

Signs of the Times

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TRAVEL IN INDIA

The Country a Network of Railroads—The Great Developing and Civilizing Effects—Preparation for a Mighty World-Embracing Message

By G. W. PETTIT

THIS article is of special interest to men engaged in commerce, or any of the industrial pursuits, because of the reliable information it gives in regard to the material developments of India. On the other hand, it is deeply significant to those who are studying the facilities provided for a speedy proclamation of the great message that the prophets have declared is to be heralded to "every nation, and kindred, and tongue, and people" in all the world.

Next week the same writer will tell of the telegraph and postal service of India.

EDITOR.

DEVELOPMENTS in the railway world during the past half century in India have been most marvelous. The facts concerning this mighty movement in heathen India are so stupendous as to seem almost unthinkable. Where only a short time ago the traveler had to spend long, weary hours, days, and

months in making a trip of a few hundred miles, by use of donkey, bullock cart, camel, or elephant, to-day he may make the journey in a few short hours, with modern comforts, by the mighty modern civilizer, the railway train.

A TIMID BEGINNING

In the year 1847, a bill was introduced into the English Parliament to allow certain capitalists to organize a company to be known as the "Great India and Peninsular Railway Company," to build and equip railways in India. This was thought to be so great an undertaking that the bill was killed by that law-making body. However, it was sanctioned the following year, after many limitations and rigid regulations had been made, for fear it result in disaster to



FAST EXPRESS TRAIN NEAR BOMBAY, INDIA — UPPER

KEEPING UP THE SOLID ROAD-BEDS OF INDIA — LOWER

the empire, and great financial loss to the promoters, who were English financiers. The first act passed, allowed them to construct thirty-four miles of railway under government supervision.

FIRST RAILWAY OPENED TO TRAFFIC 1853

The first section of railway built in India was on the west coast, from Bombay to Thana. It was twenty-one miles in length, and was opened to the public for travel in April, 1853, with great ceremony and public display. This was recognized by many as a great event, and the day was declared to be a public holiday in all offices of the Bombay presidency and contiguous districts. The commander-in-chief of the British army placed the leading garrison band at the disposal of the railway authorities, and made arrangements for a salute by his majesty's guns. It was the greatest enterprise ever launched for the benefit of the masses, save the one by the British when they took over the protectorate of the empire.

The first line of railway constructed was built over a section of country almost perfectly level, and only a few feet above the sea; yet the acting governor of Bombay had so little faith in the success of this enterprise on India's soil, that he left the city of Bombay the day before the demonstrations, in great disgust, and not without expressing in no uncertain terms his utter indignation, and refused to take any part in the memorial day which meant so much to India's future.

SUCCESS FROM THE START

Although the English Parliament and the governor of Bombay had shown their lack of faith in the movement, yet at the end of the first year of railway operating, the balance-sheet showed a net gain of over fifty per cent in operating the first railway ever constructed in Asia.

The latter part of 1853, the remaining portion of the thirty-four miles that had been authorized, was completed, when passengers could travel with comparative comfort from Bombay to Kalyan. Even the governor, who before had both expressed in words and shown by his actions his lack of interest, had become so friendly toward the enterprise that he often ventured his life into the hands of the railway builders when he wanted to make a quick trip out of Bombay.

FIFTY-SEVEN MILES IN 1854

The next railway built in the empire was at Calcutta. This city lies to the extreme east of the country, and 1,350 miles from Bombay. The reader will observe that rail-

way building began on the two extreme coasts. This second piece of railway was completed and opened to traffic in August, 1854. It was twenty-three miles in length. Thus at the end of the year 1854, India could proudly boast of having fifty-seven miles of railway open for use.

RAPID EXPANSION WHEN STARTED

From this small beginning, there has been a great era of railway building, which almost eclipses the record of far more favored climes, civilized lands, and even Christian nations. The administration report on railways in India, which has been compiled by

empire is reached by rail. The most numerous lines will be found in the north, where lie the great Gangetic plains. After careful study of the railways of India, I shall venture to give the reason for the numerous railways in the north.

In west India, the early company succeeded in reaching nearly all the larger populations, and thus acquired so strong a hold that with great difficulty have other companies been able to secure a footing. The same is true in south and central India. These companies soon learned of the many advantages to be enjoyed if they could penetrate the rich plains of the north, which produce millions of bushels of wheat and other grains, as well as having large forests in places, which would soon give very large returns in shipping. Therefore they pushed their way on to this section, where lies much of the empire's wealth, so they might share in the riches of this northland.

TOURIST TRAVEL

Too, at certain times of the year, the passenger traffic to the mountain hill stations, where the dwellers on the plains may enjoy a comparatively cool climate away from the blasting heat of the sun, has made tremendous demands on the various railway companies. To this trade they have been catering, and it is no small item during the seven or eight very trying months on the lower plains. Thus the railways having no outlet to those rich plains, and not affording travelers an opportunity to get away from the heat would stand but little show. Consequently north India has the most congested system of railways.

