a stranger, and he who looks for a reign of peace and righteousness need never hope to see it here below. Only one development can set the crown to the work begun by Jesus of Nazareth, and that is His promised return to destroy the works of sin, and set up His own glorious and everlasting kingdom.

Mr. Tufts, of Oakland, who is one of the leaders of the "national reform" movement in the state of California. However, I was able to secure a copy of the proposed Sunday law, and also their written instructions to those who are seeking to obtain names. In this carefully printed instruction, the circulators are told to "inquire of Methodist, Presbyterian, or other pastor in your city for the address of 'central headquarters' of your county."

ONLY ONE DAY IN SEVEN ASKED

The bill to be presented to the electors next November provides for one day in seven as a day of rest. In reality the bill mentions only one day by name, and that day is Sunday. This is mentioned seven times in the bill. Evidently that is the only day the barbers and the clergy desire as the day of rest. This of course makes the bill both illogical and dangerous.

Not much knowledge of history is required for a person to understand that a bill which provides for religious legislation, and arrays class against class, is indeed a dangerous bill. The barbers' bill would create needless trouble between barbers that employ help, and barbers that are employed. It would also cause much bitterness in other trades. I use the word "needless" in this connection, because there is no need whatever for this bill. One day in seven has already been granted by the state; and this state law, so far as I could learn, is scrupulously followed by most of the barbers.

THE BOYCOTT

For several years, the barbers' union has been very dissatisfied with the state law which provides for one day's rest in seven in every trade. In 1908 the San Francisco barbers' union compelled the barber shops to close at noon on Sunday. This plan would have continued but for the firm of Ruge and Gast, who kept their barber shop open all day Sunday. Then the barbers' union resorted to boycott and picket, and for twelve months this recalcitrant barber shop was picketed. During this prolonged siege, the firm added chair to chair, and to use the words of Mr. Gast, "it was picketing that made business."

Having failed in its attempt to close Ruge and Gast, the barbers' union was forced to change its constitution in order that union shops also could keep open on Sunday and thereby save their trade.

The barbers' union now hope that the time is ripe to obtain a state law, and thus secure, by the aid of sheriffs, what this union could not obtain by the picket and boycott.

BARBERS' UNION ONLY A CATSPA W

It is self-evident that the church federation is using the barbers' union merely as a catspaw to bring into operation an oppressive Sunday law. Compared with other Sunday closing bills, the present bill is somewhat mild, so much so that certain ministers refused to back it.

However, the voters of California must not be deceived; for in spite of its mildness, this bill has dangerous potentialities.

In sections three and four a penalty is provided in the shape of fine or imprisonment. This bill also provides for a system of espionage in order to obtain a conviction. Therefore if it becomes law, those who work on Sunday, unless they are exempt, will

Adroitly Working for a Sunday Law

Seeking to Initiate a Measure to Be Voted on in California This Fall
Apparently Innocent, but It Is Religious Legislation

By J. W. McCORD

POLITICS and religion make strange bed-fellows. One belongs to the earth, earthy, while the other professes to belong to God. Yet how much alike they become in character and conduct when they enter into alliance!

Just such a union took place in the fourth century, between the emperor Constantine and the church fathers, and grievous indeed were the results. To-day the clergy and the barbers of California have decided to pool their interests in order to establish a Sunday law in this free state.

WHY THIS UNION?

The Rev. Mr. Crafts and the Rev. Mr. Tufts, of the National Reform Association, have long tried to secure a Sunday law in California. The barbers' union likewise has tried to close the barber shops throughout the state on Sunday.

On May 25 the writer interviewed the secretary of the barbers' union of San Francisco, in order to learn the real facts relative to their proposed Sunday law. The secretary

informed me that their union had already obtained 30,000 names, and that they were hard at work trying to secure another 10,000, which would give their bill a place on the ballot next November.

CHURCH FEDERATION BACK OF IT

He further informed me that eight or ten other unions were behind them in this campaign, and among their supporters are to be found the church federation. To back up his statement that the church federation stood behind the barbers' union in this fight, he showed me a letter from the federation, signed by its chairman, Dr. Aked. The substance of this letter is as follows: "The church federation is behind you in this campaign. If you care to address the federation at the Y. M. C. A. for ten or fifteen minutes, you may do so. If not, you must bring the matter before the churches in any way you please. You may use this letter if you so desire."

I asked the secretary for some literature on the subject, and he referred me to the Rev.

stand a good chance of going to jail. Thus this mild bill has in solution all the objectionable features of the most drastic Sunday laws on record.

DO NOT VOTE YOURSELF INTO JAIL

If this bill becomes law next November, the voters of California will have placed on the statute-book a potential Sunday law. However, the ministerial authors will not be satisfied with so slight a victory as this bill would afford. No; the present bill has been framed by them merely as an "entering wedge"; and when the wedge takes hold, they will drive it home by taking away all the exemption clauses.

"Shall Not Do Iniquity"

Promise of a Glorious Condition—The Last Generation in Which Sin Will Rule

By A. R. BELL

THE remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3: 13.

This is a condition of things most glorious to contemplate. What would it mean if this state of affairs should obtain in all the world with all men?

HUMAN RIGHTS WOULD BE RECOGNIZED

It would mean that man would find his true relation to his fellow, and occupy it. The great doctrine of human rights would then be recognized by all. Religious and civil bigotry and prejudice, world-wide, would cease.

In the industrial world, it would mean that the master and the man would bury the hatchet forever. Labor and capital would find their true level. Strikes, lockouts, and labor troubles would be no more. There would be no more the massing of wealth, and keeping pace with it "a deepening and deadening poverty."

In the political realm, it would mean that diplomacy—local, state, national, and international—which develops the gentleman plunderer and the polite cutthroat, and which has been truly called "the art of lying," would be an unnecessary profession.

VIRTUE WOULD SUPPLANT VICE

And what would it mean in the social world if none should do iniquity?—It would mean that vice would give way to virtue. The home and the family would be the most sacred ties of earth. The slaying of the unborn would be no more, and the respectable married murderess would have passed from the stage of action. Purity in private and public life would rule. The cesspool of a world's iniquity would be transformed into a veritable garden of Eden, and men would love the good. There would be no more lying lips, no more deceitful tongues.

A glorious state to contemplate, truly! For the day-dream socialism, which so many to-day believe to be the only healing of the world's wounds, there would be found no place.

But what a contrast to all this contemplation are conditions as they are—wickedness, lawlessness, and apostasy everywhere, and alarmingly on the increase; and so far as

human sight can penetrate into the future, there is no hope.

WHERE WE ARE LIVING

We are living amid the closing scenes of earth's history. Every prophecy of the Bible that treats of the second coming of Christ focuses upon this generation, fixing it as the last; and of this generation, which shall not pass until the Lord in glory is revealed, the Saviour Himself has said, "And as it was in the days of Noe, so shall it be also in the days of the Son of man."

