

Signs of the Times

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The Earth in Eternal Edenic Beauty

The Millennial Desolations — The Eternal City Comes Down — The Wicked Resurrected and Satan Loosed — Fire Destroys Sinners and Melts the Curse from the Earth — The New Heaven and the New Earth and Eternity of Bliss

ARTHUR G. DANIELLS

THIS is the third and concluding article of Elder Daniells on the subject of the eternal future of this earth as the final home of the redeemed through Christ. In his former articles, he has presented the Bible promises that this earth, as well as all repentant sinners, will be reclaimed from the curse produced by evil. The Scriptures are as definite about the redemption of this earth for the future home of the saved as they are about the salvation of man himself. At the second coming of Christ, all sinners alive then will die because of the brightness of His great glory, and the earth will remain desolate, with no one here save Satan and his angels, for a thousand years. During that thousand-year period, the saints are with Christ on thrones of judgment, investigating the records of the lives of the wicked.

The article this week continues the story, showing the redeemed in their eternal home amid the indescribable splendors of their rich reward.

EDITOR.

FROM the scriptures examined in our last article, we found that when the Son of God shall come to this earth the second time, He will call the righteous from their graves (1 Thess. 4: 16), change the righteous who are living (1 Cor. 15: 51, 52), and take them all to the mansions above (John 14: 1-3). Moreover He will destroy all the wicked from off the earth. 2 Thess. 1: 7-9.

This will depopulate the earth, in fulfilment of the prophecy of Jer. 4: 23-25: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled." This leaves none but Satan and his evil angels on the earth; and this is the binding of Satan, as brought to view in Rev. 20: 1-3.

We wish now to show that this marks the beginning of the millennium — the beginning of Christ's millennial reign. We are aware that this is not in harmony with the popular doctrine of the millennium; but we think it is according to the Scriptures, and that is sufficient.

WORLD NOT ALL TO BE CONVERTED

We do not see how it is possible to harmonize with the

Scriptures the general idea of the millennium — that is, that the whole world will accept the gospel, and live in a sinless state for one thousand years, at the end of which Christ will come to the earth.

Paul declares: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 12, 13.

In the parable of the wheat and the tares, it is plainly said that men will continue in their wickedness until the end of the world. Matt. 13: 37-42.

Of the moral condition of the world in the last days, the apostle Paul says further, "This know also, that in the last days perilous times shall come." Perilous times? What makes the times perilous in the last days? The world's conversion? — No, but just the opposite, the absence of Bible religion; for Paul speaks of the people as "having a form of godliness, but denying the power thereof: from such turn away."

It is not because we desire such to be the condition of the world, that we take this position. We could wish it might be otherwise. It is a sad picture. It too nearly resembles the past history of the race to be pleasant; but it is a fact declared by all inspired writers. We can not ignore these plain Scriptural statements, and teach the opposite. That would be holding "the truth in unrighteousness." The Bible plainly teaches that in the last days sin and iniquity will flourish; that the world will be as it was in the days of Noah. Therefore the popular idea of the world's conversion is but a dream by which many are deceived.

FACTS CONNECTED WITH THE MILLENNIUM

So far as a millennium — that is, a period of one thousand years — is concerned, the Bible says very little about it. There is but one chapter in which any-



"THE WILDERNESS AND THE SOLITARY PLACE SHALL BE GLAD FOR THEM; AND THE DESERT SHALL REJOICE, AND BLOSSOM AS THE ROSE."

thing definite is stated, and that is Revelation 20. In a short article, we can not do more than to notice briefly the different facts stated in this chapter: 1. A heavenly being comes down from heaven and binds Satan for one thousand years. Verses 1-3. 2. At the same time, the beginning of the thousand years, the resurrection of the "blessed and holy" takes place. "This is the first resurrection," and occurs at the second coming of Christ in judgment. Verse 4. This must be the time of which Paul speaks in one of his letters to the Corinthians: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3.

TO JUDGE ANGELS

The saints are to judge the world and angels. We presume none will claim that the holy angels will be judged by men. It must be fallen, evil angels. And that portion of the world to be judged by the saints must be those who are rejected by Christ. Thus, during the thousand years, or millennium, the saints are in heaven, reviewing the life records of the lost, in order that it may be understood just why God can not save them. It is thus the redeemed will be able to say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus."

During this millennium, Satan is wandering from place to place over this dark, broken earth. At the presence of the Lord, the wicked were slain, the mountains and the islands moved from their places, and awful darkness covered everything. In this dark, confused abyss, called the bottomless pit, Satan is confined. Here he has nothing to do but meditate upon his past career of sin, and await with terrible dread the future.

THE WICKED RAISED — SATAN LOOSED

When the thousand years are ended, the wicked are raised to life. Rev. 20:5. This again populates the earth. Because of this John says, "And when the thousand years are expired, Satan shall be loosed out of his prison." Verse 7. This is the loosing "a little season," spoken of in verse 3. The wicked are brought to life by the voice of the Son of God.

HOLY CITY DESCENDS

It is at this time, doubtless, that He descends from heaven with the "holy city, New Jerusalem," and the saints of God. Rev. 21:2. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4.

Now will be fulfilled the words of Christ in Luke 13:28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

At this sight, Satan and his host prepare for the last great conflict. They vainly hope they can wrench off the pearly gates and

batter down the jasper walls of the holy city. Everything is in readiness, when a terrible scene is presented before them. Jesus appears, and solemnly pronounces their eternal doom. "And fire came down from God out of heaven, and devoured them."

This dreadful scene is the last act in Satan's sinful career. This is the time when God's people "dwell with the devouring fire"



Loving Words

By L. D. SANTEE

"Having compassion one of another, love as brethren, be pitiful, be courteous." 1 Peter 3:8.

THERE are hearts that in anguish are breaking
With their pitiful weight of despair.
There are bosoms in loneliness aching,
For life's burdens are heavy to bear.
Let love fill the heart with its sunshine,
And comfort the bosoms that yearn;
And the joy that we feel in our giving,
Our Father to us will return.

When we yield to the flashing of temper,
And our cruel words cut like a knife,
We darken the wearisome hours
Of this troubled, unsatisfied life;
And heads that are gray with life's ashes,
And feet that are palsied and slow,
Are carrying heavier burdens,
That we in our anger bestow.

Too late, when the tired hands are folded,
And the life-giving spirit has fled,
No use to bring violets and roses
To garland the forms of the dead.
The chance to retrace will come never,
Though our faces with tear-drops are wet.
The old life has vanished forever,
And leaves unavailing regret.

Let us bathe, with the balm of contrition,
The wounds that our anger has made.
Let smiles fill the heart with their sunshine,
While yet the keen sickle is stayed.
Let our flowers fill the hands of the living,
And their fragrance a home in the heart;
And the joy that we feel in the giving,
Our Father to us will impart.

There's a joy, if our lips will but learn it,
In speaking the language of love.
There's a peace, if we will but discern it,
That comes from the Saviour above.
And when the last step has been taken,
And the gate of the city appears,
Then the welcoming song of the angels
Will fall on our listening ears.

and "with everlasting burnings." This is the day of the Lord, "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. This is the end of the millennium. It is then that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

But will this be the end of our earth? When thus melted, will it be annihilated, and cease to be? We can answer this with an

emphatic No. The apostle Peter immediately states, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

"According to His promise." This promise is found all through the Old Testament. It was made to Abraham, and confirmed to his posterity. It was repeated to David; and Jesus said, "Blessed are the meek: for they shall inherit the earth." But the earth must first be changed and "renewed," as stated by the psalmist.

The same fire that comes down from God out of heaven and devours the wicked and melts the earth, destroys "the works of the devil." It renovates the entire earth by burning out the dross; and when the blight and mildew of sin are thus removed, our earth will again appear as it did before sin entered.

Isaiah assures us that the Lord "will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3. Even our barren, sandy deserts will then be as beautiful and inviting as the Garden of Eden was when our first parents were placed in it.

GLORIES AND JOYS INDESCRIBABLE

It is not possible for man fully to set forth the glories of the new earth, and the joys that will eternally fill the hearts of the redeemed. Our efforts would but darken the picture. We can do no better than to transcribe the description of God's ancient seers to whom the future was especially revealed:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. 35:1. In view of this, the Lord says, "Strengthen ye the weak hands, and confirm the feeble knees." Verse 3. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Verses 5, 6.

GOD HIMSELF SHALL BE WITH THEM

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

Dear reader, are you living so that you can hope for an inheritance in our earth when it shall be thus renewed? "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"WHEN you are downhearted, get down often on your knees."

HAVING considered, in a previous article, the origin of the Sabbath, let us now notice its existence during the times of the patriarchs.

For convenience, man has divided human history into three great divisions, the patriarchal, the Mosaic, and the Christian dispensation. These terms are not directly used in the Scriptures. Yet, in God's dealing with the human family, there were special characteristics which distinguish one period from another. The patriarchal embraces the time from the creation to the giving of the law in the days of Moses; the Mosaic reaches to the crucifixion of Christ; and the Christian, from that time till Jesus comes again.

We are left largely in ignorance as to the existence of books previous to the time of Moses. There is a general agreement that Moses was inspired to write the book of Genesis. The value of that book, to the human family, is almost infinite, as it contains all we know of the beginning of this world, and of God's dealings with the human family up to the time of the Exodus. Every person who truly believes the Bible, will accept the Mosaic account of creation and the patriarchal history.

STEPS IN MAKING THE SABBATH

We saw last week that in the making of the Sabbath there were three steps or events:

1. God rested, on the seventh day of creation week, from all His labors of creation. That day became Jehovah's *rest* day, or Sabbath day.

2. At the close of that rest, He blessed the seventh day of the week for all future time, on its return in each weekly cycle. It became God's blessed rest or Sabbath day. It was a better day than the six "working-days" (Eze. 46:1), because devoted to higher and holier uses.

3. He sanctified this day of His rest. To sanctify is to set apart for holy or religious use. The exact meaning of the term, the very essence of it, made known, to those who were to use this seventh day of the week, the fact that it was set apart, by God and Christ, to a sacred use, and their duty so to regard it.

When the Sabbath was thus made, Adam and Eve were the only persons living. They were the representatives of all who afterward derived existence from them.

IT WAS BEFORE MAN FELL

It is a fact never to be overlooked, that this act of setting apart the Sabbath in the Garden of Eden was before the fall of man—yea, before sin entered. The two institutions, the Sabbath and marriage, were both originated previous to the fall of man and the entrance of sin. Adam and Eve were therefore fully acquainted with the sacredness of the seventh-day Sabbath, as it was made immediately after their creation, and was made for them, as the representatives of our race in its innocence, before sin existed in our world.