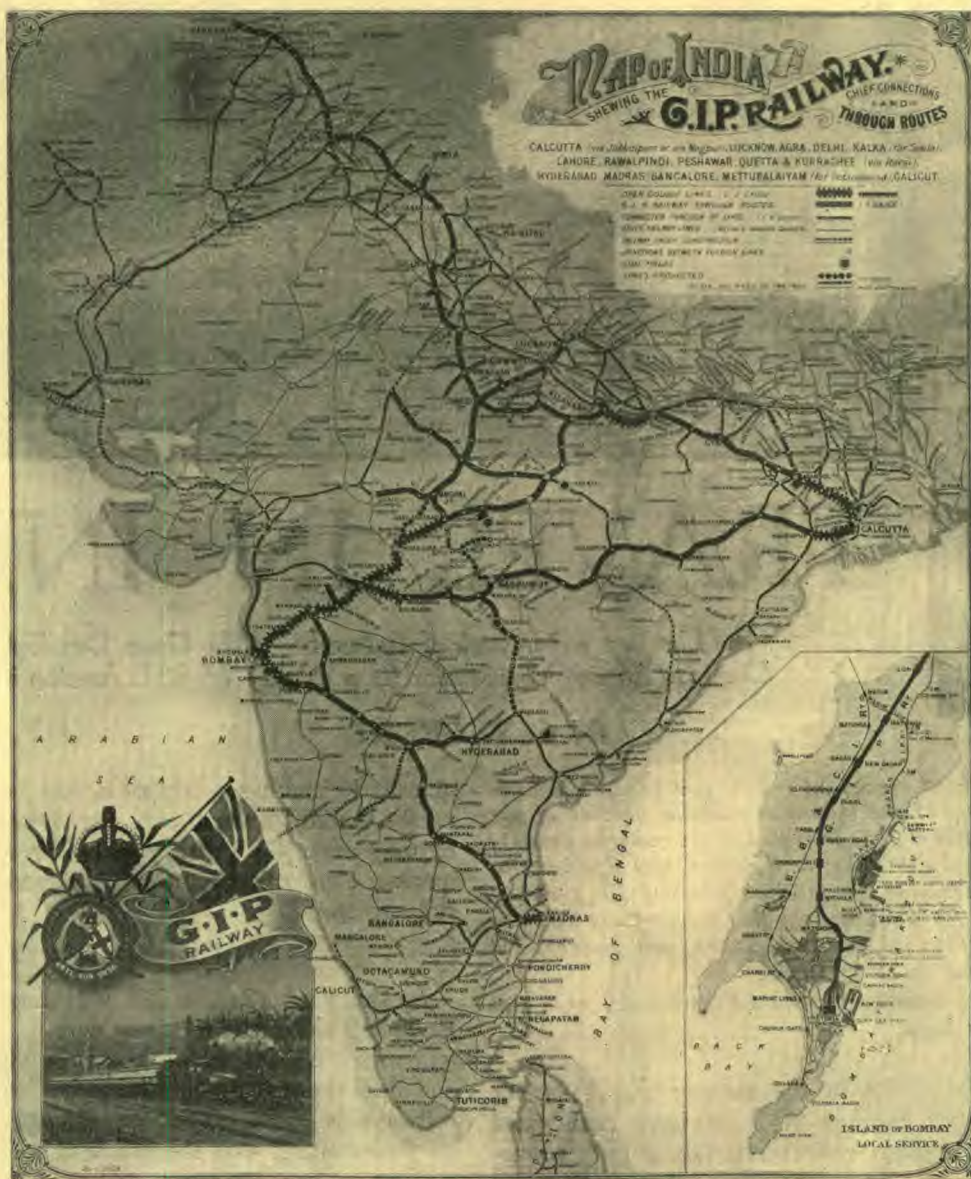
Last and not least in importance is the fact that

this very section where railways are seen to be the most numerous, has been in days of only the recent past the scene of great rebellions, uprisings, and massacres. Thus this modern civilizer has had a most important part to play, and has made a tremendous impression on the hearts and lives of those various tribes, and enables the government, which has the interests of its subjects at heart, to give the best of protection. Throughout this region, where hundreds of loyal Europeans have been slain by the unmerciful hand of the savage, may be found everywhere railway facilities.

Where railways are scarce, or where there are none, is to be found least population, or a section that is not very productive. However, railways are extending rapidly to these.

CEYLON TO MAINLAND BY RAIL

The last railway to open to traffic, and perhaps the most important of recent years, was
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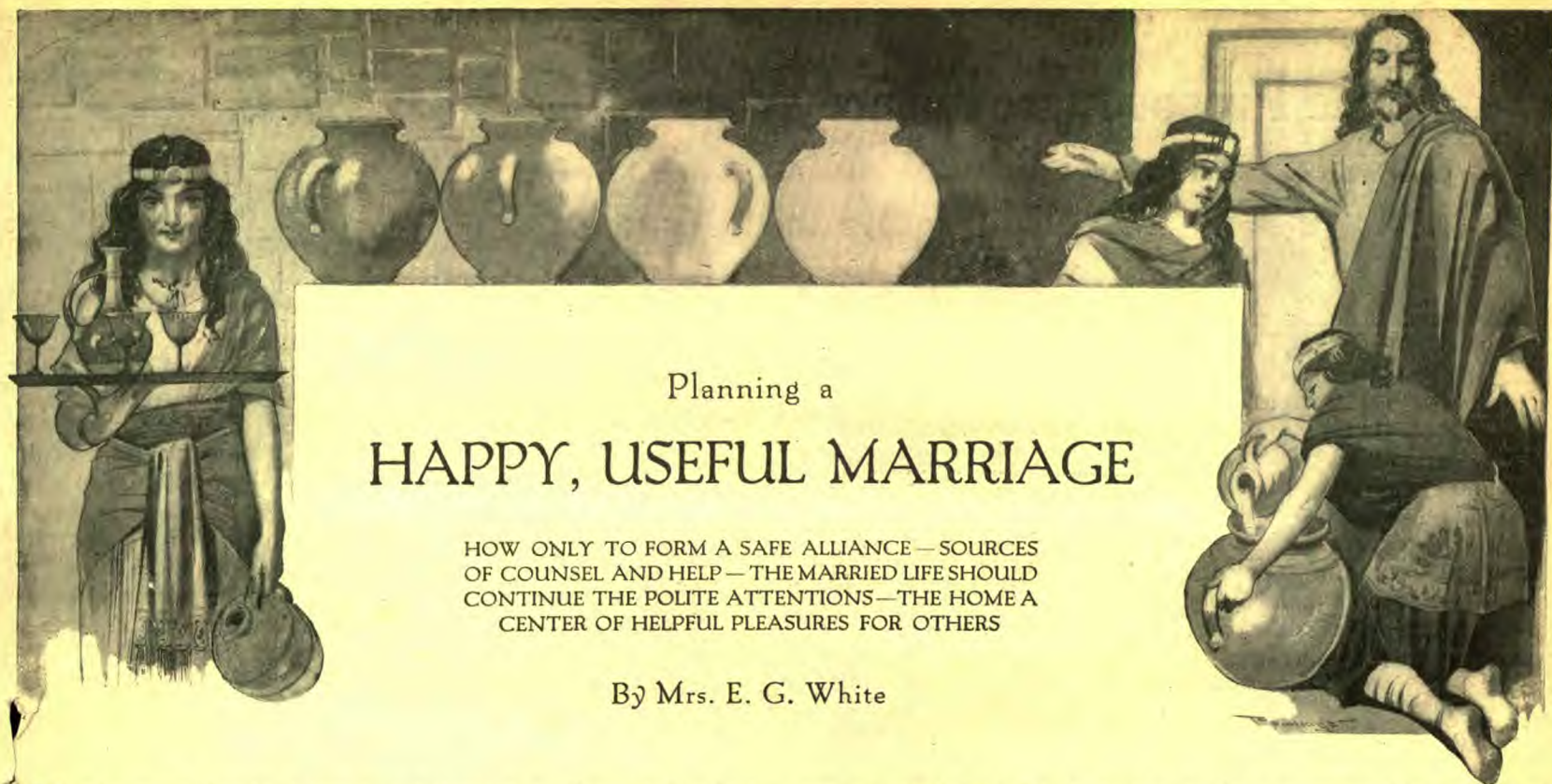


the India Railway Board of 1912, gives the following, which may be relied upon as authentic: "During the year 1912 there were opened to traffic 668 miles of line, bringing the total mileage open, after minor corrections of mileage due to realignments, re-measurements, disbandments, up to a total of 33,484 miles." The same page of this official report gives the following: "At the end of 1912 there were 2,455 1/4 miles of line sanctioned or under construction, thus bringing the total up to 35,939 1/4 miles."