Texts could be multiplied, but this one is sufficient, revealing, as it does, conditions prevailing when the Son of man comes, which conditions are everywhere present.

YET THE GLORIOUS CONDITION WILL BE REACHED

But in spite of all the sin and wickedness, in spite of all the rottenness of earth, the scripture we have been considering is held up before us of God, and gladdens the heart of every believing soul.

In the everlasting glory of the kingdom of God, all that we have contemplated here will be realized. Gladness and rejoicing will take the place of sorrow and mourning.

The Lord will be in the midst of His redeemed people. We read, "The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." Zeph. 3: 15. And further: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Verse 17.

The Lord hasten the day!

Can God Be Baffled?

Is It Possible for Him to Save a Man Against His Will?—Can All Be Saved Who Desire It?

By CALVIN P. BOLLMAN

THIS is a question that is agitated to some extent from the standpoint of the Universalist argument that "since omnipotence can not be baffled, and since God would have all men to be saved, all men must of necessity be saved."

The reasonable, the logical, and the all-sufficient reply to this so-called argument is that the Bible nowhere tells us that God has willed that all men shall be saved. On the contrary, the Bible does tell us that many men will be lost, not because God so wills, but because they themselves so will.

Salvation consists primarily not in escaping hell-fire, but in escaping sin. The angel's words to Joseph concerning his wife were, "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.

"The wages of sin is death." Rom. 6: 23. The only salvation promised in the Bible is, first, salvation from sin; and secondarily, from the wages of sin. But salvation from sin itself is fundamental. Man can escape the wages of sin only by first escaping sin. It follows that he who refuses to be saved from sin can not hope to escape the wages or penalty of sin.

God is omnipotent, yet there is one thing which even He can not do. He can not deny Himself. 2 Tim. 2: 13. God must be true to His own nature and to the principles of the government which He has ordained. He

created man a free moral agent. He can not violate that freedom of choice without denying Himself and impugning His own wisdom. It is for this reason that God can save only those who will to be saved not only from the wages of sin, but from sin itself, its power and guilt as well as its penalty.

We think altogether too much of being lost at some point of time in the future. The fact is we are lost now unless, because we have willed to be saved from sin, the Lord has saved us, and is saving us moment by moment, from the dominion of sin. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."

Mark you, man is not condemned primarily for his unbelief; but since the world was already in sin, and since the Son was sent to save from sin, those who reject the proffered salvation remain in that state of condemnation, or in that lost condition. God could and did give up His Son to die, "the just for the unjust," that He might save us from sin; but God can not surrender His own righteousness. He can not cease to be what He is.

The principle may be illustrated in this way: A man falls overboard from a ship in mid-ocean. So far as his ability to help himself is concerned, he is lost when he falls. He may swim for a short time, possibly for an hour or even more; but unless he receives help from some source, he must drown. But the life-buoy is thrown to him, the ship puts about, and a rope is let down. If he refuses the proffered aid, he perishes, not because he fell overboard, but because he refuses to be saved.

The ocean into which we have fallen is sin. If we remain in it, we shall perish. The rope that is thrown out is the merit, the victory, and the power of our Lord Jesus Christ. Faith is the hand that grasps this life-line, and the great Captain Himself lifts the believer out of sin and into righteousness. But the sinner who refuses or even neglects to grasp the line that is thus thrown to him, can no more be saved than can the man be saved who, falling overboard from an ocean liner, refuses the life-buoy and disdains the rope cast to him by those who are anxious to rescue him from a watery grave.

Mark Twain's Estimate of the Bible

THE following paragraph taken from one of Mark Twain's note-books is worthy to be classed with some of the finest and most helpful things that have ever been said about the Bible:

"It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his books; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view."

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Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.
(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

A. O. TAIT, EDITOR
L. A. REED, ASSOCIATE

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BAPTISM; ITS MEANING AND ITS FORM

A Token of Personal Experience — The Form in Harmony with the Purpose

EVERY step in the way of salvation is a walking with Christ. We are crucified with Him; we die with Him to self and sin; we are buried with Him by baptism; we rise to walk with Him in newness of life; we are made to sit with Him in heavenly places in spiritual experience; and if faithful to the end, we shall reign with Him in glory. In the ordinance of baptism left with the church by Christ's commandment, we are taught as by an object-lesson this fundamental truth of dying with Christ and rising again with Him.

IT PICTURES DEATH AND BURIAL

The very word "baptism," as spoken by the Lord Jesus, and as written by inspiration of the Spirit of God, gives the picture of the death and burial of the sinner to the old life, and the resurrection to a life of righteousness; for the meaning of the word is "to plunge," "to immerse." Speaking of the meaning of baptism, the apostle Paul wrote:

"We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6: 4, 5.

Baptism is a profession of faith in the Saviour who went down into the grave for us, and who rose again for us. The profession is set forth in the solemn act that has in it "the likeness" to the great fundamental fact of redemption, Christ's own burial and resurrection.

OUTWARD TOKEN OF REAL EXPERIENCE

This ordinance, with all its likeness to that of which it is the memorial, is an outward token of the actual experience of the believer in dying to sin and being raised to a new life by the power of divine grace.

The perversion of the ordinance into sprinkling, and that in infancy, takes away the divinely appointed object-lesson. It substitutes ceremonialism for the living experience. This is evident; for the innocent babe, not yet held accountable, can have no experience of believing and repenting, which are the divinely stated conditions for baptism. Therefore the great commission reads, "He that believeth and is baptized," etc.

HOW THE CHANGE IN FORM CAME

The change in form evidently came about concurrently with the change in apprehension of the true meaning of this Christian ordinance. Dean Stanley, one of the brightest scholars of the Church of England, dean of Westminster, wrote in his "Christian Institutions" that it was not until the third century, in church history, that "we find one case of the baptism of infants." On the change in the form of the ordinance from immersion to sprinkling, he says:

"What is the justification of this almost universal departure from the primitive usage? There may have been many reasons,

some bad, some good. One, no doubt, was the superstitious feeling, already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious."

Ceremonialism was taking the place of experience. As men lost sight of the real death to sin and the resurrection to righteousness, of which baptism was the divinely appointed likeness and confession, the merit was attributed to the mystical touch of the water. Then how natural that in the case of a dying person unable to be carried to the water for baptism, the water should be brought and poured or sprinkled upon the person, in order that its mystical power might take away sin! Then very naturally must have come the next step. If the physical touch of the water could purge every sin away, why should not the infant be plunged into the regenerating waters?