To this holy pair God's instructions were given for the benefit of their descendants. We know not how soon sin entered Eden. We can not reasonably suppose it entered immediately after their creation and the prohibition of eating the fruit of the tree of knowledge. We could more easily believe that some time elapsed before they ventured to disobey their Creator. The sacredness of the Sabbath, made known to them by their

The Sabbath Previous to Sinai

Evidence of Its Observance All Through the Patriarchal Age—Thousands of Individual Miracles Designated It in the Wilderness—Specifically Defined at Least Thirty Days Before Sinai

By GEORGE I. BUTLER



heavenly Father, must have been a prominent fact of their life in Eden before sin entered.

The principles of God's holy law of Ten Commandments existed in reality from creation, as the relation of Adam and Eve to God as their Creator existed, and their relation to each other would necessarily exist. Their first duty was to love with all their hearts the God who had given them existence, and also to love each other.

GREW OUT OF DEFINITE RELATIONS

These two great principles grew out of their relation to God and to each other. The ten precepts are embraced in those two principles of love to God and love to man. The Sabbath must have been made the most prominent of all the ten, as God must have told them of its existence and sacredness. Its sanctification really consisted in making known the facts of God's resting upon the seventh day, His blessing the day, and their duty in its observance. This institution stands out more prominently in *their* experience than the observance of any other precept of the ten.

In process of time, after sin entered, Cain and Abel were born, and grew up to manhood. One followed the occupation of raising fruits and other things that grew from the earth. The other was a shepherd and herdsman. How long a time elapsed previous to the events connected with Cain's murder of Abel, we have no means of knowing, but it must have been scores of years. After his murder of his brother, he became a wanderer in the earth. Then Seth was born, through whom came a race of patriarchs who loved and feared God. Seth's descendants called themselves sons of God, while Cain's descendants were called sons and daughters of men. Gen. 4:26, margin; also Gen. 6:1, 2, 4. The families of Cain and Seth seem to have lived apart until just before the Flood. In that period of extreme wickedness, they commingled more or less.

SETH AND HIS POSTERITY

Seth's posterity were servants of God for generations. Some of these patriarchs were

remarkable for piety. Enoch, the seventh from Adam, was so devoted a servant of Jehovah that it is said of him he walked with God three hundred years, and was not, for God took him. Gen. 5:22-24. He was the first man translated without seeing death. Heb. 11:5. He was a believer in the second coming of Christ. Jude 14.

"Walking with God" must signify a complete harmony of being and practise between the great God and His loving, faithful servant. Every command of God must have been faithfully obeyed. Therefore Enoch kept that Sabbath which was "made for man."

Noah was another honored patriarch. It is said of him, "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9. This statement could not be true of Noah if he had not obeyed God in every particular. Noah therefore must have kept the Sabbath which God made for man.

Abraham, the father of the faithful, who was true to the God of heaven after his ancestors had gone into idolatry (Joshua 24:2), must have been an observer of the seventh-day Sabbath; for it is said of him, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." It follows, from this statement, that God had "commandments," "statutes," and "laws" in Abraham's time, and one of these was certainly that enjoining the observance of the seventh-day Sabbath. He had made this institution more prominent than any other, at the very creation of the world; and Abraham therefore had the Sabbath, and kept it. His descendants, Isaac, Jacob, and the twelve patriarchs, had the Sabbath, and kept it also, at least those who sought to serve God.

TIME RECKONED BY WEEKS

The custom of reckoning time by weeks was in existence in that age. Laban, Jacob's uncle, in giving his daughters to Jacob for wives, said, "Fulfil her week, and we will give thee this also." Gen. 29:27, 28. The existence of the weekly reckoning of time necessarily demonstrates the existence of the Sabbath, the institution which gave the origin to the weekly reckoning of time. Though Laban was no saint, he knew of the Sabbath which God made for man, and no doubt he paid some degree of respect to it.

PHARAOH COMPLAINED OF THEIR RESTING



All are familiar with the fact of the children of Israel's going down into Egypt, and finally becoming bondsmen to the Egyptians, and that Moses was called of God to act as their leader in this deliverance.

The first complaint Pharaoh made to Moses and Aaron was that they hindered the people from their work.

We can not see that Moses and Aaron interfered with the work of the Israelites on ordinary days; but in counseling them to return to the Lord and serve Him better, no doubt they did advise them to refrain from work on the Sabbath. In their long, grievous bondage, probably they were required to work on the Sabbath. Their lot was perplexing and hard. Moses and Aaron doubtless pointed out their failures, and counseled them to cease their work on the Sabbath. So the king complained loudly.

They were finally permitted to take their departure for the promised land. Some

(Continued on page 12)



“Ye are My witnesses, saith the Lord,
That I am God.” Isa. 43:12.

Asked to Witness for Him

Remember His Gracious Benefits—Notes of Praise and Thanksgiving—Made a Blessing
to Others—Receiving to Impart

By MRS. E. G. WHITE

AFTER the woman of Capernaum had been healed by the touch of faith, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers, are not to be secured by stealth or enjoyed in secret.

“Ye are My witnesses, saith the Lord,
That I am God.” Isa. 43:12.

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine.

Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power, that works for the salvation of souls.

KEEP GOD'S GIFTS FRESH IN MIND

It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him.

TO BE GIVEN TO ALL

The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. When God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting.

The Samaritan woman who talked with Jesus at Jacob's well had no sooner found the Saviour than she brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right

Notes of Praise and Thanksgiving

“What shall I render unto the Lord
For all His benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all His people.”
Ps. 116: 12-14, R. V.

“I will sing unto the Lord as long as I live;
I will sing praise to my God while I have
my being.
My meditation of Him shall be sweet:
I will be glad in the Lord.” Ps. 104: 33, 34.

“Who can utter the mighty acts of the Lord?
Who can show forth all His praise?”
Ps. 106: 2.

“Call upon His name;
Make known among the peoples His doings.
Sing unto Him, sing praises unto Him.”
Ps. 105: 1, 2, A. R. V.

“Talk ye of all His wondrous works.
Glory ye in His holy name:
Let the heart of them rejoice that seek the
Lord.” Ps. 105: 2, 3.

“Because Thy loving-kindness is better than
life,
My lips shall praise Thee. . . .
My soul shall be satisfied as with marrow and
fatness;
And my mouth shall praise Thee with joyful
lips;
When I remember Thee upon my bed,
And meditate on Thee in the night-watches.
For Thou hast been my help,
And in the shadow of Thy wings will I re-
joice.” Ps. 63: 3, 5-7, A. R. V.

“In God have I put my trust, I will not be
afraid;
What can man do unto me?
Thy vows are upon me, O God:
I will render thank-offerings unto Thee.
For Thou hast delivered my soul from death:
Hast Thou not delivered my feet from falling,
That I may walk before God in the light of
the living?” Ps. 56: 11-13, A. R. V.

“O Thou Holy One of Israel,
My lips shall greatly rejoice when I sing unto
Thee;
And my soul, which Thou hast redeemed.
My tongue also shall talk of Thy righteous-
ness all the day long.”
“Thou art my trust from my youth. . . .
My praise shall be continually of Thee.”
Ps. 71: 22-24, 5, 6.

“I will make Thy name to be remembered; . . .
Therefore shall the people praise Thee.”
Ps. 45: 17.

around them was a harvest to be gathered. But through the woman whom they despised a whole cityful were brought to hear Jesus. She carried the light at once to her countrymen.

A PRACTICAL FAITH IN CHRIST

This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than he desires to make others acquainted with Him. The saving and sanctifying truth can not be shut up in his heart. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. In doing this work a greater blessing is received than if we work merely to benefit ourselves. It is in working to spread the good news of salvation that we are brought near to the Saviour.

WILL MAKE THEM A BLESSING

Of those who receive His grace the Lord says:

“I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.” Eze. 34: 26, R. V.

“On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water.” John 7: 37, 38, A. R. V.

RECEIVING TO IMPART

Those who receive are to impart to others. From every direction are coming calls for help. God calls upon men to minister gladly to their fellow men. Immortal crowns are to be won; the kingdom of

heaven is to be gained; the world, perishing in ignorance, is to be enlightened.

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.” John 4: 35, 36.



DELEGATES TO THE INTERNATIONAL CONGRESS OF MOTHERS, WASHINGTON, D. C.

Doings at the Nation's Capital

International Congress of Mothers — Prospects for National Prohibition — Regarding Sunday Legislation
Tent Meeting Near the Capitol Building

By M. ELLSWORTH OLSEN



SINCE I wrote my last letter for the SIGNS, several interesting things have happened here in Washington. I will give first place to the Third International Congress on the Welfare of the Child, held a few weeks ago under the auspices of the National Congress of Mothers and Parent-Teacher Associations.

There were delegates from a number of foreign countries, including China and Japan. Among the speakers were distinguished educators and workers for the uplift of home and child life in the United States. The conference lasted six days; and the meetings, which were of an exceptionally interesting and vital character, were held chiefly in the large audience room of the New Museum and in the Hotel Raleigh. A reception was given the delegates one afternoon in the White House. Public interest was very manifest, and the citizens of Washington who were able to attend, enjoyed a rich treat of good things.

UNUSUAL BUT NOT ABNORMAL

One of the speakers was the president of the congress, Mrs. Frederic Schoff, whose practical, sympathetic talks showed an intimate acquaintance with the daily needs of the American mother. The Hon. P. P. Claxton, commissioner of education, spoke with earnestness and enthusiasm of the relation of the home to the great problem of national education.

Prof. M. V. O'Shea, of the University of Wisconsin, discussed "New Times and New Problems in Education," in his very illuminating way, and took part in the discussion of other interesting questions. Professor O'Shea is a specialist on child culture, and his books and magazine articles have

done much to awaken parents and teachers to the importance of the subject.

Mrs. Stoner, of Pittsburg University, gave a very interesting account of how she has trained her daughter, who, at an age when most children are struggling with such elementary subjects as reading, spelling, arithmetic, and geography, has already a fair knowledge of several languages, is familiar with higher mathematics and with history, and is withal unusually well developed physically. Mrs. Stoner says her daughter is not at all a prodigy, but that she has taken time to teach her, and that the time other little girls waste, her girl has improved.

There is much food for thought in this. It is a fact that the age of keenest curiosity, hence of the liveliest desire to learn things, is just the age when parents regard the child's time as worth practically nothing, and leave the little one either without instruction, or place it in school to share with thirty or more others the attention of one overworked teacher.

AIMS AND PURPOSES

There were many other helpful addresses, but perhaps the general character of the various meetings held can best be apprehended by means of a brief quotation from a statement of the aims and purposes of the congress. They are in part as follows:

"To carry the mother love and mother thought into all that concerns or touches childhood in home, school, church, or state; to raise the standards of home life; to develop wiser, better trained parenthood; to bring into closer relation the home and the school, that parent and teacher may cooperate intelligently in the education of the child, using systematic, earnest effort to this end, through the formation of mothers' clubs and parent-teacher associations in connection with public schools and elsewhere. . . .