EVERY SECTION REACHED

The accompanying railway map of India will show how this land is becoming literally webbed with lines. There has been constructed during the year 1913 and the first part of 1914 almost two thousand miles more of railway. Thus the total mileage in May, 1914, was nearly 38,000 miles.

The reader, by careful study of the map, will observe how nearly every section of the



Planning a HAPPY, USEFUL MARRIAGE

HOW ONLY TO FORM A SAFE ALLIANCE—SOURCES OF COUNSEL AND HELP—THE MARRIED LIFE SHOULD CONTINUE THE POLITE ATTENTIONS—THE HOME A CENTER OF HELPFUL PLEASURES FOR OTHERS

By Mrs. E. G. White

HE who gave Eve to Adam as a helpmeet, performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He Himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities.

SOCIETY RESTS ON THE HOME

Those who are contemplating marriage should consider what will be the character and influence of the home they are founding. As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society. The weight of each family's influence will tell in the upward or the downward scale. The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for parents and for their children,—such as will enable both parents and children to bless their fellow men and to honor their Creator.

EARLY MARRIAGES NOT TO BE ENCOURAGED

Before assuming the responsibilities involved in marriage young men and young women should have such an experience in practical life as will prepare them for its duties and its burdens. Early marriages are not to be encouraged. A relation so important as marriage and so far-reaching in its results should not be entered upon hastily, without sufficient preparation, and before the mental and physical powers are well developed.

The parties may not have worldly wealth, but they should have the far greater blessing of health. And in most cases there should not be a great disparity in age. A neglect of this rule may result in seriously impairing the health of the younger. And often the children are robbed of physical and mental strength. They can not receive from an aged parent the care and companionship which their young lives demand, and they may be deprived by death of the father or the mother at the very time when love and guidance are most needed.

THE ONLY SAFE ALLIANCE

It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection.

Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who

are actuated by true love, are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves.

SEEK APPROVAL OF GOD AND PARENTS

Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life both in this world and in the world to come. A sincere Christian will make no plans that God can not approve.

If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have taught, and you will be saved many a heartache. Above all, make Christ your counsel. Study His word with prayer.

SHOULD BE DILIGENT, ASPIRING, AND HONEST

Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love.

GEMS IN WOMANLY TRAITS

"A prudent wife is from the Lord." Prov. 19: 14. "The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life." Prov. 31: 11, 12. "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." Verses 26-29. He who gains such a wife "findeth a good thing, and obtaineth favor of the Lord." Prov. 18: 22.

CRITICAL PERIOD IN AFTER-EXPERIENCE

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after-years.

As life with its burden of perplexity and care meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discern in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellencies also heretofore unknown. Let all seek to discover the excellencies rather than the defects.

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The Prospect for Future Wars

Will Wars Cease When the Present Titanic Struggle Is Over?—Is there Any Means of Knowing?
Is there Any Light in the Prophecies?

By GEORGE W. REASER

FOR nearly forty years, the writer has been one of a group of students who, basing their faith upon Bible prophecies, have believed that the epoch just preceding the second coming of Christ would be a time of distress of nations, a period marked by the most gigantic and terrible wars of all the world's history.

It really was somewhat of a test of faith to preach this theory for four decades, in the face of the "peace and safety" doctrine voiced by many of the scholars and leaders of thought among the nations.

WILL TERRORS STOP THE FIGHTING?

While the peace advocates have received a rude shock in the outbreak of war among so many great nations of earth, yet already the cry is taken up in effect that "the destructiveness of the present war will so terrify the world that this will be the last in the history of the human race."

This argument is closely akin to the declaration made during recent years that the "tremendous armament of the nations is positive assurance that none will dare to declare war."

A single quotation of prophecy should be ample to convince the believer in the Bible that the world's history will close with the nations embattled against each other. In Rev. 11:18 we read, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Thus practically coincident in point of time are the anger of the nations, the judgment of the dead in the courts above, the bestowal of rewards for the righteous, and swift destruction to be visited upon the destroyers of the earth.

Numerous parallel expressions of prophecy might be quoted, but the one given will suffice for the present.

MUST NOT INDULGE FALSE HOPES

With intense desire for peace, yet we could not join in holding out false hopes of disarmament when the prophetic forecast declared that terrible wars awaited the inhabitants of earth. However, we have no desire to reproach the advocates of peace, even though their prophecies have failed. The one thing that we desire to investigate at the time of this terrible world crisis is, Will the

dire results of the present titanic struggle teach the nations such wisdom that they will "learn war no more"?

MUST END BEFORE ARMAGEDDON

If the present war terminates in the prophetic battle of Armageddon, then the curtain will have dropped on human probation, and the nations, "destroyed by the brightness of His coming," will not again be embattled until after the millennium. It does not, however, seem possible to the writer that there will be *continuous* war until Armageddon, but at least a brief period of peace for the finishing of the proclamation of the "gospel of the kingdom," which must go with added impetus because of the fulfilment of proph-



LITTLE BAVARIAN BOYS PRACTISING THE GAME OF WAR

Similar scenes could be pictured in many parts of the world, and show the continued cultivation of the spirit of war among the children of the various nations of earth.

ecies in the present war and in other impending events.

No well-informed person will say that the present war is Armageddon, for the field of operation is not located in the right continent, neither are the combatants those mentioned as participants in that great prophetic battle.

The antagonists upon the field of Armageddon are "the dragon, the beast, and the false prophet," and the field is in the northern portion of Palestine.

THE CHRISTIAN WORLD INVITING ARMAGEDDON

Armageddon is not only certain to follow the present war in the very near future, but even now the so-called Christian world is justifying the assembling of the powers for that battle in which "the kings of the earth and of the whole world" will be engaged.

This justification is not only freely presented from the pulpit, but is taken up editorially in some of the leading journals of the land. The two points mentioned by way of full justification of the struggle, are, dispossessing the Turkish nation of Palestine, so as to carry to completion the plan of "the

return of the Jews" to their own land, and, second, to make Jerusalem accessible to the Christian world.