A PROCESS OF CENTURIES

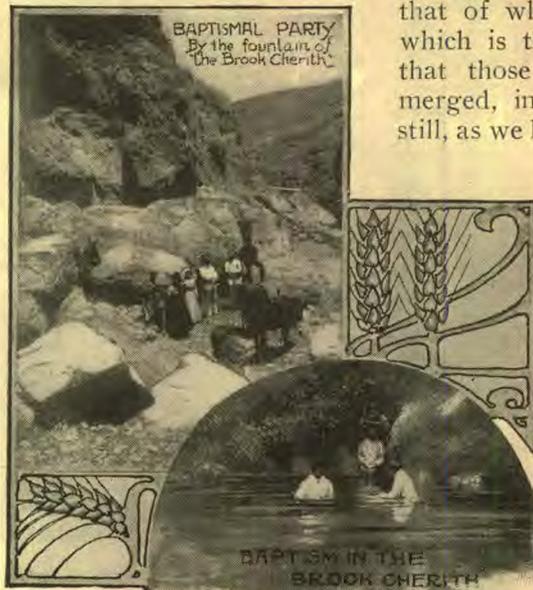
The perversion of the form, however, was a process of centuries. Dean Stanley says of this: "For the first thirteen centuries, the almost universal practise of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize,'—that those who were baptized were plunged, submerged, immersed into the water. That practise is still, as we have seen, continued in the Eastern churches.

In the Western church it still lingers among Roman Catholics in the solitary instance of the Cathedral of Milan; among Protestants in the numerous sects of the Baptists. It lasted long into the middle ages. . . . But since the beginning of the seventeenth century, the practise has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face.

"The reason of the change is obvious. The practise of immersion, though peculiarly suitable to the Southern and Eastern countries for which it was designed, was not found seasonable in the countries of the North

and West. Not by any decree of council or parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practise. It followed, no doubt, the example of the apostles and of their Master. . . . But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom."—"Christian Institutions," pages 21, 22.

From the point of view of mere historical research and ecclesiastical record the dean's conclusion may satisfy some. However, when he declares that this change in the divinely appointed form was a triumph of common sense and convenience, he really charges Christ and the apostles with not having used good judgment in the original institution of the ordinance. But the divine institution of it was to teach the great lesson that the Christian life is not a form, and that at the beginning of it there must be the death to sin, and the resurrection by the power of the Holy



"We are taught as by an object-lesson this fundamental truth of dying with Christ."

Spirit. To teach this lesson, the Lord Himself commanded the ordinance in the "likeness" of His own resurrection. The reformation from error and apostasy to which God is calling believers in these last days includes the call to follow the Lord Jesus Christ in baptism; and those who follow Christ's example in this will find in it the blessing that always attends loving obedience to the divine precepts.

W. A. S.

THE CORONATION OF THE GREAT KING

His Supreme Tragedy Precedes His Crowning — Satan for a Moment Triumphant — No Federated Power of Men Can Crown the Christ

SINCE the days of Adam, loyal children of the kingdom of God, surrounded by sin, with its darkness and gloom, have looked, longed, and hoped for the breaking of the long promised day when "the seed of the woman" shall have bruised "the serpent's head." That hope, radiant as the bow of promise, more glorious than the morning star, has strengthened their faith, and, anchored beyond the woes and storms of life, it has led them to grasp the holy splendors of eternity.

Standing upon the threshold of this transcendent theme, which means the closing of earth's long, dreary conflict, and the coronation of earth's rightful King, language can not express the feelings, imagination can not picture the joyous anticipations of the church militant as she steps upon the shores of the land of promise and becomes the church triumphant. With what ecstasy of delight will the last waiting, watching remnant of the church militant burst into songs of unalloyed praise as it sees the passing of the last token which assures it of the immediate return of its long promised King!

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!"

THE CHARACTER OF THE KING

For ages the world has witnessed royalty ruling by might. Christ rules by love. Haughty kings have laughed to scorn weary pilgrims toiling mid winter's cold and summer's heat to restore the lost to a kingdom of love. During all of their conflicts, these pilgrims have "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:1-4.

EARTH'S SUPREME TRAGEDY

Christ's crucifixion was earth's supreme tragedy. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2:2, 3. "This is the heir; come, let us kill him, and the inheritance shall be ours." Mark 12:7.

"Jerusalem was the chosen place where the name of the Lord rested. It was 'the city of the great King.' In her streets had been shed the blood of holy prophets. Martyrs had often fallen there, sacrifices to the fury of apostates and carnally mad men. There was the chosen spot for redemption's offering to be made. Her hills, which had witnessed the manifestations of God's power and glory, must witness the awful manifestation of God in hu-

mility and sorrow. No mere mortal ever manifested such humility. No mere man ever felt such sorrow and anguish.

ALL UNITED TO DESTROY HIM

"The people were, for once, in general union. Herod and Pilate became one in action. Pharisees and Sadducees dropped their old enmity to each other. The mad cry against Jesus arose from the vast multitude. Nothing could be heard but the shrill and fiendish cry, 'Away with Him! Crucify Him! Crucify Him!'

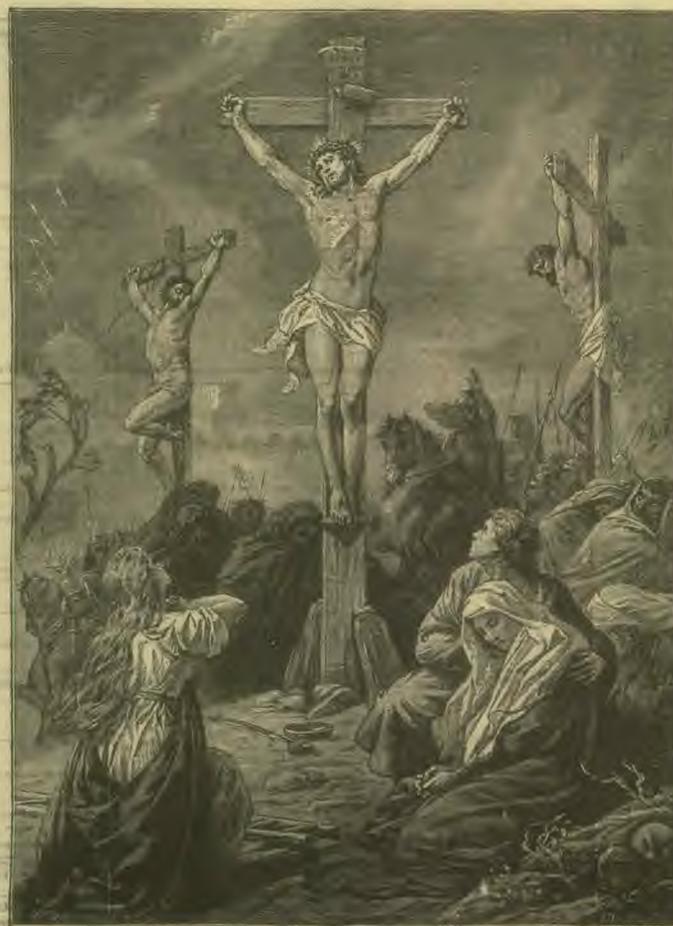
"It was the great hour of earth's insanity. That indescribable madness was honored as reason. Sentence was passed against Jesus. All faces were turned towards Calvary. Pretorian soldiers formed the escort guard. The procession which followed let no man attempt to describe! Jesus bore His cross. He fainted under the load. Behold the derision of the mad multitude! They take it, and compel an old Cyrenian to bear it to Calvary. They crucified Him there. They threw up the cross. As Moses lifted up the serpent in the wilderness, so Jesus was lifted up. Roman soldiers did the work. They stood as guards around the cross. Priests derided. Thieves railed. Jews mocked. Romans jeered. Disciples beheld afar off. Women wept. The heavens were shaded with nightly darkness. Earth quaked to her center. A cry of supplication and pity arose from the cross! Another cry, of agony! Jesus died."—"Jesus in His Offices," by A. G. Comings, pages 371, 372.