"To give young people, ignorant of the proper care and training of children, oppor-

tunities to learn that which will enable them to better perform the duties of parenthood.

"To promote high ideals of marriage and the maintenance of its sacredness and permanence.

"To interest men and women to cooperate in the work for purer, truer homes, in the belief that to accomplish the best results, men and women must work together.

"To rouse the whole country to a sense of its duty and responsibility to childhood."

THE SPIRIT OF THE MOVEMENT

As setting forth the spirit in which the work is carried on, here is part of the president's printed message, entitled, "To Mothers, from a Mother":

"Gentle little mother, working faithfully in your home to make your own children's lives true and pure, strong and vigorous, gathering them each night by your own fire-side, listening to the evening prayers, and tucking them snugly in their beds, do you know of the great world outside, of which your children are a part, in which, as soon as school days come, they must live? — Yes, you know only too well of its temptations, and for your dear children's sakes you wish you could make it better. You are only one mother with perhaps little outside influence. You think your own thoughts, but they do not go far toward solving the problems that face the children when beyond home influence. Get six mothers to organize a mothers' circle, and your influence is increased. Get twelve, and it is again doubled. Get the fathers on an advisory council, and keep them informed of what you are studying and trying to do, and the influence is again more than doubled."

Speaking to mothers of the value of associated effort, she says:

"You will be kept in touch with the thought of the best and most experienced men and women on bringing up children.

(Continued on page 13)

Gave Up Salary and Friends for Conviction

Sense of Duty Leads Successful Preacher to Resign His Position — A Trial of Faith and a Stand for Principle
Should Not Hold to Doctrine Just Because Grandfather Did

Extract from Sermon
By CHARLES E. FORD

HOW any one could be a Seventh-day Adventist was a mystery to me at one time in my life. But to-day the mystery is why all people are not Seventh-day Adventists. You may be interested to know how this great change has come about, especially when I tell you I used to be a Methodist minister. I did not leave that church because I had any trouble with the conference in which I was working, for I was on the best of terms with my coworkers.

FEELINGS OF FEAR AND EMBARRASSMENT

In my Methodist days, the Seventh-day Adventists did not appeal very strongly to me. I thought them an ignorant class of people. They were associated in my mind with Holy Rollers, Dowieites, and Mormons.

Yet acquaintance with them brought a feeling of fear, for I found they knew more about the Bible than I did, and I was embarrassed lest they should propound in public or private some question I could not answer. Ministers who have attempted to refute the position held by Seventh-day Adventists are not anxious to try a second time. I do not mean by that to say that all ministers of the Protestant churches are dishonest. But they realize there is something about Adventism which requires close mental application, and they do not have the time, with all their other duties, to give the question that study.

THREE HUNDRED CONVERSIONS

The Methodists sent me out to hold revival meetings. In one of the towns that I visited, I found a church of two hundred members. I wanted some one to assist me in the altar service; but when I approached leading members of that church, I was surprised to learn that a Seventh-day Adventist and his wife had the confidence of the public to a greater degree than any one else in the town. Upon invitation, they were glad to help sinners find Christ, and the series of meetings resulted in three hundred conversions.

The Adventists distributed considerable literature, and it was not long before members began to come to me with questions concerning the Sabbath. I told them it was not an important subject, but they insisted that I preach upon it. So I did the best I could with it, telling them they need keep only the seventh part of time, that it is impossible to keep the Sabbath on a round world, and that the seventh-day Sabbath was made for the Jews. I also gave the various other arguments so often used as a bolster for Sunday observance. I did not then realize that the round world theory would apply equally well to Sunday.

Near the close of the meeting, we had a testimony service, during which I found the Adventists were not so easily turned aside. The brother who had assisted with the altar service urged that I allow the people to hear the other side of the question, now that I had presented mine, but I refused to consent.

HAD TO ACKNOWLEDGE MY ERROR

A few years later, however, I had to go back to that town, and tell those people the truth of the Bible, for I found there was no Scripture support for the statements I had made in my sermon that day. I made my confession to those dear people, as I am glad to do to you.

It is a great pity all the religious people of the world can not see alike. Jesus poured out to His Father the longing of His soul that all His disciples might be one, saying, "As Thou, Father, art in Me, and I in Thee,



"Just think of a . . . preacher . . . sawing wood."

that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17: 21.

Some say we must have many denominations and creeds, in order to reach minds of varied caliber. But I am persuaded Jesus knew what He was talking about when He made that prayer, and that it is God's desire that all His children read His word with the same mind. The Bible was never given to teach us one thing at one time and another thing contrary to it at another time. God never intended that one great religious class in the world should believe His word in one way, and others in another way. His will toward His people is that they shall be of one mind; and this would be possible if all would lay aside their preconceived notions, their prejudice, and what men have said about Bible truths, and study the word of God for themselves.

That is what I decided to do. I was pressed with church duties, and with ritualistic lodge work, but I made up my mind God's word should have first place in my life. Taking my Bible and concordance, I went to my study, and praying God to give me light, began an exhaustive study of the Sabbath question. I searched my Bible from cover to cover, and was surprised to find not a line authorizing the observance of Sunday.

THE EVIDENCE I FOUND

Instead of finding that the Sabbath was made for the Jews, as I had been led to believe from a study of theological books, I found the words of Jesus, "The Sabbath was made for man," Mark 2: 27. Then as I turned back to Genesis, I found it was even so,—that God did ordain and sanctify the seventh-day Sabbath in the beginning (Gen. 2: 2, 3), at the time He created the world; that He rested on the seventh day, and made it a holy day for man's benefit, that man might think of his Creator, remembering whence come all life's blessings.

Then, lest man should forget it, He reiterated it at Mount Sinai in thunder tones to His awestruck people: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

IS THE JEW THE ONLY MAN?

If you belong to the race called man, the Sabbath is for you. Christ, the Creator of heaven and earth (John 1: 1-3, 14, 15), says so, and He surely knows.

I could think of no reason why the Jews should be called men more than I. Further study revealed the Bible statement that "he is not a Jew who is one outwardly." Rom. 2: 28. I learned that to be an Israelite in heart is to be a Christian, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

I found that Christ Himself kept the seventh-day Sabbath, and that He asked us to follow Him. John 15: 10. Thus if we do as He did, we must keep it. I began to see that we are truly Christians only as we walk in His footsteps.

Not once in the Bible is Sunday called the Sabbath, but Saturday is so called many times. Even in the New Testament, there is no authority for Sunday keeping.

TILL HEAVEN AND EARTH PASS

I had been led to believe that Christ nailed the Sabbath to the cross; but I found, instead, Christ's statement: "Think not that I am come to destroy the law, or the proph-

ets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. I found that even in the new earth, after sin is banished, the hosts of God will go up to worship Him from one Sabbath to another. Isa. 66:22, 23.

I found evidence, even in the New Testament, that Jesus' disciples kept the seventh-day Sabbath faithfully (Luke 23:56), and that He commanded them to pray, for forty years after His death, that they might not be obliged, at the time of Jerusalem's destruction, to flee on the Sabbath day. Matt. 24:20. Thus He sanctioned the observance of the seventh day long after His ascension to heaven, and declared false the statement, often made by religious teachers, that the apostles kept Sunday in commemoration of the resurrection. I found the fact to be, according to the New Testament, that the apostles never attached to Sunday any sacredness, but that they faithfully observed Saturday as the Sabbath.

NOT ONE TEXT TO SUPPORT ME

I had believed that the sanctity of the Sabbath was transferred to the first day of the week, but I was astounded to find not one passage of Scripture for it. Then I sent to the Methodist Book Concern an order for the best books they had on Sunday observance, regardless of cost. I studied them carefully, but found no Bible evidence for Sunday keeping. I did find plenty of Scripture for Sabbath keeping.

I read in Isa. 58:13, 14: "If thou turn away thy foot from the Sabbath [from trampling upon it], from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

TENDERED MY RESIGNATION

The other doctrines held by Seventh-day Adventists, I had not studied, but I decided I would do as God would have me do.

I wrote my presiding elder, asking him to give me Scripture for Sunday observance, for I was anxious to be set right on the question. I told him if he could not, to consider that letter my resignation. When he sent a man to fill my place, I wrote a personal letter to the bishop, asking counsel and help. Later I surrendered my credentials, and my connection with the denomination was severed.

I would have been a miserable hypocrite had I not followed in the light God had given me. There is not a more dangerous person in the world than he who is deceiving himself and others.

GRANDFATHER DID, BUT SHOULD I?

Some people are blinded by theology and preconceived ideas. My grandfather was a Baptist preacher, and I expect to see him in the kingdom of God. But we are advancing in the light. I do not believe people will be saved because they keep Saturday, or be-

cause they do not keep it. But they will be saved because they are honest, and obedient to all God's commandments as far as God has given them light and understanding. My grandfather never saw the Sabbath truth; but God has revealed it to this generation, and will hold us responsible for obedience to His commandments.

The Sabbath truth was not heralded in Martin Luther's time. It had been buried in the rubbish of tradition for centuries, together with many other Bible truths. When Luther proclaimed the doctrine of justification by faith, it was a great truth for the people to accept, who had believed in justification by penance, and who had been deprived of the Bible. Yet that doctrine rests upon a firm foundation in God's word. Rom. 5:1. The Bible foundation of the seventh-day Sabbath is just as firm.

"IT WILL COST ME MY JOB"

"But," says one, "if I observe the Sabbath, it will cost me my job. Keeping the seventh day puts us all out of joint with the world." True, Christianity has been "out of joint" with the world ever since it started. The Bible says that the man who "will live godly in Christ Jesus shall suffer persecution."

It was not easy for me to leave a good salary, a popular church, my livelihood, and to step out, apparently upon nothing. All sorts of rumors were circulated concerning me, people even reporting I had been sent to the insane asylum. A note against me was due at the bank in a short time, but I had no money with which to meet it.

I told my banker of the stand I had taken, and that I had no money. He gave me six months in which to meet the note. It was not an easy thing for me to do, but God never intended that a man should have a cotton string for a back-bone. He intends that His people shall stand firmly for principle. If they do not bear the test, they will never reach heaven. The trials are not easy to bear, for we are living in a wicked and perverse generation.

"WOULD STARVE IF I LOST MY JOB"

"But I would starve if I lost my job," I hear you say. Why not trust your Creator? The Sabbath command is God's command. The same God made the earth, and He is still God. He will provide for the needs of those who trust Him.

I had \$1,000 worth of property and \$3,500 worth of debts when I took my stand for the Sabbath truth. I tried hard to keep God's holy day, and to be an honest man. In my heart I said, "I will die by the right."

One day, as I was working on my place, wondering where I would obtain needed money, I overheard a conversation, and learned that a janitor was wanted for a schoolhouse near. The position was offered me at twenty dollars a month, and I took it. Fifteen dollars a month had been paid before that. Then I borrowed a cross-cut saw and a bob-sled, and cut stove wood to supplement my earnings.