On October 7, 1913, the late Pope Pius X addressed a note to the powers, asking them to remove the Turk from Jerusalem, thus voicing the sentiment which prompted the Crusades.

ought to DESIRE PEACE

It would seem that every sane person ought to desire a condition of permanent world peace. But according to the prophetic forecast, the nations of earth will be controlled by the war spirit rather than by the spirit of the Prince of peace, until earth's history shall close in the sublime event of the second coming of Christ; for it is written that "the spirits of devils, working miracles," will "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

In full view of the present dark picture of the world from the standpoint of human devices and plans for world peace, how bright, how hopeful, the prospects for the

soon coming of the Prince of peace, who will gather the subjects of His eternal kingdom from this war-stricken world, and take them to that home "where none will molest or make afraid," and

"Where no storms ever beat on the glittering strand,
While the years of eternity roll!"

Trying to Correct a Prophet

THE prophet was very aged, and very feeble, and almost blind; and the strange thing he did

may have been attributed to one or more of these causes.

Joseph had been very particular to place the elder of his two sons at the right of their grandfather, and the younger at the left, in order that the aged man might put his right hand on the head of the elder boy, and thus give him preeminence. But instead, the prophet crossed his arms, and laid his right hand on the younger boy.

The boy's father apparently thought that the patriarch's dimness of sight had caused him to mistake Manasseh for Ephraim, and he essayed to correct the supposed error. Not only did he state to Jacob which was the elder of the boys, but in his anxiety to remedy what seemed to him a lamentable blunder, he even took hold of the venerable man's hand, and lifted it from Ephraim's head, to place it upon the head of Manasseh.

But he encountered unexpected resistance. Though the prophet specially loved this son, and though he even realized that Joseph had himself received miraculous revelations of the will of God, yet with the dying seer these considerations counted for nothing compared with the delivery of the message divinely committed to him.

In reply to Joseph's statement, he said, "I know it, my son: I know it." His seemingly queer course had not been due to a misapprehension. Though his eyes were dim, he possessed more than human perception. And future generations testified that Jacob did not err when he signified that the younger of Joseph's sons would excel the older.

If we could understand fully the reason for every manifestation of the mind of the

Infinite, verily we must be wiser than Egypt's prime minister. But to claim such wisdom would be to prove our lack of it. Rather let us acknowledge that we are neither qualified nor authorized to censor the messages sent from heaven to earth, nor are we warranted in concluding that any feature which is not clear to our finite minds, is due to the defective faculties of the prophet.

ADELAIDE D. WELLMAN.

The Sabbath of To-Day

It Was Made for All Men—Prophecies of the Foreigners Who Would Keep It—A Reformation Predicted

By WILLIAM COVERT

AS the Sabbath was made for man, we must logically conclude that it was primarily made for all men, and therefore we believe that it was to be observed by all men as long as God's arrangement for men and days should last. Such a plan would be in eloquent harmony with the character of God, which never changes. This would be so entirely like the eternal way, that we surely believe God wanted it to be the way.

THE GRAMMAR OF IT

A noun used without a limiting word, as the noun "man" is used in the text that says, "The Sabbath was made for man" (Mark 2:27), usually applies to every person or thing belonging to the class to which it refers. The Sabbath was not made for any specific man, but for all mankind. This text is like the one which says, "Man that is born of a woman is of few days." Job 14:1. This statement is made regarding all men. So in the text that says, "The Sabbath was made for man," we have language that in its construction includes all men. What God did in making the Sabbath was without question done for all men.

The Sabbath then made was given to the man who was made when the world was created. And the day of the week upon which the Lord rested when the world was made, was assigned to man for the Sabbath day. Therefore the conclusion is unavoidable that the Sabbath was to be as widely extended over the earth as was the dwelling-place of men. The Sabbath is to abide on the earth as long as man dwells on it. Then the nature of the blessing associated with the Sabbath day is of a character to bless all men alike, without any distinction as to race, dispensation, or place.

HERE BEFORE SIN CAME

The Sabbath was here before sin came; and therefore it will be here after sin is gone. There is a prophetic chapter on the Sabbath question (Isaiah 56) which tells of Sabbath-keeping foreigners, or strangers, who will join themselves to the Lord, and get an everlasting name that shall never be cut off. Then that people will keep the Sabbath everlastingly.

That chapter also tells of a people who, in their preparation to meet the Lord at His coming, will keep the Sabbath, and will refrain from doing any evil. Isa. 56:1, 2.

The same class of commandment keepers is described in Rev. 14:5, 12. The promises

in these predictions are made to those who obey God, both Jews and Gentiles. One verse says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. The proffered blessing is to the man who meets the requirements, regardless of race or country. The conditions specified are Sabbath keeping and refraining from doing any evil. The chapter describes a people and a work at a time when Sabbath keeping is a distinguishing mark of loyalty to God, and it is therefore blended in a special message for that time.

GIVEN FOR A SIGN

God anciently called the attention of His wavering people to the Sabbath commandment, and said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. He is doing the same thing again; and some portions of Isaiah 56 describe a reformation on the Sabbath question, that is to precede the coming of the Lord. Yet the chapter also has a general application, in which it refers to God's work in saving men, from the time it was given, to the end of this age. It makes special mention of the "sons of the stranger, that join themselves to the Lord, to serve Him," and says of these strangers, or Gentiles: "Every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Verses 6-8.

THE CALL OF THE GENTILES

This scripture foretells the call of the Gentiles and their acceptance of Christianity. Christ, in giving John 10:16, adopted Isa. 56:6-8, and said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

Christ does not mention the Sabbath keeping as does Isaiah; but Christ is speaking of the same work that Isaiah is describing. God's people are to constitute one fold, although they are to be gathered from every

nation, tongue, and people when Jesus comes. Rev. 14:6, 12.

The devout worshiper of God, until the time when Christ caused the sacrifices and the oblations to cease (Dan. 9:27), offered through the typical system; but since the sacrifice of Christ, the instructed worshiper comes to the Father by way of the cross.

PREDICTED SABBATH REFORMATION

The fifty-eighth chapter of Isaiah is another Old Testament Scripture which speaks prophetically about Sabbath keeping in the Christian age. In this chapter, the prophet tells of the great need of a reformation in Sabbath observance. The remedy advised is for God's people to get in line with the good way which prevailed many generations ago. So to them he says: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, 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." Isa. 58:12-14.

THE SABBATH DISREGARDED

There is a fearful lack concerning Sabbath sacredness in the church, which nothing short of the divine presence can restore. The right day should be chosen—the seventh day; and it should be kept according to the commandment. Not only should the true Sabbath day be observed, but the keeping of it should be according to the commandment. The real object of the Sabbath is to give honor to God in keeping it. And the heart must be so warm that there will be a delight in the soul, while we are filled with the presence of God, which blesses the hallowed memorial of the Creator.

True Sabbath keeping is not an irksome task, but a divine joy, which refreshes the soul, and makes the obedient long for the return of the blessed rest day.