SATAN APPARENTLY TRIUMPHS

The confederacy of church and state, while pretending to adore, had crucified their Lord. Satan and his angels, at whose instigation all this untold agony was caused, held high carnival around the cross. They had apparently triumphed. The King was in their power. Christ having meekly said, "This is your hour, and the power of darkness," "like a lamb dumb before his shearer, so opened He not His mouth." Acts 8:32. "When He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." Crowned with thorns as king in mockery, He prayed for forgiveness for His persecutors.

Sad as was the sight from heaven, where loyal angels, weeping, beheld the shameless mockery of their King, God did not swerve from His purpose in that hour of earth's deepest gloom. God's kingdom is not like man's; it triumphs in crucifixion. In that hour of dense darkness, light was breaking o'er the hill of Calvary that was to cover the earth as waters cover the sea.

This counsel was sent from the eternal throne to earth's haughty kings who in that hour of crisis turned persecutors of their greatest benefactor: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." Ps. 2:4-12.



"This is the heir; come, let us kill him, and the inheritance shall be ours."

NO FEDERATED POWER OF MAN REQUIRED

The time had now come for the coronation foretold when the crown was removed from Israel's last king under the old covenant kingdom. "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. 21:26, 27.

It will require no federation of churches and kingdoms to crown that worthy King. He who sits in the heavens, who could bring kingship out of crucifixion, will with His own loving hand place the crown of glory upon that thorn-crowned head; and kingdoms and federations which have sought to crown Him before the time, shall be dashed to pieces like worthless pottery fitted to destruction. Dan. 2:34.

THE MANNER OF HIS KINGDOM

Just before the transfiguration, Jesus promised His disciples, "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Matt. 16:28. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him." Matt. 17:1-3. "And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark 9:3.

This transfiguration scene illustrates the manner of Christ's kingdom. It is not a kingdom adapted to this sin-cursed earth. It is a kingdom of heavenly glory. It is because Christ had announced that His kingdom shall be one in which He will be robed in garments of light and glory such as no earthly fuller can provide, that Satan will appear as an angel of light in the great federation movement when churches and nations shall unite to enthrone Him a political king. But when Christ's kingdom is established, the righteous dead represented by Moses, and the living righteous translated without dying, represented by Elijah, will be there, with faces radiant with celestial glory as the sun, and garments of Edenic light for their clothing, as in the kingdom originally given to Adam.

That this transfiguration scene was a "vision" of the kingdom of glory, designed to show the power, glory, and heavenly character of the kingdom of Christ, is plainly stated in Matt. 17:8, 9: "And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the *vision* to no man, until the Son of man be risen again from the dead." Peter confirms this view, saying: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1:16-18. The glorious majesty of such a kingdom is not established by federated earthly councils, but by the almighty power of the King eternal.

THE TERRITORY OF CHRIST'S KINGDOM

Christ is the second Adam. He came to seek and to save that which was lost in the fall of the first Adam. In the fall, the original dominion of the earth was lost. It is to be restored to Christ. It is His "purchased possession." "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed [Christ — Gal. 3:29], through the law, but through the righteousness of faith." Rom. 4:13. Yes, the original kingdom will be restored with all its original purity, power, and glory, to Him whose it is by right, and He will be crowned its King.

THE CORONATION SCENE

It was a scene of exceptional grandeur and glory when his majesty King George V and her majesty Queen Mary were crowned in London, in June, 1911. It will be an infinitely more glorious scene when Christ is crowned King of kings and

Lord of lords, and comes in the glory of His Father and all the holy angels to redeem His people.

DOES NOT TAKE PLACE ON EARTH

The coronation does not take place upon earth. It takes place before the throne of God in the heavenly kingdom. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened."

"I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9, 10, 13, 14.

The investigative Judgment has decided whether the invited guests are robed in the wedding garments provided by the King. Matt. 22:11-14. The wedding garment is the righteousness of Christ provided for His people. When the last invitation has been thrice extended, the inspection work of judgment closes, and, observed by all the loyal subjects of the heavenly kingdom, God the Father places upon the head of His dear Son a diadem so rare and magnificent that earthly wealth and glory give no basis for comparison.

On earth He bowed beneath a cross with the dignity of a king. In heaven He bows to receive a crown with the humility of a servant. "A scepter of righteousness" marks Him evermore as "King of righteousness."

R. C. P.

THE PURIFYING TRIALS

AN old Chinese proverb runs something like this: As a gem can not be polished without friction, so neither can a man be perfected without trials. From a much wiser source one may learn the reason why trials are so necessary to human elevation. The largest contract ever assumed on man's behalf is his elevation from the earth-born, low estate, to that of a Christian character.

So large, indeed, is such a venture, that even Jehovah does not undertake it altogether by Himself. That is to say, He demands the full cooperation of the one who is to receive the benefit of the experience, and then success is assured only when passive submission is rendered, first to the process of having removed all sinful obstructions to the better life.

This is wherein the trial of one's faith in the operation becomes useful, because from its persevering attitude under these painful removals to make way for that which is infinitely better, necessary patience is gradually gendered. Since it is in patience alone that one possesses, preserves, or keeps his soul, and since patience develops only through trials, these greatly assist in the perfecting process for the uplift of humanity.

J. O. C.

Systematic Bible Study

WE begin this week the reading of the book of Revelation, a book that is worthy of the closest study. One of the best helps in studying it is that splendid work by the late Uriah Smith, entitled "Thoughts on Daniel and the Revelation."

Among the helps on the book of Samuel, to which we are introduced this week, there is none more valuable than "Patriarchs and Prophets." The story of the life of Samuel which is presented in that book is one of the most inspiring and helpful.

SCHEDULE FOR WEEK ENDING AUGUST 1

1 Samuel 1-8
Isaiah 57-633 John, Jude, and
Revelation 1-6

Read one chapter in 1 Samuel each week-day, and two on the Sabbath. Read a chapter each day in Isaiah. Read a chapter a day from the remaining scriptures, closing with two chapters from Revelation on the Sabbath.

“THE people of this mission extend a hearty welcome, and cordially invite all the people to come inside and listen attentively to the preaching of the great warning message.”

Thus read the Chinese characters painted on two strips of cloth twenty feet high fastened to either side of the entrance to our tent at Nanziang, a village of about ten thousand people, twelve miles from Shanghai, where a special series of evangelistic meetings was opened on May 11 of this year.