A PREACHER SAWING WOOD

Just think of a Methodist preacher working in the winter at sawing wood, with the snow two feet deep, and people he has converted during his ministry passing up and down the street. They would ask, "What

are you going to do with the wood?"—"I hope to sell it." "Well, send a cord up to my place." I worked hard, but I had more money the next spring than the rest of the preachers.

GOD OF HEAVEN WILL STAND BY YOU

My dear friend, if you are tested, the God of heaven will stand by you. I am so glad our Saviour left the glories of heaven, and came to this wicked world to help just such men and women as we are. The Father who so freely gave that gift for us, will not withhold any good thing if we walk uprightly. Jesus invites us to roll upon Him our heavy burdens. He will bear them for us.

Let us, then, stand firmly for principle. "To the law and to the testimony." If preachers, learned doctors, "higher critics," and world-renowned theologians "speak not according to this word, it is because there is no light in them." Isa. 8:20. Outside God's word, there is no God, no heaven, no hope. If you desire New Jerusalem's pearly gates to open for you to enter, throw your heart's door wide open now to the Saviour. Let Him cleanse it from sin, the transgression of God's law. He "is able to keep you from falling, and to present you faultless before the presence of His glory," and this He will do "with exceeding joy."

Why So Many Crimes in San Francisco?

THE San Francisco *Chronicle* of May 4 says editorially:

"It is difficult to understand why there are so many crimes of violence committed in the night-time in this city, and so many burglaries. As the finance committee of the supervisors shows, our police force exceeds by a trifle the charter limit of one officer to each 500 of population. That would seem to be sufficient to assure safety, and is sufficient elsewhere.

"We are spending a great deal more money for protection of life and property than is expended by some other cities, at least where crime is less rampant.

"Compare this city with Los Angeles, for example. The census figures—the latest complete statement available—show the following:

POLICE DEPARTMENT			
	Population	Expenditure	Per Capita
San Francisco	416,912	\$1,486,830	\$3.56
Los Angeles	319,198	669,208	2.09
FIRE DEPARTMENT			
	Population	Expenditure	Per Capita
San Francisco	416,912	\$1,562,679	\$3.74
Los Angeles	319,198	479,783	1.50

"Now, we do not hear from Los Angeles about such an orgy of crime as we have at times in this city; and as to fire protection, Los Angeles is as much a wooden city as San Francisco.

"If we are not getting as much for our money as the people of Los Angeles get, there is some reason for it. And the public ought to know what that reason is."

Los Angeles has but 200 saloons in which to manufacture crime; San Francisco has more than ten times as many, 2,059. Let San Francisco close her saloons. Experience ought to teach her a lesson. Peace reigned while liquor was prohibited just after her great earthquake and fire of 1906.

M. C. WILCOX.

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

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HOW JUDSON FOLLOWED THE WORD

A Pioneer Missionary to India—Sent Out a Congregationalist, Became a Baptist en Route—How It Came About



ADONIRAM JUDSON

THE Baptist Foreign Missionary Society has been celebrating the hundredth anniversary of its founding. Because of the part Adoniram Judson had in the founding of this society, the celebration was named the Judson Centennial.

A hundred years ago Judson, the pioneer of North American foreign missions, reported from India that though he had gone out under the Congregationalist society, his convictions had led him to become a Baptist. Under the inspiration of this call, the Baptist Missionary Society was

quickly formed, later to stand by Judson in his work for Burma, which was so wonderfully blessed of God.

HOW HIS VIEWS WERE CHANGED

The Baptist missionary organ, *Missions*, reprints a letter which Judson wrote from Burma in 1815, telling of his change of views. During the long journey from Boston to India, he was led to give special study to the question of baptism, because of the fact that William Carey and his associates, who had opened mission work in India, were Baptists. Judson knew that he would meet them, and wished to have his own position thoroughly grounded in the Scriptures.

A STRUGGLE, A CRISIS, AND A DECISION

But as he studied the Scriptures on the journey, the conviction came to him the rather that there was no other Scriptural teaching on the subject than that of adult baptism by immersion. On reaching India, where he was to begin work for the Congregationalist body, he was brought to a crisis in his experience, and his first attention was given to settling the question of his own faith in this matter. He wrote:

"Alone at Calcutta, without the least conversation on the subject with any Baptist friend; with the Bible and Dr. Worcester [a work by Dr. Worcester on baptism] in my hand, and much on my knees in prayer for the influences of the Holy Spirit, who is promised to guide erring creatures into all the truth, I felt the convictions which had been gaining on my mind for several months, ripen into a full persuasion, that I was in an unbaptized state. I read on the inspired page, 'He that believeth and is baptized shall be saved.' The former, I hoped, through the rich grace of God, I had been enabled to do; and I felt necessity laid on me with regard to the latter. This single consideration, I repeat it, forced me into the baptismal water. On the one side was everything to allure; on the other (God is my witness!) everything to repel, except the sweet consciousness of doing His will, and pleasing Him who laid down His life for me.

"In professing religion in the divinely appointed way, I continue to rejoice to this day, and hope it will afford me consolation and joy in that hour which tries men's souls.

"I have thought that the cause of truth required me to say this much concerning my motive in being baptized."

In that day, Judson's change of faith in this matter led to a considerable stir. One of the lessons for our time is that the

man whom God so abundantly blessed in Burma as the pioneer of American missions was a man whose only question was, "What saith the Book?" Where the Scriptures led, Judson would follow, cost what it might.

In a later generation, there has come too generally a sentiment that after all it does not matter so much what the Bible says. Still the call of God to all men is to believe His word and follow it. And sure it is that no one has ever yet been able to find within the pages of God's book any authority for infant baptism, or any trace of baptism by any other form than that which the Word itself commands, namely, immersion. "He that believeth and is baptized shall be saved," is the ringing call of the gospel message. And surely every Christian who hears that call, who has not been baptized, should give earnest attention to this Bible doctrine.

W. A. S.

THE FATHERHOOD OF GOD

He Seeks by Numerous Illustrations to Show His Love—By the Tenderness of This Love He Would Draw All Men to Him

"LIKE as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13. These are the assuring words given by one who had experienced many life vicissitudes. By these he had been made to know the strength of fatherhood love, from which pity is generated. Not only have human fathers been known to yield up life in efforts to save children, but the same natural impulse has also led brute affection to meet death in the endeavor to protect offspring. This attribute is doubtless a grant from the Author of life, and therefore must be an offshoot, or outgo, from the divine fountain of fatherhood.

But considering for a moment the low estate to which sin has reduced the mentality of the human family, one must conclude that although the characteristic under examination seems quite pronounced in man, it must have been infinitely more conspicuous had not iniquity entered to disfigure God's image in the human, and so to neutralize his power of love attachment. Man in his natural state is, in consequence, deprived of the fulness of this peculiarity that was once delivered to him.

HIS VERY NAME IS LOVE

Our heavenly Father, however, yet retains the fountain of that love with which man was at first endowed, but has so largely lost. Indeed, His very name is love, because He is love. 1 John 4:8. But no man having actually seen God at any time (John 1:18), and love being of that nature which can not be comprehended through the use of words alone, its incarnation in flesh was actually necessary to reveal the real operative principle of divine fatherhood. Therefore the "only-begotten" of Divinity came to earth in flesh to reveal that love, as the Father's only possible representative. John 3:16.

This revelation was unfolded through both oral and practical methods. To make plain the meaning of His verbal expressions of love, figurative incidents were employed which were founded on ordinary occurrences of daily life, but told in a turn of expression different from that which was common to established human inclination. This was especially the case when on a certain occasion the Pharisees complained of His receiving sinners, and eating with them.

On the occasion mentioned, the detail of His story was based on two illustrations. The first was that of a man having a hun-

dred sheep, one of which had strayed away. The owner left the ninety and nine to themselves while he went to the shadowy, abandoned wilderness to seek the one lost member of his original and beloved flock, which he actually found, and returned with rejoicing to the fold.

The conclusion drawn from this was that in heaven there is more joy over the repentance of a single sinner, than over ninety-nine already just persons who have no need of repentance. But this was only one phase of infinite love expressed in behalf of one individual straying from the heavenly Father's care. Luke 15:4-7.

SEARCH FOR THE LOST SILVER

But the unsparing diligence with which the search for that lost one is prosecuted, was then uncovered in a following parable showing a woman having lost one of her ten pieces of silver. Although separated from her purse, she considered the money as yet hers, and it must be restored to its place. So preceding her search, she produced a light by which to scan every dark corner of the place. She next began carefully to sweep every part of the house, stirring up the entire accumulations of its earthen floor, all the time peering intently about for the lost treasure. That work was pursued until the lost coin was found.

But in doing this, every other duty was made to rest until the object of the search was accomplished. However, this did not end the matter. So glad indeed was the searcher that her pursuit was rewarded, that her neighbors were called together to rejoice with her over the success achieved. This parable, we learn from the context, was uttered to express the joy all the angels of heaven participate in at the recovery of a single lost soul to join the family of our heavenly Father.

STORY OF THE PRODIGAL

It must be, therefore, that the infinite Father will in no wise retard the progress of a soul's return, but rather will do all in His power of creative virtue to hasten that return. That this is so, the story of the prodigal son has fully demonstrated.

Briefly set forth, the account is this: The younger of the two sons who constituted a certain father's household, became uneasy, and demanded a division of the hereditary estate, that he might go to a land beyond the confines of his father's jurisdiction. He went, and soon wasted all his inherited substance in riotous living, which included association with harlotry. In fact, he became entirely bad. In time a mighty famine overtook him, and nothing was at hand to satisfy his terrible hunger longing. So low, indeed, was he reduced that, having been permitted to tend swine in the fields of a stranger, he longed to share the food they had, even the husks that they trampled under their feet.

THE FATHER'S GREAT LOVE

Coming to his senses, and recalling the plenty in his father's home, he resolved to return thither, and humbly beg to be there received and treated as a mere servant. But while he was yet a great way from home, the father's great heart-love led him to go out and meet the prodigal—his own long lost son. Putting his arms about the repentant's neck, he planted a kiss of welcome and forgiveness upon his brow, even before there was any confession of wrong-doing. When, however, this did come forth, and the humiliating request was made to stand in the family as only a field servant, the petition was met by the father's order for the best robe to be brought and put on him. He also called for a royal feast to be served in gladsome honor of a deeply mourned and long lost son.

COVERS THE NEEDS OF EACH

If this recital means anything, it covers the needs of each individual, however well it may be applied to Gentiles in general. This is made plain from the Saviour's assertion that the fall of a single sparrow to the ground is distinctly noticed by Him whose creation it is. This being so, not a single individual, as he is of infinitely more value than a sparrow, can possibly be passed silently by in the great and wondrous plan of salvation. Matt. 10:29-32.