2

"Ask, and Ye Shall Receive"

A DEFINITE promise, is it not? John the evangelist informs us that God's word can not be broken. The psalmist records the following words: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." And Mark teaches, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

If the word of the Lord is as King David declared,—“Who forgiveth all thine iniquities; who healeth all thy diseases,”—what prevents prayer from being answered in restoration to health? Is it lack of faith to take God at His word?—Not always. Listen to John: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

Have we not been instructed to answer our own prayers as far as we can? Perhaps one of nature's simple remedies is the most needful thing for some at this time. It may be the first step, accompanied with prayer that it be blessed to our good.

Sometimes an answer is delayed as a test to our faith. Again, when human help fails, "our necessity is God's opportunity." Paul sought the Lord thrice for removal of an affliction. Hear the answer the great Restorer gave to Paul's request: "My grace is sufficient for thee: for My strength is made perfect in weakness."

Thus it may not always be the will of the great Benefactor to grant us the desires of the heart in the matter of healing. He knows best. Let us have confidence that He who understands our needs better than we understand them, "doeth all things well."

MRS. H. E. SAWYER-HOPKINS.

Planning a Happy, Useful Married Life

(Continued from page 3)

"FORBEARING ONE ANOTHER IN LOVE"

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.

INVADE NOT THE SACRED CIRCLE

Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves.

Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

Neither the husband nor the wife

should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, "What is right?" "What is wrong?" "How may I best fulfil life's purpose?" Let the wealth of your affection flow forth to Him who gave His life for you. Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened.

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.

HAPPINESS IN UNSELFISH SERVICE

But remember that happiness will not be found in shutting yourselves up to yourselves, satisfied to pour out all your affection upon each other. Seize upon every opportunity for contributing to the happiness of those around you. Remember that true joy can be found only in unselfish service.

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live His life, striving to conquer self and selfishness and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue

fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.

"As the Stars"

THE promise that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars," has comforted many a teacher. As one writer has said, "They shall shine as the stars,—not Atlantic coast stars, but desert stars, Babylonian stars, where one can see so many more than here. They shake their wondrous firelight down into your face, and fairly dazzle your eyes. You shall shine as the stars, as bright and as long."

The follower of Christ will be wise,—a teacher, leading other souls to Christ, that they in turn may shine as the stars, until the whole earth and the universe of God is lightened with the dazzling splendor of the redeemed host.

ELIZA H. MORTON.

Is there a Conflict in This?

JAMES wrote, "Ye see then how that by works a man is justified, and not by faith only." James 2:24.

Paul wrote to the Romans, "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28.

James was speaking of the work of faith, for he said that faith without works is dead. Abraham believed God; and when he revealed his faith by proceeding to offer his son, his faith was counted for righteousness. His works made his faith acceptable.

Paul was considering another phase of the subject. The law to which he refers is the law that points out sin. This law, having once revealed sin in the individual, can not justify his transgression of it, even though he may attempt to keep the law.

These are two different kinds of works. One must be performed before the individual can be justified; the other can not be performed by a person who has not received justification through faith in Christ.

ALLEN MOON.



SECRETARY OF STATE BRYAN SIGNING PEACE TREATIES BETWEEN THE UNITED STATES, FRANCE, GREAT BRITAIN, SPAIN, AND CHINA

Those seated at the table, from left to right, are Mrs. Bryan, the Spanish ambassador, the French ambassador, Secretary Bryan, the British ambassador, and the Chinese ambassador. The forces working for peace, in so far as they are true peace principles, are in harmony with the Prince of peace, and are a mighty power for good. But regardless of all these efforts, the prophecies plainly show that we shall be deceived if we conclude that this wicked old world will be brought to a condition of permanent, universal peace.

"SEEK ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."



RAILWAY STATION AT JHANSI

The illustration gives a good idea of a country station on the Gangetic plain. Observe the electric lights on the sides, and the block system in the center.

Travel in India

(Continued from page 2)

opened in February of this year, and connects the beautiful island of Ceylon to the mainland of India. With the exception of a short distance where the train is carried on a large ferry, one may go from the southernmost part of that island to the far north of the empire of India without encountering the perils of sea which have been heretofore so much dreaded by many.

Plans are under way to build what will be called "Adam's bridge," across the narrow place now traversed by ferry-boat between the mainland and the island of Ceylon. When built, it will be by far the largest steel bridge in the world. This will serve as another evidence of the awakening of the East.

ROLLING-STOCK AND EQUIPMENT

The railway beds of India are among the best in the world. Often American tourists ask how such perfection of railway construction is obtained. The lines are mainly built of 100-pound steel rails on a road-bed of the best of stone heavily ballasted, and with drains on either side, usually of cement, stone, or brick masonry. Thus the possibility of washouts or wrecks is reduced to a minimum, and they are seldom known.

There are about 2,000 miles of double trunk line, and others are constructed as fast as material may be gathered. The rolling-stock is usually quite different from that used in America, for both the freight and passenger traffic. The freight-cars are built of steel, and are smaller in size than those used in the home land. Passenger coaches are of great variety.

At the end of 1912 there were in use in India 7,612 railway engines, 21,985 passenger coaches, and 156,761 freight-cars. Of this number, 6,063 engines, 18,159 passenger coaches, and 64,657 freight-cars were equipped with automatic breaks. Of passenger coaches, 18,355 were equipped with gas and electricity for lighting purposes and for operating fans on the cars.

The latest devices are now in use in nearly all parts of the empire for protecting the traveling public, such as the blocking systems and the interlocking devices. Where these are not now in vogue, the government is hasting on the work by bringing pressure to bear upon the various companies, and as a result of this, soon every railway of the

country will have those devices in use for the saving of life and property. In the last five years, there have been less than one dozen wrecks in all India with loss of life.

ENORMOUS PASSENGER TRAFFIC

In 1912 the total number of passengers carried by India's railways reached 417,230,000. The average number of miles traveled by each of the 417,230,000 people was 37 miles. This was an increase of 60,000,000 over the year 1911. The years 1913 and 1914, according to railway authorities, will show even a larger increase of travel.

CHEAP RATES

The average rate of fare paid a mile for all classes of travel during the year 1912 was forty-five one hundredths of one cent—less than one half of an American cent. The official records of the government of India say, "There has been but little change in this average rate per mile since the year 1884." From this the reader can better appreciate the cheapness of travel in India.

There are four general classes of fare maintained on most of the railway systems, aside from a lower rate which is called pilgrims' rate. These four classes are as follows: third, which is the cheapest for all ordinary purposes, then what we call intermediate, followed by second, then first. It costs half as much to travel second as first, and half of second to travel by intermediate, and half of intermediate to go third class. The rates for special reserved compartments by first class are cheaper than tourist or ordinary day coach in America. Second and first afford excellent accommodations for the public, including fans, upholstered seats, baths, etc.; while third and intermediate, which are usually traveled by missionaries, are left for the reader to conjecture as to their nature.