A TENT OF MATS AND BAMBOO POLES

The tent is made of straw mats, doubled on the roof, with oiled paper between, and the mats lapped like shingles, thus making it waterproof. The mats are mounted on a framework of bamboo poles, the whole structure being tied together with bamboo cords, and not a nail or a piece of wood is used anywhere in the construction of the tent.

It is forty feet square, with movable windows on each side to insure plenty of light and ventilation. Seats were provided for four hundred persons, by driving stakes into the ground and nailing six-inch boards on top of them. In the center, directly opposite the large door, is the speaker's platform, two feet high, with a cloth railing around it, and steps on both sides.

Directly back of the pulpit is hung a large scroll of the Ten Commandments; and on either side, across the front of the tent, are suspended the prophetic charts of Daniel and the Revelation.

CURIOSITY OF THE VILLAGERS

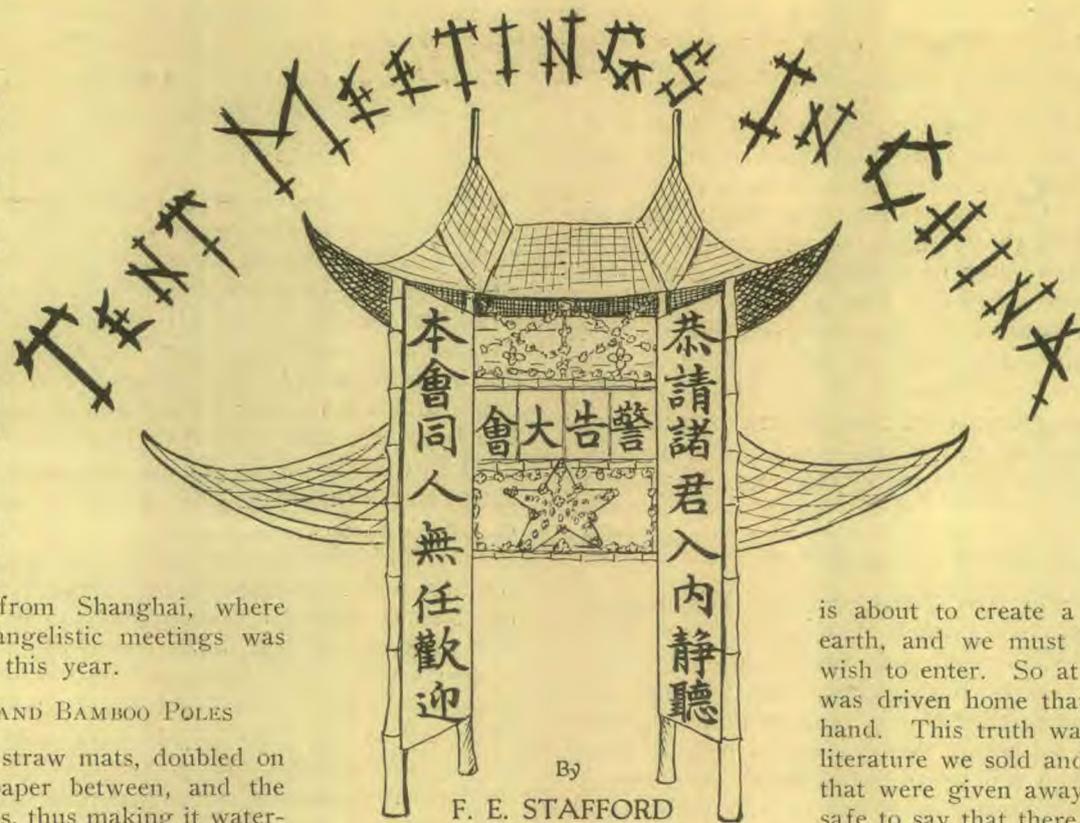
During the two weeks of preparation for the meetings, great curiosity was manifested by the villagers to know what we were going to do; and on the opening day, by the time the last decorations were put up and handbills distributed over the town, a large crowd had gathered to see what was going to be done.

The people listened attentively from the start. Three meetings were held every day. One at two o'clock was for women. At three o'clock easy subjects like the love of God for man, and Christ's parables, were presented in a simple manner for the benefit of a large number of the country people who came in during the day. At night a regular series on the prophecies and the third angel's message was given; and at these meetings we had our best attendance of the educated class of people,—those who are able to read, and to understand conditions existing in the world at the present time.

CHRIST'S COMING THE CENTRAL THEME

We decided to make Christ's soon coming the central theme of every discourse; and no matter what subject was presented, we

Tent in course of construction, showing bamboo framework being tied together with bamboo cords. Native evangelist T. D. She, whom Brother J. L. Stansbury is supporting, is under the umbrella.



would bring it around to focus on that one grand theme.

In preaching to heathen, nothing can be taken for granted; so we commenced at the foundation of the one true God, and wound up by telling them to prepare to meet that God when He returns in the clouds of heaven.

Then in presenting creation, we finished by telling them that God

is about to create a new heaven and a new earth, and we must be preparing now if we wish to enter. So at every meeting, the truth was driven home that the Judgment-day is at hand. This truth was also emphasized by the literature we sold and the hundreds of folders that were given away at every meeting. It is safe to say that there is hardly a man, woman, or child in Nanziang or the country around

who does not know now that the end of the world is near, and that in order to be saved at that day, it is necessary to have faith in Jesus and keep God's Ten Commandments.

Name and address cards were distributed at every meeting, and personal work was done among the audience in seeking to lead the people to take their stand. In this way nearly two hundred names were secured, and Bible workers were sent out daily to visit these people in their homes, and explain the Bible to them, and encourage them to come out to the meetings.

IMMENSE CROWD MAKES LECTURE IMPOSSIBLE

On Sunday night we announced a stereopticon lecture, showing pictures of earthquakes and other signs of the end; and in order to get only those who were interested in the truth to hear the lecture, we gave out tickets to those who would sign their names and addresses. Five hundred tickets were given out; but long before time to open the meeting, a great mob of people gathered before the door, pushing and trying to force their way in, so that only with great difficulty were we enabled to keep order.

The chief of police and several local policemen had been regular attendants at the meeting from the start, and they came to our rescue at this time, and restrained the crowd from violence. When the people found they could not get in, some of the rough class started a disturbance outside, yelling, and pounding on cymbals, so that it was impossible for us to talk. We then rushed the pictures through as quickly as possible and dismissed the meeting.

On the following Sunday night, we secured the use of a large parade-ground near the railroad station, at one end of which is a high wall of a building. We had this wall whitewashed, and used it for a screen to throw the pictures on. We had a bamboo fence put up to divide the men and the women, so that the women, with their small feet, and the children, would not be

Native workers distributing handbills to advertise the meeting. The brother on the right is displaying the lion with eagle's wings spoken of in the seventh chapter of Daniel's prophecy.