ASK, AND IT SHALL BE GIVEN

The conditions to this end are amply revealed: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. There is added to this the thought that if the son of an earthly father should ask that parent for food, he would not be taunted by the offer of something

undesirable, and perhaps detrimental. How much more, then, will the infinite Father, filled with ineffable love, yearning with goodness of desire toward His children, give good things, even the grace of the Holy Spirit, to every one asking for it!

He is truly waiting for any poor soul on the verge of despair, to prove the truthfulness of His word. Then come to Him as to a loving father, and He will surely verify His asserted character of infinite love.

J. O. C.

HE COMES TO EXECUTE JUDGMENT

The Triumphs That Follow—Eternal Separation of the Wicked—The Terrible Are Brought to Naught—The Voices of Genesis and Revelation in Unison

WHEN the New Jerusalem descends, Christ will not come to proclaim His law from Zion and the word of the Lord from Jerusalem. This He did of old from Sinai; and again from Jerusalem, in the days of His humiliation, when, derided by kings, insulted and abused by a world He would die to save, and rejected in scorn by a church He came to redeem, He established the new covenant with Israel, promising to put His law in their hearts, to forgive their iniquities, and to remember their sins no more.

HE COMES AS JUDGE

He now comes to execute judgment upon the ungodly, according to their treatment of His law and His offered pardon, which they have refused. There must first be the resurrection of the unholy dead. Acts 24:15. They must awake to the shame and judgment which, during their lives, they have chosen. They that pierced His side, smote Him with the reed, plaited and placed the crown of thorns, together with Herod and Pilate and all nations of all the ages, must meet His searching eye as He now sits in kingly glory as their judge. No falling rocks nor crumbling mountains can hide the guilty in that day of final indignation against sin.

Death must again deliver up its dead. The sea must again "unfold its waves, and give up the myriads that lie beneath its tidal flow. Rev. 20:13. Hades itself, with all its bars and bolts and cords and pains, must yield to the hand of Him who bears its key, and deliver up its dead. Rev. 1:18. All must come forth at the summons of the Judge." Death shall be no covert, the grave no refuge, in that awful day when God shall judge the world in righteousness according to their works.

THE DEAD, SMALL AND GREAT, STAND BEFORE HIM

"God shall judge the secrets of men, by Jesus Christ, according to the gospel. Rom. 2:16. All classes will be there. All ages will be represented. The dead, small and great, shall stand before God and be judged. Rev. 20:12.

"The men of Nineveh, who repented at the preaching of Jonah, shall rise up in judgment to confound and condemn the men of Jerusalem, who did not repent at the preaching of Jesus Christ. Matt. 12:41. The men who ate and drank with Jesus, and in whose streets He taught, shall hear Him say at last, 'Depart from Me; I never knew you.' Luke 13:26. The Jews who listened to His words shall weep and gnash their teeth when they see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out. Luke 13:28. Felix shall find that the Judgment to come, at the mention of which he trembled, was no idle tale. Acts 24:25. Judas shall learn how much better it had been for him if he had not been born. Matt. 26:24. And all sinners shall find that it is a fearful thing to fall into the hands of the living God. Heb. 10:31. None shall be so great that they can defy His judgment, so mighty that they can escape His notice. He shall judge the world in righteousness.

THE ETERNAL SEPARATION

"There shall come the solemn and eternal separation of the righteous and the wicked. They have been mingled together from the beginning, but now they shall mingle no more. Cain shall no more slay Abel. The Sodomites shall no more vex Lot. Pharaoh shall no more oppress Israel. The child of the bond-woman shall no more mock the son of the free. Haman shall no more plot against Mordecai. Nero shall no more afflict Paul. Herod shall no more imprison John. Nations shall no more

persecute Christians, nor shall rulers put them to torture or to death. God shall make an eternal severance of these different classes. He shall thoroughly purge His floor, garnering His wheat, and burning up the chaff with fire unquenchable. Matt. 3: 12. Saints shall return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not, for the day that cometh shall burn the wicked up, while on the servants of the Lord shall rise the healing beams of the Sun of Righteousness. Mal. 4: 1, 2.—*H. L. Hastings.*

THE WILDERNESS IN BLOOM

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isa. 35: 1-6, 8, 9.

FEARFULNESS SURPRISES THE HYPOCRITES

"The sinners in Zion are afraid; fearful hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 14-17, 20, 21, 24.

NO VOICE OF WEeping THERE

Then shall God rejoice in Jerusalem, and joy in His people. "And the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 19. "And the Lord shall be King over all the earth." Zech. 14: 9. "This earth where Christ has been a hopeless outcast, a despised wanderer, and has met a felon's doom, shall yet shine forth, redeemed, purged, glorified, and arrayed in everlasting splendor, as the center of divine dominion."

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21: 23-27.

VIOLENCE SHALL BE NO MORE

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither

shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60: 18-21.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30: 26.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24: 23.

THE TERRIBLE ARE BROUGHT TO NAUGHT

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught." Isa. 29: 19-21.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

GENESIS AND REVELATION IN UNISON

"God's word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which He has made and the church which He has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

"At the beginning of the Bible, we find a new world: 'In the beginning God created the heaven and the earth.' At the end of the Bible, we find a new world: 'I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.' At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, 'that he should deceive the nations no more.' At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow, no sighing and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, 'there shall be no more curse: but the throne of God and of the Lamb shall be in it.' At the beginning, we find the tree of life in Paradise, from which the sinner is shut out by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again, 'in the midst of the Paradise of God,' and the blessed and the blood-washed ones have a right to the tree of life, and 'enter in through the gates into the city.' At the beginning, man was beneath the dominion of death and the grave; at the end, 'the dead, small and great, stand before God,' the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over the earth, and was driven out of the Garden of Eden in shame and sorrow; at the end, we find the second Adam victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever."

"Thus shall this city shine forth in all the glory of divine adornment as the home of the saints. Men shall come from earthly wanderings to celestial homes; from dens and prisons here to joys and mansions there; out from iron doors and in through pearly gates. And feet that woke the dull echoes of the gloomy dungeon's floor shall stand within thy gates, O Jerusalem! Hands that clanked their chains with slow and tedious move shall strike the instruments of heavenly melody, and wake the harp notes of enduring joy. Brows once crowned with thorns and grimed with smoke and burning, shall grow smooth, and fair, and royal, beneath the crowns that never fade. Sackcloth shall be exchanged for fine linen, clean and white; and gazing on the least of all the gathered throng, we may say, 'Solomon in all his glory was not arrayed like one of these.' Matt. 6: 29.

PALACE OF THE ANGELS AND THE THRONE OF GOD

"Here is the palace of angels and of God. Here stands the throne of God and the Lamb. Rev. 22:3. Here shall the nations of the saved walk lovingly and peacefully in the calm, still light that beams through jasper walls and radiant palaces. Rev. 21:24. All shall be pure and bright and blessed; for the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them,—their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away. Rev. 21:3, 4. 'And He that sat upon the throne said, Behold, I make all things new.'

"Glorious shall be that city, the new metropolis of the established kingdom of God. And as Israel's sons, returning to their own land to dwell forever, shall join themselves with ties of love and vows of attachment to its soil, and call their land married, so shall Jesus, taking this as His eternal residence, consecrate it as the bride, the wife of the Lamb. Isa. 62:4, 5; Rev. 19:7, 8.

NIGHTLESS DAY AND TEARLESS JOY

"And all this glorious garniture of gates of pearl, and streets and buildings of transparent gold, and walls of jasper, and foundations of amethysts, and chrysolites, and emeralds, and gems set by the cunning of its divine Architect, shall abide and adorn the home of the saints, the city of their glory, the palace of their King, the dwelling of their God. Blessed city of nightless day and tearless joy, where enemies never come, and whence friends never depart; city expected by Chaldean patriarchs, and foretold by Hebrew prophets; seen in the visions of God on Patmos, and

by the eye of faith in all ages and in all lands;—we hail thy coming, and welcome thee as our endless home,—the peaceful Paradise of God."—H. L. Hastings.

"Behold the promised golden throne,
The conquering palm, the unfading crown;
And, more than all, that beaming eye
Whose glance is love and ecstasy!
But, lo, what sudden splendors beaming
O'er heaven's illumined arch are streaming,
What hues of varied beauty blending,
What fair celestial towers descending!
O, Salem! City of our God!
The saints'—the martyrs' blest abode!
I see thy gates of pearl unfold,
I see thy streets of burnished gold,
I see thy towers in crystal shine,
Meet temple for a King divine.
Hail, perfect, pure, in virgin pride,
The mighty Lamb's resplendent bride!
Within thy hallowed courts are found
No lurking foes to vex or wound;
No dim eye sheds the hopeless tear;
No bosom throbs with doubt or fear;
And hushed is shame's tumultuous thrill,
And passion's warring storm is still.
No bright sun beams by day, by night
No pale moon sheds her feeble light;
But from the throne of living fire
Where sits revealed the eternal Sire,
Where seraphs raise their loudest strain,
To hail the Lamb that once was slain,
Though faith and hope have passed away,
Love sheds a pure, unchanging ray.
What faintly shone on earth before,
Now beams and burns forevermore."

R. C. P.

Question Corner

Conducted by MILTON C. WILCOX
Professor of Biblical Exegesis of the Faculty of the College of Medical Evangelists
Loma Linda, California

NOTE.—In resuming the Question Department of the SIGNS OF THE TIMES, let me say: (1) The department is for the purpose of helping Bible students. (2) Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. (3) Such questions only will be answered as seem to the editors to minister to the mission of the paper. (4) Questions of the same import can not be answered repeatedly in the same volume. (5) Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. (6) It is well always to enclose stamp. (7) With this we begin a new numbering.

2—EVERLASTING PUNISHMENT, MATT. 25:41, 46

Punishment of the wicked after death puzzles many. For instance, in Matt. 25:41, 46, it reads as though the wicked were punished forever and ever by fire. Please explain the text.

Our querist truly wonders if God can punish so severely and still be loving and merciful, and asks if the Bible does not say that God loves us with even greater love than a mother, and remarks, that even a mother would not punish her child by burning it, let alone forever and ever, however erring that child must be.

No, God does not punish in that way. All His punishments are just and right. He has more than a mother's love. Isa. 49:15. There is another way to look at this term "everlasting fire," as found in Matt. 25:41, or as the Revised Version gives it, "eternal fire," prepared for the devil and his angels. The fire is not eternal in its burning, but eternal in its effects. It does a work for all eternity.