SPEEDY TRAINS

An excellent average of speed is maintained, and the mail and express trains are usually very nearly on exact schedule time. The express trains average about forty-seven miles an hour, or make one thousand miles in twenty-four hours. The ordinary train makes an average rate, on long distances, of twenty-seven miles an hour.

MIRACLE OF GOD'S PROVIDENCE

The belting and webbing of the Indian empire with railways is for a far higher

purpose than to serve the convenience of the ordinary traveler, or to throw money into the hands of corporations and companies seeking trade. The student of God's word sees in it the awakening of the country for the last gospel invitation of mercy to be given to the world. He sees in it the fulfillment of that inspired prediction uttered by Daniel the prophet, "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Think of railways so numerous that the millions of this land can travel within the bounds of Hindustan at the rate of over 400,000,000 a year, and that at an average cost of less than one half cent a mile.

God has surely gone before the missionary of this century, and wrought in a miraculous way. He has prepared safe and rapid transit to all this vast empire, where have been almost unsurmountable difficulties to conquer. He has caused the country to fall into the hands of a nation that fosters and supports the advance of the Christian missionary. That nation has had to sacrifice its men, women, and children in order to accomplish under God this mighty achievement. It has expended its great wealth on the empire to extend civilization, and combat disease, and prepare a highway for God's last warning message. If it were not for the protection of the strong, progressive nation that to-day holds a rigid grasp on the empire, the gospel messenger's life would be suddenly blotted out. Revolt, sedition, and various uprisings are speedily punished.

Half a century ago it took six months to cross India from Calcutta to Bombay by the slow method of bullock cart, camel, or elephant. To-day it takes only thirty-six hours. Where the missionary could not get protection for weeks, to-day it comes in an hour. All India is heavily garrisoned for the safety of her subjects, both Indian and European.

BREAKING DOWN THE SUPERSTITION

Tourists frequent India. They are getting a new glimpse of the land in such dire need. God is working upon their hearts to stir up their friends, and the churches of which they are a part. This is resulting in more money, more missionaries, more prayers.

This running to and fro is bringing the millions of this land, the vast native community, in contact with those who have been changed by the power of the gospel. The light is shining through the midnight darkness of Mohammedanism and the mighty walls of Hinduism.

The railways are doing more to break down caste than is any other factor in the land. This is common ground on which all castes are brought together under the influence of modern civilization. While the darkness is very dense, and the conflict with it is most stubborn, yet these agencies are fulfilling God's desire in preparing the way through the country and through this darkness to the hearts of men.

PREPARING FOR HIS COMING

The writer of this article, who represents the message as delivered through the columns of the SIGNS OF THE TIMES, is actively engaged in pioneer missionary work in India. He believes that rapid developments in the

time of the name of Jesus. This blessed name is doing for them what it has done for others.

To this name of Jesus, chapels, churches, schools, dispensaries, hospitals, and larger training centers are established. Thousands are relieved of sickness, disease, and misery which can not well be described. This sympathetic ministry for souls often causes the missionaries to be isolated from all European associations; yet they labor on, and God is giving the increase to His word.

Books, papers, leaflets, as well as a number of well-prepared magazines, are published in many different languages, and distributed by the thousands. Over here in Hindustan, hundreds of precious blood-bought souls are

deavored to secure his release; but the Spanish officers said: "He has been tried by our law, and found guilty. The law must take its course, and the man must die." There was no submarine cable then, hence the consuls could not telegraph to their governments, and they had not time to write and get an answer back.

When the morning set for the execution came, the condemned man was brought out. A grave had been dug, and a coffin placed beside it, and the man took his seat upon the coffin. Then the black cap was pulled over his head. There stood the Spanish soldiers, awaiting orders to fire; but at that moment the American and English consuls rode up, and jumping from their carriage, ran and wrapped the Star-spangled Banner and the Union Jack around the man, and turning to the Spanish officer, said, "Fire on these flags if you dare." He did not dare. There were two great governments back of those flags.

My friends, what is the government of the island of Cuba when compared with the government of heaven? Every man born into this world has sinned against the government of heaven, and transgressed the law of God; and the Bible, the law by which all will be tried, says, "The wages of sin is death." Therefore every man who has not applied for protection through the merit of the sacrifice of Christ, stands in the same perilous condition that this Englishman occupied. You, dear reader, are virtually sitting on your coffin beside the open grave, and soon sin will draw the black cap over your face, and death will take your life—your eternal life.

But you ask, Is there no way of escape, no hope for me?

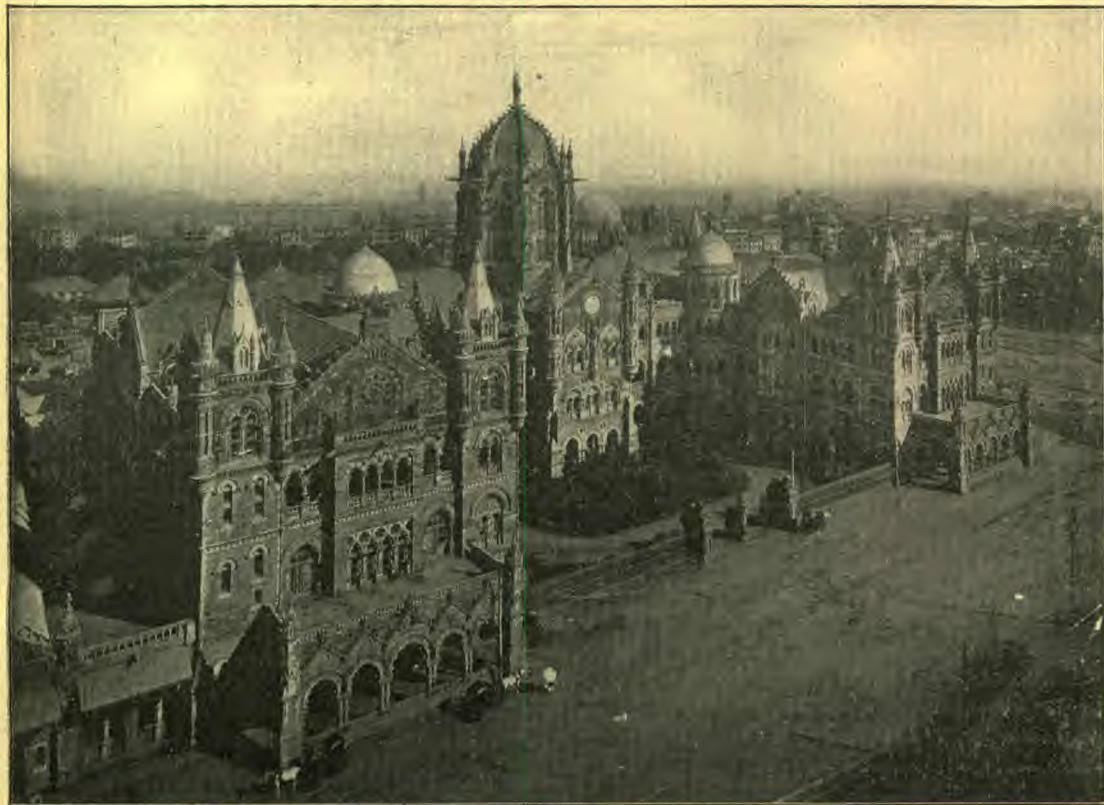
Listen! This is what the Bible says: "We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 10, 20, 21.