Tent meeting, Nanziang, China, on opening day, showing the beginning of the crowd that overflowed the tent and made it necessary for Elder Stafford to resort to his megaphone experiment.





Interior of tent at Nanzhang—Native evangelist T. S. Zee on the right of Elder Stafford.



Curious old tree, at Nanzhang, China. The wood has all decayed away, leaving only the bark. Yet the tree stands, and the leaves are as green as on any other. Elder R. C. Porter at the right, Elder O. A. Hall at the left.



Chapel and assembly room of China mission training-school, Shanghai, at dedication, May 3, 1914.

crushed in the dark; and then, by using a megaphone to talk through, we presented the signs of Christ's coming before as large an audience of Chinese as has ever heard the truth at one time.

We had no way of knowing how many were present, as the night was dark, and there was no light except what was thrown on the screen; but from the reflection of this light, as far as we could see in every direction were upturned faces and eyes bright with expectation as picture after picture was shown of signs which prove that the Saviour's coming is near at hand.

THE DRAGON FESTIVAL

The last week of the meetings was the time of the annual dragon festival, the fifth day of the fifth moon. Hundreds of the country people came from miles around to Nanzhang to see the dragon boats; and being in town, they naturally came to the big tent to see what was going on. So the attendance at the meetings was a record one right up to the last day.

This dragon boat festival is supposed to have originated some 2,500 years ago, when one of the court counselors, named Chu Yuan, incurred the displeasure of the emperor, and was therefore commanded to go to the river and fish for the moon, which was a polite way of asking him to commit suicide. When he went to obey the emperor's command, he of course fell into the water and was drowned.

After a time, Chu Yuan's wise counsels were greatly missed. The empire rapidly declined in power, and eventually passed to a new dynasty. The former counselor was then remembered, and greatly honored for his fidelity to the emperor's commands; and the people all over the empire were ordered to prepare boats and search the rivers for his spirit on the anniversary of his death.

From that time till now, the boats have gone out every year. The people have forgotten what they were hunting for, and the day has become a mere holiday. The boats in use at the present time are made with a dragon's head at the prow, and the other end projects high in the air, like the dragon's tail sticking up out of the water. The boats themselves are painted in variegated colors, and decorated with many beautiful flags and embroidered silk streamers. A band of Chinese musicians is seated inside each boat, and it is paddled up and down the canals, whirling and twisting like a dragon.

LOSE THEIR SENSES IN THE RACES

In some of the larger cities, there are costly boats. In Wusih it is claimed that the people spend one thousand dollars to fit out one boat. In some places, they have many boats, and they race and carry on imitation warfare. They go



Waiting for the dragon boat. Many of the Chinese hire a house-boat and float around on the canals, playing, singing, and gambling, during the time of the dragon boat festival.

so fast that the men who are paddling seem to lose their senses, and work themselves up into a frenzy, so that the boats often collide, and sometimes sink, and many people are drowned. For this reason the dragon boat races have been prohibited of late years in such places as Shanghai and Hongkong.

Why is it that Satan can inspire men to do such senseless and disgusting things? But when he asks men to worship him, he can do nothing else than to give them what is in his own heart. His supreme passion is to degrade and thereby destroy.

TWO CHILDREN A SACRIFICE

This year at Nanzhang a boat loaded with spectators was overturned, and two little children were drowned. The water was not very deep, and they might have been saved if any one had tried; but according to long established custom, no effort is made to save any who may fall into the water on this day. They are regarded as a sacrifice to the dragon, and to rescue them would be to incur his displeasure and bring worse misfortune upon the rescuers.

Thus while the message of Christ's coming and the end of all things is sounding in the ears of the people, they still go on with their superstitious customs and heathen practises, and no perceptible change is made in the great mass of the population.

Thus it was in the days of Noah, before the Flood. "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be."

SOME HEED THE MESSAGE OF HIS COMING

But, praise the Lord, there are some who are stepping out from heathen darkness into the glorious light of the gospel, and are firmly taking their stand to keep God's commandments and prepare for the end. The number is not large; but there are a few of the

Lord's jewels in every place, and may the Lord help us to gather them out quickly, before the end comes.

We are continuing the meetings now in our chapel at Nanzhang, and several persons have already taken their stand for the truth. The Sabbath meetings are well attended, and we pray that a good sized company may be gathered out, as a result of this effort, to meet the Lord when He comes in the clouds of glory.

"PRECIOUS indeed in this world of sin and ignorance is the gift of speech, the melody of the human voice, when devoted to the praise of Him who hath loved us and given Himself for us."

SOME years ago an eminent European physician declared that there were but few *natural* deaths. Life is generally cut short by wholly avoidable causes.

Dr. Gould, formerly president of the American Medical Association, author of our great medical dictionary, said in a paper read before the Wisconsin State Medical Society:

MAN'S SIN AND THE DEATH-RATE

"We know how to lengthen the average of human life by many years, with an appropriate reduction of all the suffering and expense, but we are powerless to do it because simply of sin. There is no doubt that sin alone prevents a reduction of the death-rate and sickness by one half, and a lengthening of life to fifty or sixty years. . . . We can never cure a much greater proportion of the sick until we have better bodies and souls in the patients."

SCIENCE HAS OUTFRAN MORALITY

Dr. Gould, in this same paper, uttered these remarkable words: "Science, it is plain, has outrun morality."

When I was a medical student in the University of Michigan, I heard a well-known professor deliver a masterly address on the evils of tobacco. He vividly portrayed its effect on the human system, its baneful influence in the shortening and narrowing of human life, but at the close of this illuminating instruction he said, "Summing it all up, I would not give a cent for a young fellow who could not smoke a good cigar." And taking one from his pocket, he lighted it, and walked off the platform smoking it in the presence of them all, and the students naturally applauded him most vigorously.

During the great antislavery agitation, Charles Sumner stood up one day in the halls of Congress, and said: "I desire to speak to-day of some laws greater than any passed in this capital or this country, older than America, older than India. I mean the *laws of God.*"

THE LAWS OF HEALTH ARE THE LAWS OF GOD

We shall make but little more progress in this campaign for better health, temperance reform, and community welfare, until our souls are gripped with the great truth that the laws of health *are the laws of God*, and that sickness and suffering are directly or indirectly due to the violation of those laws, that ill health does not run down ready-made from heaven, that we make ourselves sick, that "My people are *destroyed* for lack of knowledge." Hosea 4:6.

When the driver of an automobile exceeds the prescribed speed limit, he is liable to arrest. Likewise nature arrests by sickness, suffering, and premature death those who

Primary and Fundamental Health Truths

Relation of Morality to Health—The Use and the Need of the Will—Painstaking Effort Required

By DAVID PAULSON, M. D.

Medical Superintendent Hinsdale Sanitarium, Hinsdale, Illinois



"I never walk across that wonderful bridge but I think of its heroic builder, and feel inspired to do more with the health, strength, and opportunities that God has so bountifully entrusted to me."

exceed her speed limit. To have health restored and to remain permanently well, it is not enough to smother a few symptoms—in other words, to pick at the leaves. The ax must be laid at the root of the tree. Matt. 3:10. It is necessary not only to acquire but to practise certain essential health requirements.