For instance, Jude 7 declares that Sodom and Gomorrah are now suffering the punishment of eternal fire—not that the people are in eternal torments, or that the people are now burning, but that those cities are suffering the vengeance of eternal fire. But where are those cities now?—They were burned up, whelmed with fire, and the Dead Sea rolls in sluggish waves over the beautiful valley where those cities stood. The fire was eternal in its effects but not in its infliction. It is so with the punishment of Matt. 25:46, "And these shall go away into everlasting punishment." That is, the punishment is a completed process. The text does not say, "into everlasting punishing," a process going on but not completed; but, "everlasting punishment," a completed process, one that is set over against eternal life. One class has eternal life, the other has eternal punishment.

Paul puts it this way: "The wages of sin is

death; but the gift of God is eternal life"—the one, eternal life; the other, eternal death. Rom. 6:23. In another passage: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." 2 Thess. 1:9, A. R. V. Explicitly we are told that the "punishment" is "eternal destruction." And Malachi tells us (chapter 4:1) that the wicked will be burned up root and branch.

In other words, God has given to man life; man has the privilege of so using that life that it may continue forever; if he will not use it to God's glory and his own good, God deprives him of that life. That is just. All Christians will find help, we are sure, in the little tract No. 111 of "The Bible Students' Library," entitled "Tormented Forever and Ever."

3—BLASPHEMY AGAINST THE HOLY SPIRIT, MARK 3:29

Please explain the meaning of blasphemy against the Holy Spirit. G. A. D.

God has but two agencies for saving men. These agencies are the blood of Christ for the washing away of our sins, and the eternal Spirit by which we are sanctified and made strong to serve Him. If man utterly rejects these, the Lord has no other means of reaching him. He has chosen his own doom. In other words, he has "counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10:29.

Read the context in Mark 3. Jesus had been among the Jews, and wrought such miracles as they had never known before, or ever seen before. All these miracles were in harmony with their own Scriptures; yet right in the face of the blessed and divine working, these Jews, who should have been a light to the world, declared that He cast out demons by Beelzebub, the prince

of demons. In other words, they attributed to the devil the work of the Spirit of God.

The Lord did not arbitrarily cut them off because of that. He does not arbitrarily cut any one off; but when man comes to that place where he will declare that the manifest working of God's Spirit is the devil, he by that act cuts himself off from the very means which God has of reaching him. That is what sin against the Holy Spirit is. It is setting aside the work of the Spirit of God as though it were wrought by the evil one. Doubtless there have been many who have done this in ignorance, and God has accepted them, just as He did the apostle Paul (1 Tim. 1:13); but he who does that and persists in it, shuts himself off from eternal life, and commits an eternal sin.



SYSTEMATIC BIBLE STUDY

WE have just concluded our reading of the book of Isaiah. In the climax to that book we were brought into the new earth, where, from one Sabbath to another, all flesh comes up to worship before God in the glorious New Jerusalem. Our reading in the book of Revelation this week will give us a more detailed account of that beautiful city. As we read the sacred narrative, may our hearts be quickened with the determination to live the life that will enable us to be there.

SCHEDULE FOR THE WEEK ENDING AUGUST 15

1 Samuel 17-24
Jeremiah 5-11
Revelation 15-22

Read a chapter each week-day in 1 Samuel, and two on the Sabbath. Read a chapter each day in Jeremiah. Read a chapter each week-day in Revelation, and two on the Sabbath.

Confined to Walled-In Yards

Women Who Have to Live in Worse than Jails
The Bondage from Girlhood

By MRS. FLORENCE WHITE-OSTER

BEFORE coming to this country, I had read much about the seclusion of Mohammedan women, and thought I knew something about it; but I have come to the conclusion that no woman of a civilized country can know or comprehend what her poor Moslem sisters must suffer.

NEVER TO LEAVE HER YARD

No woman after marriage is supposed to leave her own yard, or as is usually the case, the yard of her father-in-law. And the yards here are very different from those in America. Every home, whether large or small, is completely surrounded by a high wall, for the very purpose not only of keeping the women in, but also that they may not be seen by their neighbors. In any home, no windows are allowed, save those that open on its own court.

Not knowing this, we had a small window cut into our back wall, opening on the roof of our neighbor's house, that we might have more light, and that we might see the hills beyond. No sooner was our window completed than an observing neighbor covered it with stones and mud, and then boarded it up. Evidently he feared my husband might see into his yard and perhaps catch a glimpse of his wife.

NEVER BUT FOUR MEN SAW HER

I know of one woman whose face, as far as she knows, has been seen by only four men,—her father, brother, husband, and a missionary doctor.

Another woman near has not been outside her own yard since her marriage twelve years ago. And she is only one of thousands. Can you realize what this means? Suppose you, dear reader, could never go to a store, could never run over to see a friend or loved one, could never leave your own yard, nor behold the beauties of nature.

NOTHING TO RELIEVE THE MONOTONY

And their indoor life is not as pleasant as yours would be could you submit to the seclusion. The great majority of Persian homes consist of but one room, with no furniture but a rug on the floor, a gun in the corner, a pile or two of quilts and blankets, and a round, deep hole in the ground which serves as stove for both cooking and heating purposes. Living this simple life, they have not the pleasant duties of a real home to occupy their minds and hands, and they can not read to pass away the lonely hours.

O, pray that the Sun of Righteousness may soon penetrate this darkened land, for only the influence of the gospel can free these, our sisters, from their terrible bondage.

“CASTING all your care upon Him; for He careth for you.” What a blessed thought! We are to lay off our cares and anxieties because *He* will undertake to carry them for us. How many of us wear ourselves out

carrying heavy burdens which it is our gracious heavenly Father's wish to take on His own strong shoulders in order that we, being freed from worldly cares, may serve the Lord with a whole heart! The secret of Christian joy and of Christian strength lies in letting God do things for us.

M. E. OLSEN.

Heathen Hearts Yearning for Christ

China Desires an Inspired Bible

THE work at all our stations is going forward as never before, and the prospect for a good harvest of souls is bright. The Lord is going before us, opening doors faster than we can possibly enter.

When we were visiting one of our outstations recently, two men came about thirty-five miles to attend our meeting. They came especially to learn more about our truth, and to appeal for some one to come to their place and teach them, as already there was a company meeting every Sabbath. We have since sent one of our workers there to inquire into this, and he reports a company of about twenty-five earnest country folk who have expressed their desire to take a stand for the Lord. Their only knowledge of the truth was what our colporteur had told them when passing through their villages selling the Chinese *Signs of the Times*. Some then began to keep the Sabbath.

There is another call from this same territory. We have received two letters from the pastor of a local independent church. He and several church-members express a desire to keep the Sabbath, and to learn more of the truth. We have just sent a colporteur into that territory to stay and study with them for a few weeks. We pray the Lord to call out from among the many a few who will earnestly take a stand for the truth.

Two other letters have been received from a pastor of a church in the southeast of this province, where no work has been done except by our colporteurs. He, with many of his church-members, desires us to send some one to teach them more of the truth. These people appear to be in earnest.

TAUGHT IN MISSION TO DOUBT THE BIBLE

In another place there is an opening which we feel is of the Lord. Last summer two young men who were studying in the Wesleyan mission Bible school came to our chapel to inquire about our belief. At first there seemed no way to reach them, for that which is the great argument for our truth, the Bible, they had been taught to doubt. The faith of these young men had been undermined. Another boy from this same school said to our evangelist, “If what you say about the Bible is true, then what we are taught is no better than the teachings of Buddha.” Here he certainly struck the truth concerning a lot of teaching that is given to the Chinese church in the name of Christianity.

WANT A BIBLE BETTER THAN BOOKS OF CONFUCIUS

But the two young men I have mentioned saw the beauty of the truth, and stepped out.

After I had given a Bible reading the other day, one of them said, “I have never heard anything like it before.” The topic presented was the inspiration of the Scriptures.

The Chinese want an inspired Bible. It appeals to them, and the honest in heart will accept. But if the Bible is not inspired, they would rather keep to their own books of Confucius. These two boys, after studying with us a while, with their wives, left the school and returned to their homes. Now at the home of one is a company of about twenty-five meeting every Sabbath. The Lord is going before us, raising up workers for His truth. We are happy to have a part still in this last message in China.

FREDERICK LEE.

The Sabbath Previous to Sinai

(Continued from page 3)

thirty days before they reached Mount Sinai, God gave them manna for their sustenance. In the giving of this food to them, God took occasion to impress upon them forcibly the importance of observing the Sabbath. On the six days of each week, the manna fell, and they were to gather it for their eating. On the sixth day, a double portion of it was given. None whatever fell on the Sabbath.

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

“And he said unto them, This is that which the Lord hath said, . . . Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.” Ex. 16:4, 5, 22, 23, 26-30.

BEFORE THE SABBATH LAW OF SINAI

Here we have the most emphatic evidence of the existence of the seventh-day Sabbath previous to the giving of the law on Mount Sinai. It was evidently well known to the whole Israelitish people; but because of their long bondage in Egypt, some had not kept it. The following facts demonstrate this:

1. God had a law previous to Sinai, and the Sabbath commandment was an important part of that law. “How long refuse ye to keep My commandments and My laws?”
2. The giving of the manna was to be a test to demonstrate whether they would keep the Sabbath or not.
3. The giving of the manna for their sustenance was one miracle. Giving twice as much on the sixth day was another. The preservation of it on the seventh day, while



it became corrupt on other days, was a third miracle. This continued for forty years, till they reached the promised land. Joshua 5:12. Could God possibly give stronger evidence of His regard for the Sabbath, than these thousands of miracles spread over a period of forty years?

4. The giving of the manna was not the institution of the Sabbath. The language plainly states that God had laws before this. Abraham recognized the fact that God had laws. The Sabbath was a part of those laws. That Sabbath law was instituted in Paradise, just as soon as man was made. "The Sabbath was made for man."

The seventh-day Sabbath was well known to the Gentile nations, and was recognized by them as sacred time.

Thus we see that the Sabbath was well known and kept during the patriarchal dispensation.

Doings at the Nation's Capital

(Continued from page 5)

You will have study courses recommended to you — books for yourself and for your children. You will feel the pleasure of knowing that by your membership you are strengthening and encouraging those who are working successfully to improve the conditions of childhood throughout the nation. You may never find it possible to attend a national congress; but if you do, it will stimulate you to a higher conception of your great privilege and opportunity in being a mother. If you can not attend, you may read the wonderful words of those who have studied children and know how to bring out their best physically and morally."

Such work needs no commendation. All that is best in modern civilization is founded on a tender regard for the mother and the child. Such regard is of the essence of Christianity. The Master said, "Take heed that ye despise not one of these little ones," and He also said, "Of such is the kingdom of heaven."

CIRCLE OF MOTHERS IN TAKOMA PARK

Wisely conducted organizations for child welfare can bear much fruit. A circle of mothers on similar lines has been recently started in Takoma Park, D. C., and is already accomplishing good in bringing parents together for council, and prayer, and study of the Bible principles involved in the right training of children. Mrs. C. C. Lewis is leading out in this work, and the Lord is granting His blessing.