If you will but accept Christ as your Saviour, God will forgive all your sins, and the following text will in your case be fulfilled: "He brought me to the banqueting house, and His banner over me was love." S. of S. 2: 4. God and Christ will wrap the flag of mercy around you, and sin and death will no longer have power over you; for "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

God Is Love

THOMAS SPURGEON once said: "I like the spirit of the man who, having a large vane to tell which way the wind blew, cut in the zinc of which it was made, 'God is love.'" O, to learn this lesson well! If the wind blows from the south, "God is love." If it blows from the north, "God is love." If it blows from the west, "God is love." Aye, and if we have that bitter cold east wind which is good for neither man nor beast, "God is love," just the same.

M. A. H.



"VICTORIA TERMINUS"—THE CENTRAL RAILWAY STATION OF BOMBAY, INDIA

This photograph was taken by the railway official photographer for this article. The picture necessarily can give only a partial and limited view of this, one of the largest railway terminals in the East.

construction of railways, and the increase of knowledge which comes as a result of these modern conveniences, are only secondary signs of the end of all things. They are all given in the word of God as signs of that approaching day. He believes that the most important work is the giving of the message of God to India, for which the things mentioned above are only a preparation. A work is now going on which in itself is the first of all signs—the preaching of the everlasting gospel of Rev. 14: 6-12.

This mighty movement was seen going to every nation, kindred, and tongue. This includes India. There are people of over one hundred different languages in this field, to hear this message. God has gone before us, and prepared the way for a quick work to be done, both by enabling us to reach those of every tongue, and by preparing the soil of the heart for the sowing of the seed. Today the people who publish this paper have many faithful missionaries giving their lives for the accomplishing of this very task. In many mission stations established for the heathen of India in representative parts of the empire, they are carrying on work to uplift the native. Scores of schools are established. Children are taught for the first

beginning to look away from the darkness and blight of this clime to a brighter land, a better country, which will be theirs at the coming of our Lord and Saviour Jesus Christ.

Fire on These Flags if You Dare

A True Story of the Cuban War of 1867

By F. A. ALLUM

THE following true story relates to a man who went from England to America, and thence to Cuba. He had not been in Cuba long before the Cuban war of 1867 broke out, and he was arrested as a spy. He knew nothing about what he was arrested for, as he could not understand a word of Spanish, which is the language spoken in Cuba. He was court-martialed and ordered shot. When he realized his peril, he sent for the American and English consuls, and laid the case before them.

The consuls looked into the case, and found that he was perfectly innocent. They went to the Spanish authorities, and en-

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MOHAMMEDANISM AND CHRISTIANITY AS SAVIORS

Noted "Divines" Who Think the Bible Plan Not the Only One—They Say Mohammed's Teaching Will Save Too—Bible Warnings Against Such Apostasies



IN an article on "The Great Religions of Asia," by the Rev. J. T. Sunderland, which appeared in a recent number of the *Indian Review*, published in Madras, India, is found the following:

IS IT BETTER THAN CHRISTIANITY?

"There are elements in Mohammedanism which seem peculiarly to fit it to reach, to interest, to impress, and to elevate peoples in low conditions of civilizations. It is even a question whether it is

not better adapted to the needs of such peoples, and whether it can not do more for them, than Christianity—at least than Christianity in either its Roman Catholic or its orthodox Protestant form. Certain it is that Mohammedanism is one of the most intensely living, earnest, and aggressive religions of the world."

HOW SAD THAT A MINISTER SHOULD TEACH IT!

How sad it is that one who professes to be a representative of the "glorious gospel of the blessed God," a minister of His abounding grace, one who professes to believe—as is most clearly taught in the Scripture—that Jesus of Nazareth is man's only Saviour, should ever confess that "it is even a question" whether Mohammedanism "is not better adapted to the needs of such peoples, and whether it can not do more for them, than Christianity!"

Certain it is that he who makes such a statement, be he minister of the gospel or what not, knows nothing of the saving power of our Lord Jesus Christ. He has never tasted of the waters of life, has never been "delivered from the bondage of corruption into the glorious liberty of the children of God."

UNIVERSAL DISEASE AND BUT ONE REMEDY

Sin is a universal disease, for which there is but one remedy. The great Physician is the only one who can administer that remedy. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The people of India, like those in all other parts of this sin-cursed world, need the help of Jesus—man's only Saviour. If Mohammedanism could save the lost, then Jesus died in vain.

A PROMINENT SIGN

One of the prominent signs of the second coming of our blessed Lord is the wide-spread and rapidly growing belief that man is his own Saviour; that the account of the fall of man as recorded in the book of Genesis is simply a "beautiful story with a heavenly meaning"; that the Bible is an Oriental book, and therefore we can not depend on it.

THE PREACHER'S INFIDEL UTTERANCES

The paragraph following the one previously quoted from the *Indian Review* reads thus:

"We in this country commonly think of Mohammedanism as being intellectually paralyzed, as having no sympathy with free inquiry or science, or the progressive spirit of the Western world. There is some truth in our thought. Mohammedans, like Christians, are fettered, burdened, spiritually bound, by belief in the infallibility of a sacred book. They believe that their

Koran contains all wisdom, much as the majority of Christians believe that the Bible contains all wisdom. This tends to keep their eyes turned constantly to the past, and to make them distrustful of new truth. But Christian peoples are gradually shaking off the fetters which belief in an infallible book has placed upon their minds."

Undoubtedly belief in the infallibility of a sacred book would fetter the mind of the author of the article quoted, even as Eve felt fettered by the infallible command, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." It must be confessed that there are a large number who are thus fettered.

THEY REJECT HIS WORD AND RIGHTEOUSNESS

The prophet Isaiah, in speaking of conditions that would prevail "in the last days," tells of some who say, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 2:2; 4:1.