COULD GET WELL IF THEY WOULD

Surprising as it may seem, in every community there are a number of sick people who could get well if they only *would*. The earnest determination to recover is an important factor in the cure of almost any disease.

Some years ago I had a patient under my care who to all human appearances was incurable. But he was determined to get well; and he recovered, and as far as I know is alive to-day. His determination undoubtedly did much toward saving him from an untimely grave. No one can predict in advance what obstacles a determined, persistent will can surmount.

This is of particular importance to the Christian invalid, who, when he finds his own will faltering and insufficient, can read in his Bible that God is willing to come in, brace him up, and work through him "both to will and to do." Phil. 2:13.

PARALYZED, BUT STILL A POWER

The engineer who built the first Brooklyn bridge, met with an accident, in the early stages of the work, that practically crippled the lower part of his body. But instead of settling down whimpering and whining over his disaster, and employing a nurse to fan him and bless him, he determinedly stuck to his job, and completed that great enterprise. I never walk across that wonderful bridge but I think of its heroic builder, and feel inspired to do more with the health, strength, and opportunities that God has so bountifully entrusted to me.

GOD MEETS US MORE THAN HALF WAY

It is a tremendous stimulus to our wills to remember that in our struggle for health God is willing to meet us more than half way, for it is marvelous what nature is willing

to do for us in the restoration of life.

In my early medical experience, I saw a surgeon perform an extensive abdominal operation. In closing up the wound, he did not make the two sides match, so he had to take in a tuck. I said to myself: "What a horrible looking thing that is going to be! How fortunate it will be covered with clothes!"

A few weeks later I had the opportunity to see the final results. To my surprise nature had completely corrected the surgeon's blunder. That is what nature is constantly doing with our blunders and mistakes. If it were not

for that, I fear our life's work would present a sad showing.

TROUBLESOME EFFORT TO GET WELL

It is too much trouble for some people to get well, and that is the only reason they do not recover. Surprising as the statement may seem, there are many who prefer to die *comfortably*.

Genuine old-fashioned repentance was always a *painful* process. People had to confess their sins, and go to their neighbors and make right their wrong-doing, before they could be right with God. Some of the modern revivals seem to have a new and more comfortable kind of repentance. All that is really necessary is to sign your name to a card and pass it in to the leader. It is so much more convenient than the old method.

NATURE INSISTS ON REFORM

But nature has devised no new and comfortable method for health restoration. She insists on genuine reform, sometimes *painful* reform. There are many people who prefer to keep on sinning, swallow a few drugs to keep them comfortable, die years before God intended, and have it said at their funeral, by some ill advised and poorly instructed minister, that it was "a mysterious dispensation of providence."

When I was completing my medical studies in Bellevue Hospital, New York, the pugilist Fitzsimmons was preparing himself for a great prize-fight. He ran around Central Park every morning to improve his "wind." But one rarely finds any preacher, lawyer, or business man who will do anything so inconvenient to improve his health.

THERE are two kinds of people in the world. One class mind things,—money, good clothes, house, furniture, etc. Another class have their minds on character building. Things are of value to them only in so far as they will forward the great life-work of building a beautiful character, and of helping others to build such characters. To which class do you belong? M. E. OLSEN.

Parental Responsibility

The Sacred Duty Can Not Be Delegated

IT is the first and most important work of all parents, especially Christian parents, to make every proper effort to train their children aright.

Many parents are very anxious to do missionary work outside their own family, when at the same time their own children are sadly neglected.

Heredity undoubtedly influences the life of an individual; but proper training of the young has more to do in shaping their future than anything else that can be done in their behalf. And who is to supply this training, if not their parents?

Teachers can do much in molding the character of the young; but this work must fall largely upon the parents. And they are under obligation to provide for all the needs of the family.

Some parents seem to think that when they have supplied their children with necessary food and clothing, their responsibility has reached its limit; but the moral and spiritual education that children ought to receive is infinitely more important than their food and raiment.

The mere rearing of one's family is likely to look so insignificant compared with what can be done in the world at large! So while the parents seek for some large work outside, the children are neglected, and left to come up according to their own inclination and wayward tendencies, and too often, to perish.

The ambition to become a missionary, even to going to foreign fields, is a worthy one; but the parents' first missionary field should be their own household. If they perform their duty there faithfully and successfully, they will be better qualified to labor for others; but if they fail as parents, they will never succeed as missionaries, unless they have first experienced a reformation.

But the training of our own children is not a small undertaking. It is the work God has appointed fathers and mothers to do, and it is the greatest and most acceptable that they can do. If all the parents in the world would do their entire duty in the training of their children, what a great work would be accomplished!

J. W. LOWE.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JULY 28, 1914

All Shall Worship Him

MGR. BONAVENTURA CORRETTI, new auditor of the "apostolic delegation" at Washington, D. C., has been appointed by the pope to be the first papal apostolic delegate to Australia. The Vatican has just established a delegation there similar to the one in America. It is stated that Rome's influence has grown to such an extent in Australia that this step was necessary in order to bind the papal churches there more closely to Rome. The new delegate's authority is to extend over Australia, Tasmania, and New Zealand.

As these occurrences continue, showing the activity of the papacy, it is well to keep in mind the prophecies of the Bible that tell of the final world triumph of the papal power, just before the second coming of Christ. It is finally to reach a position where all the world will bow before it.

Some of the words of the prophecy are, "All the world wondered after the beast," and again, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

In the brief hour of the triumph of the spiritual Babylon of the last days, the prophet says of her: "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." But her supreme triumph marks the last link in the great chain of prophecy. Her world-wide exaltation does not denote the victory of Christianity, but the elevation of apostasy and ecclesiastical despotism. This will be met by the culminating event of the second coming of Christ in the clouds of heaven.

All this is not mere theological dissertation, but these things are matters of Bible prophecy, met by definite facts that are marking their fulfillment. Whether we be Protestants or Catholics, whether we be Jews or Gentiles, it behooves us to make no mistake in this important matter. God's word is clear and plain, and His divine Spirit will impress the sublime truths of the sacred Book upon our hearts, if we will but open our minds to receive and obey the inspired utterances. Let us make no mistake in any of these matters. The great crisis of the world is just before us.

Closed Its Career in a Deluge of Blood

AT midnight on June 3, West Virginia entered the ranks of prohibition states, through a law that was endorsed by a majority of 91,886 in the November election of 1912. The last day of the licensed sale of intoxicants in the state was marked by five deaths due to alcohol. One man was murdered, and robbed of ninety cents. An officer of the law was killed while attempting to arrest a drunken man. In the shooting, the drunken fellow himself was killed, presumably by another officer, who was assisting. And two miners were cremated while lying in their cabin in a drunken stupor.