Some of the readers of the SIGNS may be so situated that they can start similar circles. If not, it is the privilege of every mother to know that God will freely bestow wisdom and grace upon every humble supplicant. Upon the mother rest the most sacred responsibilities that can be conceived. Her work is not only arduous, but exceedingly delicate, and it can not begin to be done properly without much help from above.

PROPOSED NATIONAL TEMPERANCE LEGISLATION

The best people of Washington continue to take a keen interest in the proposed temperance legislation. Petitions in favor of the Hobson-Sheppard bill calling for national prohibition, are pouring into both houses of Congress, and are doubtless having some

weight with the members. At this writing it is doubtful if the bill will be reported during the present session. In any case the friends of temperance should spare no pains to keep the subject before the public by education and agitation. It is an encouraging fact that forty millions of Americans are living where they are not tempted by the saloon; but we should work for the other sixty millions. It is a national crime to license the sale of the deadly poison, and draw government revenue from what is really a traffic in blood.

The friends of temperance in Takoma Park have recently organized a temperance society, with Elder S. B. Horton as president, and Miss Gregg as secretary and treasurer. The members of the Takoma Park church and of the Memorial Church in Washington have been active in circulating petitions, and writing letters to their congressmen.

CONCERNING SUNDAY LEGISLATION

There is nothing of special interest to report in regard to Sunday legislation. A hearing was given a short time ago on a bill brought in by Senator Hughes, of New Jersey, granting all employees in the District of Columbia one day of rest in seven. Several representatives of labor organizations and of large employers of labor spoke for and against the bill. It was plainly pointed out that such a law would work serious hardship both for the men and for their employers in case of emergencies, especially in connection with railways and electric lines.

In the absence of Elder Longacre, the secretary of the North American Division of the Religious Liberty Association, Elder S.

B. Horton, of the Columbia Union, appeared before the committee. He pointed out the danger in legislation of a paternal character, and further showed that the advocates of Sunday laws use these laws calling for one day's rest in seven merely as stepping-stones to get legislation setting apart Sunday as a sacred day, and compelling all men to refrain from labor on that particular day.

SERVICES IN A TENT

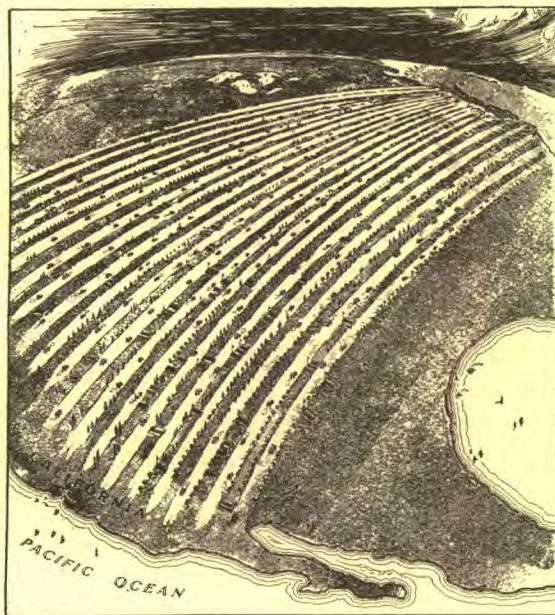
I must not close without mentioning the fact that Washington is enjoying the privilege this summer of hearing the message of a soon-coming Saviour in a commodious tent pitched on a prominent corner not many blocks north of the Capitol. Elder R. E. Harter, president of the District of Columbia Conference, is preaching nightly to large and interested audiences. There is a large choir, under the direction of Brother de Fluiter, of Colorado, and the gospel singing is an attractive feature of the meetings. At the present writing, a children's choir is being organized, which will add a new feature to the song service. Let us pray that God may use these instrumentalities, and that many honest, truth-loving souls in this city may give heed to the message.

It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.—F. W. Robertson.

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SIGNS OF THE TIMES, Mountain View, California

ONE MEAL A DAY

Perpetual Motion of the American Stomach — "Meals at All Hours"

By MARY ALICE HARE LOPER, M. S.



INFANTS are taught to expect food as a remedy not only for feelings of hunger, but for bumps and pin-scratches. Children learn to bury their sorrows and disappointments in ice-cream cones, pop-corn bags, and candy sacks. Young people but follow the example of those of older years when at all hours they patronize public eating places and drinking places, seemingly oblivious to the fact that the stomach sometimes needs rest. We hear of overworked bodies and overworked brains, but overworked stomachs are much more common.

A CHIEF SOURCE OF DYSPEPSIA

Eating between meals is a pernicious practice of which the American people are almost universally guilty; and this is one of the chief reasons why the people of our beloved country are to-day a nation of dyspeptics, and are fast filling untimely graves.

There is some consolation in observing that attention is called more and more to the fact that success in infant feeding depends not alone upon the quality and the quantity of food taken, but also upon the regularity with which it is administered. And this rule holds good with those of older years. There is a vast difference between eating to live and living to eat. One is a law of life, which calls for a reasonable expenditure of means; the other is a law of death, whose expenditures are unlimited. It is appalling to think of the vast sums of money wasted, and the amount of disease incurred, as the result of gross transgression of nature's laws in regard to eating and drinking.

THE HABIT OF NIBBLING

Children are permitted to acquire the habit of nibbling all day long, like squirrels. When too young to share only the family meals,

instead of having simple lunches at proper times, they are encouraged to cultivate the one-meal-a-day tendency, adding a new course whenever anything accessible appeals to the appetite. America's bill for confectionery alone is in the neighborhood of one hundred eighty million dollars a year.

"MEALS AT ALL HOURS"

This is distinctively an age of eating and drinking. The significant sign, "Meals at All Hours," has become very familiar; while ice-cream parlors, candy kitchens, lunch counters, pop-corn and peanut vendors, fruit stores, tamale parlors, etc., afford ample opportunity for the masses of one-meal-a-day adherents to have their multitudinous wants supplied. When very warm, people carelessly take ice-cold drinks — a practise which has so often resulted in sudden death that some one has tritely said:

"Full many a man, both young and old,
Has gone to his sarcophagus
By pouring water, icy cold,
Adown his hot esophagus."

Pure water, rightly employed, is one of the necessities of the human system, and it should be taken between meals. Generally speaking, it is not used as abundantly as it should be. But many of the popular drinks are injurious because of the poisons they contain. This is true of all alcoholic drinks, and of some of the so-called soft drinks. Persons who totally abstain from alcoholic liquor are said to live, on an average, nearly fourteen years longer than the moderate drinker, and thirty years longer than the hard drinker. America's bill for alcoholic drinks in one year reaches the enormous sum of more than two billion dollars. May the death-dealing liquor traffic be wiped from the fair face of every state where the matter is submitted to the people at the coming election.

Everybody knows that the drink habit is very difficult to cure. We should remember

that the "eat" habit, also, may become difficult to cure.

A HABITUAL EATER

I once knew a habitual eater whose appetite had become so perverted, and whose form so emaciated, that he had a constant craving for food, and would resort to strategy, if need be, to secure it. His physicians could not control his appetite; and when he should have been in the very prime of life, he died, a victim of one of the worst forms of dyspepsia.

REFRESHMENTS WILL BE SERVED

It is a publicly recognized fact that the mere announcement, "Refreshments will be served," will insure a crowd at almost any free entertainment. Dyspeptics learn that for a time they can eat and drink almost anything they wish, within certain limitations, and escape pain temporarily by the use of some patent nostrum or some one's favorite prescription which has a paralyzing effect locally. Many Adams and Eves to-day partake of forbidden fruit, while they listen credulously to the same old story, "Ye shall not surely die." It is surprising how long nature will endure such abuse — how long some persons live who continually transgress the laws of their being.

IT WOULD KILL PET DOGS

Christmas, new year's day, fourth of July, Thanksgiving day, and individual birthdays, are especially observed as days of feasting. If fashionable women were to feed their premium pet dogs as children are fed, they would expect them to die. It is barbarous to punish a child for becoming fretful and cross after being fed upon a murderous diet. The condition of the stomach in childhood determines largely one's disposition in later years (if one lives), and his success or failure in reaching his possibilities in life.

THE TEMPLE OF THE HOLY GHOST

People in general have lost sight of the fact that the human body "is the temple of the Holy Ghost," and that we are not our own. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "If any man

I NEVER see sech sickly folks
As walk the airth to-day.
They've nearly every blessed one
Got somethin' wrong, they say.

One has the gout, rheumatics one,
An' one has "headache so."
Neuralgy has grown populare,
An' backache's all the go.

When I was young, we used to think
O' sickness as disgrace.
In talkin' with the people then,
Small ailments found no place.

But you are out o' fashion now
Unless you feel somewhere
A pain or ache, with some big name
To make it populare.

Some people wonder why it is
That everybody's sick.
The problem ain't so awful hard
As some in 'rithmetic.

I never studied cause an' 'fect,
But one thing's very plain:
We didn't use to live as though
We's catchin' some fast train.

An Old Woman's Lament

By MARY ALICE HARE LOPER, M. S.

The people went to bed o' nights,
An' got up with the sun.
They didn't turn the day around,
As many now have done.

A weddin' breakfast didn't mean
You'd wait till afternoon,
An' dinners warn't served, in them days,
By candle-light nor moon.

The women didn't squeeze their waists,
An' wonder why it was
Their stomachs didn't quite accord
With all o' nature's laws.

We didn't eat all times o' day,
Much less all times o' night.
There warn't much use for doctors then,
To fix the stomach right.

But now the doctors fairly swarm —
To remedies no end;
An' on 'em, every blessed one,
Poor creatures now depend.

They think they've solved the mystery
Why everybody's ill,
An' then they've got the remedy
That's "sure to cure" — or kill.

They flourish dictionary words,
An' tell in glowin' terms
About "backtery" an' "toemains"
An' multitudes o' "germs."

Well, mebbe "backtery" does explain
These backaches that we meet,
An' "toemains" tells the cause o' corns
On everybody's feet.

They boil the milk so as to kill
The "germs" before you eat 'em;
An' to make ice an' water, too,
Most healthful, you should heat 'em.

They take the poetry all out
O' songs which childhood learns.
The dear old oaken bucket now
Is covered o'er with "germs."

How sweet the blest assurance given,
When here we say farewell,
There surely are no "germs" in heaven,
For ev'rybody's well!

defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 6: 19, 20; 3: 17.

"DON'T SWALLOW YOUR GUM"

In addition to eating and drinking at all hours of the day and night, Americans use about one billion dollars' worth of tobacco a year; and besides this, they possess the distinction of being the gum-chewing nation of the world, expending fifteen million or more dollars a year on this worthless commodity. Children begin the habit when so young that "Don't swallow your gum" has become a familiar household precaution; and some way, there is about the habit a fascination that appeals also to those of older years.

SHOULD CHEW THE FOOD MORE

Strange as it may seem, while there is such a thorough mastication of gum on the part of the American people, there is a serious lack of thorough mastication of food; and this has much to do with the prevalence of digestive disorders. No wonder that children, after swallowing quantities of half-masticated pop-corn and peanuts, should not feel well; or that adults who consider fifteen or twenty minutes ample time for a full meal, should suffer from digestive disorders.

It is all right for the ostrich to swallow oranges whole if he wishes; but the human being should remember that he is not supplied with a gizzard, however much he may feel that up-to-date business demands it.

A Midsummer Night

Interesting Suns and Constellations

"Tis the middle watch of a summer's night.
The earth is dark, but the heavens are bright.
Naught is seen in the vault on high
But the moon, and the stars, and the cloudless sky,
And the flood which rolls its milky hue,
A river of light on the welkin blue."

—Joseph Rodman Drake.

THE great planet Jupiter may now be seen in the eastern evening sky, a most beautiful object. Our modest telescope shows it the apparent size of the full moon, and attended by four lovely satellites. These little moons are very interesting. Sometimes they are all on one side, again two on each side, and often one is just emerging from the shadow, every night presenting a different appearance. The diameter of Jupiter is eleven times that of earth. Nearly twelve of our years are required for its revolution around the sun. It turns on its axis in ten hours, thus making its days and nights each about five hours long.

In the southeast the great constellation Scorpio rears its kite-shaped form, bright red Antares glowing at its heart, the trail and the sting gleaming with bright stars, some of which are naked-eye doubles.

THE ARC LIGHT OF THE SKY

Beautiful Vega, the leading star of Lyra, is nearing the meridian. It is often called the "arc light of the sky," from its clear bluish light. With the aid of an opera-glass or a field-glass, many lovely double stars are seen in the constellation Lyra.

North of Lyra appears the great Cross of Cygnus, with the bright star Deneb, and many fine field-glass doubles. Steel-blue Altair shines out in the east, and with Vega and Deneb forms a large triangle.

"CANST THOU GUIDE ARCTURUS?"

Somewhat past the meridian, the Great Dipper glows forth in regal splendor, with its seven bright stars, the two lower ones known as "pointers" to the pole-star. Following the curve indicated by the handle of the Dipper, we behold the great sun Arcturus, sparkling with brilliant colors,—the same mentioned by the Idumean seer,—"Canst thou guide Arcturus with his suns?" Job 38: 32. Prolonging the curve, we find silvery Spica, the leading star of Virgo.

Leo, the Lion, is quite low in the west; but we can see Regulus in the breast, and Denebola in the tail. A straight line from the handle of the Dipper to Denebola cuts the charming constellation Berenice's Hair about half way between the two.

These are only a few of the starry gems we have traced on this midsummer night. We feel that the hour has been a profitable one. The contemplation of these glowing orbs is a source of deepest enjoyment. We forget the daily struggle, perplexities, and trials, and seem for the moment to catch a gleam of infinity. Our hearts are filled with deeper yearnings for the dawn of that glorious morning when our God shall "make all things new,"—when the dear ones who sleep in Jesus "shall come again from the land of the enemy," and we with them shall, as we trust, be permitted to "see the King in His beauty," and to "behold the land that is very far off," where "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

AUGUSTA WOLCOTT HEALD.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, AUGUST 11, 1914

The War Lords in Action

ON July 28, Austria-Hungary declared war against Serbia. The population of the former power is about fifty-one million, while Serbia has only about four and a half million. But back of Serbia is the Triple Entente, which embraces three of the most powerful nations of the Old World,—Russia, France, and Great Britain; while Austria is a part of the Triple Alliance, Germany and Italy being the two powers associated with her.

With the six greatest powers of the Old World preparing to fly at each other in superhuman fury, the European situation is most ominous. We must not forget that we are living in the time that the prophecies point out as one in which unprecedented storms of war are to be stirred up by demoniacal agencies.

These same prophecies also tell of the power of God that is holding the winds of war, so that they may not blow upon the earth until He has carried to all the inhabitants of the world. His message of the soon coming of Christ. God's merciful power is working on the one hand to save men, and to prepare them for the coming of His Son and the joys of eternity; while on the other hand Satan is working with masterly demon skill, to destroy men through pestilence and war.

Since, as pointed out in the prophecy, God is holding the winds of war, we would naturally expect that as wars do break out, they should be characterized by the suddenness of gusts of wind that have been restrained. All Europe may for a time be embroiled in this war. At the beginning of the recent Balkan war, which appeared for a time destined to involve all Europe, we pointed out, from the prophecies, that it could not continue for very long. The conflict in prospect now will also be of comparatively short duration. God has a work to do in warning the world of the second coming of Christ, and He will not permit these war-mad nations to interfere with that work.

We say this not as human speculation, but because it is shown most clearly in the prophecies of the Word itself. Any one who will take the pains to study them, may understand these prophetic utterances, and may see with definite clearness the meaning of all the alarming events that are passing in this unstable world. They may know that war, bloodshed, violence, and rioting will continue to grow worse and worse; for has not the Master Himself said that men's hearts will be failing them for fear while viewing the turbulent and calamitous conditions of the world in these last days? Luke 21:26. And yet, amid it all, there will be a restraining hand. It can go only so far, until after God concludes His work.

God has great agencies for peace. Without any question, in holding these winds of war, He is using many of the strong and noble-hearted men and women who are working in the numerous peace societies that have been organized. By a strange coincidence, just as this flame of war is bursting forth in Europe, one of the strongest peace societies of the time, the "Church Peace Foundation" recently established by the two-million-dollar gift of Mr. Andrew Carnegie, is about to convene in Switzerland.

It is the duty of every Christian to work for peace. Our great Leader is called the Prince of peace. But as we work to promote peace, we must understand that while the war storms of these last days are driving the world to Armageddon, men who ignore or fail to study God's prophetic word will be intoxicated with the idea that they will be able to establish peace on the earth, and that some earthly kingdom will be raised up to maintain it. Yet according to the definite statement of the divine Word, it will be when these mistaken people feel assured of success, and when they are saying, "Peace and safety," that sudden destruction will come, not only to all their hopes and plans, but to themselves, as the climax of the second coming of Christ is reached.

If ever there was a time when men needed to study and to understand the definite meaning of

the conditions that surround us, that time is now. God's prophetic word is a treasure that every individual should prize above all earthly things, because it alone gives light that shines through and beyond the troubles of these days.

Carnegie and Rockefeller Too Active

THE National Education Association, in its last meeting, passed this resolution:

"We view with alarm the activity of Carnegie and Rockefeller foundations, agencies not in any way responsible to the people, in their efforts to control the policies of our state educational institutions; to fashion after their conception and to standardize our courses of study; and to surround the institutions with conditions which menace true academic freedom and defeat the primary purpose

Highways and Automobiles

THE startling fact has been figured out that twenty Lincoln highways from ocean to ocean could be built with the money that is expended annually in this country for drink, and that after building these twenty expensive transcontinental roads, there would be still left enough from this annual drink bill to purchase 800,000 automobiles at the average price of \$1,000 each.

It is when we make comparisons of this kind that we begin to realize what drink is costing annually in dollars, to say nothing of what it costs in human depravity, suffering, and loss of life.

We have devoted one whole issue of this journal to the subject of temperance, as a part of our contribution to the prohibition campaign that is on in so many states. This special issue is packed full of not only interesting but very valuable matter, of which the facts presented above, in regard to highways and automobiles, are a sample.

The price is five cents a copy; five to thirty copies, three cents each; forty or more copies, two and one half cents each. Address Pacific Press, Mountain View, California.

of democracy as heretofore preserved inviolable in our common schools, normal schools, and universities."

To commercialize our educational system, and to make it serve the purposes of the big business combines, has been charged for many years against the great leaders in the financial world. There have been evidences cropping out here and there in many places, which have indicated that "big business" was carrying on an educational campaign that would advance the interests of its commercial arrangements.

This action of the nation's great educational association is certainly quite significant. It shows, at least, that the educators of the country have reached the point where they are not afraid to speak their mind openly to the financial kings. And it has a still broader significance. It shows that the barriers that have been surrounding these great men of business, are being broken down, and they may expect more and more to be visited by the furies that the outraged feelings of the populace have been storing up.

We are not speaking of what ought to be the condition of the times, but are merely calling attention to that which is. Nearly two thousand years ago, the prophet told of the rich men being called to weep and howl in the last days, because of the miseries that are coming upon them. And

this is preparatory to the final scene of casting their hoarded wealth to the moles and to the bats, as they "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:20, 21.

Scenes in this direction that beggar description, lie just before us. And again we desire to emphasize the fact that we are not talking about what should be, but are calling attention to the conditions which now surround us, and which are so emphatically fulfilling the prophetic Word.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

A PHYSICIAN in Massachusetts claims to have weighed the soul of a man. He puts a dying consumptive on delicately adjusted scales, and asserts that the difference in weight at the moment of death and instantly after was three fourths of an ounce. It is curiously interesting to think of men who have made scientific research, and who, in a general way, are quite sane, engaging in such nonsense. The idea that a man has an invisible, intangible, incomprehensible, immortal soul that escapes from his body at death is not founded upon any basis that is scientific, or any evidence either human or divine. It comes solely from the superstitions of idolatrous men who have wholly departed from God, and who are seeking for some theory by which perpetual existence could be maintained and accounted for.

What Do You Think of This?

THERE is a Keeley Institute for the curing of drunkards at Dwight, Illinois. There is or was the Kentucky Distillers' Distributing Company at Kansas City, Missouri. The president of the company writes to the Keeley Institute, and says, "Our customers are your prospective patients." Then follows an offer of a "new, live, and active" mailing list of 50,000 names of whisky buyers, at the rate of from two to four cents a name. The liquor men know, and acknowledge in this letter, that their business makes drunkards, wrecks, derelicts; and at last, when they can get no more profit from their drinking, they will sell their names.

M. C. W.

THE "Protective Tariff Cyclopedia," prepared and published by the American Protective Tariff League, New York, will be ready for distribution on or about August 1. The cyclopedia will contain the official text of the Underwood law; the Underwood and Payne-Aldrich laws compared, giving every rate of duty on articles in both laws; what one hundred and fifty-two United States senators and congressmen said for and against the Underwood bill; and a copious index of over 8,000 citations. The volume will consist of about 900 pages, and will answer all questions on the tariff question.

At its recent session at St. Paul, Minnesota, the National Education Association, without a dissenting vote, elected Dr. David Starr Jordan as president; and Oakland, California, was selected as the meeting place of the association next year.

THE announcement has been made by Colonel Goethals, that in compliance with orders given by Secretary of War Garrison, the Panama Canal will be thrown open to the world's commerce on August 15.

Two hundred and three separate peace societies make up "The Union of International Peace." It is the plan of this vast peace organization to hold a convention in San Francisco, California, in 1915.