But notwithstanding these deaths that were directly due to the last day of the reign of liquor in West Virginia, there is complaint that the measure put some three thousand men out of employment, and takes a million dollars out of the revenues of the counties, the towns, and the state.

But are not the lives of men worth anything? If one of these men that were killed had happened to be your son, your husband, or your father, would you be willing to take a million dollars for him?

One of the worst things in connection with the whole whisky traffic is its insistent effort to balance dollars against men. It would like to have us blinded to the murders, to the robberies, to the violations of chastity and virtue, and all its unspeakable crimes, while it dangles before our eyes just dollars—nothing but dollars.

There is no question but that there are many men so depraved that a dollar looks bigger to them than a man. Possibly one of these murderers in West Virginia did not know what he would get from the man he killed. Possibly he was too drunk to think that closely. But he only got ninety cents. The value that some men place on their fellow

beings when their own selfish interests are at stake is represented, in many instances, by just ninety cents.

The moral sentiment of this nation needs to be aroused to the fact that men and women are of more value than money or property. The great Man of Nazareth, who manifested His appreciation of humanity in the supreme tragedy of Calvary, asks the question in the strongest tones, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The War-Ship Program

PRESIDENT WILSON'S signature affixed to the naval appropriation bill authorizes the construction of two super-Dreadnoughts and fourteen auxiliary war-ships. Congress has also authorized the sale of the battle-ships Idaho and Mississippi, and the proceeds will go to the building of a third super-Dreadnought.

The navy department will sell these out-of-date battle-ships to a private firm; and this firm, it is understood, will resell them to the Greek government. The building of both the Idaho and the Mississippi was authorized by Congress in 1903, and at that time they were rated as "first-class battle-ships," and are of thirteen thousand tons displacement. But they would not stand any chance at all now with the great super-Dreadnoughts.

These "first-class battle-ships" of eleven years ago had a speed of seventeen knots an hour; but the up-to-date battle-ship is not only of more than twice the displacement, but it must have a speed of at least twenty-five knots.

Facts of this character are among the little incidents that show the terrific intensity with which the demons of war are driving the world forward in its preparations for the great day of Armageddon.

The Anarchist and His Plots

FOLLOWING the murder of Archduke Ferdinand, of Austria, and his wife, on July 28, there seems to have been a regular epidemic of similar plots.

Among the cases mentioned in the despatches is the attempt, on July 2, to wreck the home of and kill E. M. Herr, president of the Westinghouse Electrical and Manufacturing Company. This is supposed to be an outgrowth of the strike at the three Westinghouse plants in East Pittsburg. The plot was frustrated by a passer-by. He chanced to find the bomb, and it was removed before it had an opportunity to do its deadly work.

On July 3, women with revolvers secreted on their persons were arrested in the palace of King George, of England.

On July 4, a large quantity of dynamite was exploded in a tenement-house in New York City, wrecking the building, and killing several persons. Investigations by the police indicate that this bomb was intended to destroy John D. Rockefeller, Jr., and had exploded in the process of its preparation.

On July 8, the police in Berlin arrested a number of persons who were in a plot to assassinate the emperor of Germany.

On the same date, two Russians were arrested in France who had designs on the life of President Poincaré.

Also on July 8, an attempt was made in Scotland, by the "arson squad" of the militant suffragettes, to destroy the cottage of Robert Burns, the celebrated Scottish poet.

SUCH ANARCHY IS PREVALENT

These are nothing more than illustrations of the anarchy that is prevailing in the minds of men. There are many people who like to dream that there are only a few who would engage in such desperate deeds of lawlessness; but if we will stop to think, we must recognize that the intemperate descriptions of conditions of this time, which are now common, are calculated so to work upon nervous or unstable characters that they are ready to organize themselves not only into "arson squads" but into every form of violent and destructive alliances.

Such facts as those mentioned herein, and similar facts that are presented by Elder Bartlett on another page of this issue, show that the very foundations of law and order have been undermined, and the whole social structure is going to

pieces. We are confronted with the wildest portents of rioting and revolution.

In saying such things as this, we are not raising an alarm over nothing, but are stating sober facts regarding the existing conditions. It is time for us to be aroused when a great nation like England, one of the oldest and one of the most stable that has ever existed, finds herself confronted with opposing revolutionary armies that have actually been organized and armed within her borders; and when she is threatened with still more portentous armies of laboring men that suggest arming themselves to enforce their demands.

SOME PROPHETIC UTTERANCES

One of the prophetic utterances of the Master was, that the times immediately preceding His coming would be as were the days of Noah. And of the days of Noah the record specifically says, "The earth was corrupt before God, and the earth was filled with violence." Gen. 6:11.

Men who are harping on the idea that this world is getting better, and that we are standing in the presence of a glorious and golden age, are under the influence of some kind of mental intoxication that beclouds their senses so that they do not know what they are talking about. God's word has specifically told us that evil men and seducers shall wax worse and worse, and in numerous passages of Scripture prophecy are we forewarned that the "last days" will be a time of extreme peril.

The last days are reached. A chorus of voices from the pages of God's inspired word announces it.

The conditions of the time are in perfect harmony with the divine predictions. There should be no mistake made in reaching the correct conclusion. The second coming of Christ is right at our doors. Everything shows it, and we should get ready for it.

If we are prepared for that great day, our hearts are thrilled with the supremest joy; and the tokens of His coming, instead of causing us any dread, will fill our souls with indescribable delights.

Secret Tests of New Explosive

IT is said that secret tests are in progress with a new high explosive for torpedoes. If successful it will revolutionize the torpedo work of the navy.

For these experiments to succeed would not be at all surprising. The past quarter of a century has seen a succession of improvements in war equipment, that are continually rendering obsolete everything of the past. Single super-Dreadnoughts of to-day could successfully meet whole navies of twenty-five years ago; and the submarine boat, which has been for the most part developed during the last decade, may yet show that even the super-Dreadnoughts are powerless before this little device that can travel so successfully and for such a long period under the surface of the sea.

THE British government has recently compiled an exhaustive census of India. A staff of about two million persons was employed so as to take the census very quickly. The volume embodying the summary shows that the total population of India, including the native states, is 315,156,396, as against 294,361,056 ten years previously. Of the total population, there are 217,586,892 Hindus, 66,647,299 Mussulmans, 10,721,453 Buddhists, and 3,876,203 professed Christians.

THE "bomb industry" in New York began to be a serious menace ten years ago. Only thirteen cases of bomb setting had to be dealt with in 1908. In 1912 the number was fifty-two, and in 1913 it was 145.

POPE PIUS has issued a decree forbidding priests to join labor associations. He does this on the ground that these bodies promote class hatred and consequent divisions among Roman Catholics themselves.

It is announced that Mr. Henry Ford, the head of the Ford motor-car company, will devote part of his great fortune to searching for a cure for cancer.

For a trifling opportunity that "will never come again," it does not pay to sacrifice some great opportunity that is ever present.