The word of God is the bread of the Christian, the righteousness of Christ his apparel, and he is baptized into the name of the Father, the Son, and the Holy Ghost. Luke 4:4; Isa. 61:10; Matt 28:19. But these of whom the prophet speaks reject the word of God and the righteousness of Christ; and thus while they bear the name of Christ, their course belies their profession.

IS THERE ANOTHER NAME?

Again this same India writer says: "From the study of these religions, with their sacred books, their great teachers, and their devout saints, we shall learn—we are already beginning to learn—how small and narrow is the thought that there is only one true religion, and that the rest are false; that only those who follow in the path of that one religion are acceptable to God or can be saved, while all the others are enemies of God and must be lost."

This is not altogether unlike the declaration of the archdeacon of Westminster and chaplain of the House of Commons, the venerable Basil Wilberforce, D. D., of London, England, as follows:

"The people of God, remember, are not a select and privileged few, but the totality of the members of the human race, in all ages, everywhere, and always, for 'there is one body and one spirit.'"

The foregoing were the closing words in an article entitled "The Story of the Sabbath," which appeared in the *Sunday Circle*, of London, England, February 1, 1908. Unfortunately, these sentiments are not confined to a few to-day, but are entertained by large numbers of those who bear the name of Christ.

THE PLAIN WORDS OF THE ETERNAL

The words of Scripture, apparently forgotten by so many, are clear and plain, and are not susceptible of any other than the most literal interpretation. They teach that "the wages of sin is death." Rom. 6:23. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

THE ONE AND ONLY SAVIOUR

To believe that in the religion of Christ is revealed the only way of salvation, that Jesus is the only Saviour, and that all other religions are false, and all who trust in them for salvation will

be sadly disappointed in the great day of Judgment, may seem to the worldly wise as "small and narrow"; but it is most emphatically the teaching of the Saviour of the world, who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14: 6. "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." 1 Tim. 2: 5, 6.

It would not be so serious if the individuals who utter such sentiments were the only ones affected by them; but, unfortunately, they too often come from those who, as in the above instances, are set as watchmen upon the walls of Zion, shepherds of the flock of God. The words of the Saviour are surely applicable in such cases: "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.

WILL NOT ENDURE SOUND DOCTRINE

The apostle Paul by inspiration said: "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 3, 4. R. V. Undoubtedly the apostle was writing of conditions that would obtain in the last days.

In the chapter preceding this last quotation, he says: "This know also, that in the last days perilous times shall come." Then follows a long list of sins, the last of which is, "having a form of godliness, but denying the power thereof: from such," he says, "turn away." 2 Tim. 3: 1-5. Then comes the solemn injunction: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

Surely the last days have come, and perilous times are upon us.
E. E. A.

A STRANGE CONCLUSION

WRITING on the proposed one-day-of-rest-in-seven law appearing on the initiative ballot for November 3, a correspondent of a local paper presents a paragraph as follows: "What is a free government? Answer: It is a government in which every man not only respects his neighbor's opinions, but he is willing to grant to him the (Golden Rule) same rights which he so highly values for himself."

That is divine doctrine, and if lived out among men, would provide the highest type of society, equal to that of the loftiest form of moral ethics. But the next sentence, designed as explanatory, befogs the whole issue. It is this: "How is this secured to the citizen in a democratic form of government? Only one way possible — by submitting to a majority vote."

CAN MAJORITIES ENFORCE THE GOLDEN RULE?

The "Golden Rule" is a law of heaven, and is supposed to be enforced by the direct influence of God's Spirit on the heart. How, then, can a majority of human votes give force to that which only God is supposed to regulate by a heavenly, mysterious influence? Is not this unwarranted interference with the program of heaven? Is it not an attempt to enforce a heavenly rule upon men whether they desire to have it so or not, and that by a majority vote of men many of whom have never themselves yielded to the call of God to give Him the heart? What right have a majority of that sort to prescribe morals for their fellow men? Finally, is that doing by the minority as such majority would have done to them, were they in the place of the minority? No one can truthfully affirm it. On the other hand, such doings are entirely contrary to the Golden Rule, being born, as they are, of sheer selfishness.

A RIGHT TO IT WITHOUT A LAW

In the matter of Sunday rest, every one has the right to it without a law regulating its observance. One may go to church or refrain from such attendance. He may ride or walk for healthful exercise, or sit in the shade and read,—all this without any legal restrictions. What further rights can one ask for, which civil law could promise? One thing alone a civil law along this line could do, and that is, compel the minority to follow the religious course of the majority, simply because that majority wills it. But this is not the prerogative of a human majority, for the reason that Heaven has not vouchsafed that right to one body of men over another, no matter how much more numerous they may be than the others.

The American Declaration of Independence also declares that all men were created free and equal, and have been endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. Why, then, not be good Americans, and maintain the integrity of that immortal document, by which this nation became free from the arbitrary dictation of potentates, who claim to rule men by divine right?
J. O. C.

Question Corner

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

NOTE.—This department is for the purpose of helping Bible students. Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. Such questions only will be answered as seem to the editors to minister to the mission of the paper. Questions of the same import can not be answered repeatedly in the same volume. Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. It is well always to enclose stamp, not stamped envelope, unless answer is desired by letter alone.

40 — FEASTS AND SABBATH DAYS, COL. 2: 16

Will you please give me a full exposition of Col. 2: 16? Is the word in the original Greek for "sabbath" the same as that used when referring to the seventh-day Sabbath?
S. C.

To answer the last question first, the word "sabbath" in Col. 2: 16 comes from the same Greek word that "Sabbath" is generally translated from. It is also in the same form in the Septuagint in Ex. 20: 8-11. But this does not alter the meaning of the text. The word "sabbath" is used for yearly sabbaths as well as weekly. The real point is just this,—that the seventh-day Sabbath, the weekly Sabbath, God's memorial of creation (Gen. 2: 2, 3), is not "a shadow of things to come." All shadows have to do with sin and the putting away of sin, and have all come in consequence of sin. Before sin entered, man needed no shadow to point forward to something better; and the seventh-day Sabbath was instituted then. But when sin entered, man needed a Saviour; and all the various sacrifices and feasts and symbols and ceremonies which followed sin, came in to point men to the only One who is able to take away sins.

And these sabbaths of which Paul was speaking to the Colossians were shadows of things to come,

the body of which was Christ. There were ceremonial sabbaths, days in which no work was done, and ceremonial feast-days in connection with these sabbaths. Read carefully Leviticus 23, where these various yearly sabbaths and feast-days are mentioned. Note also that the third verse has to do with the seventh-day Sabbath. "It is a Sabbath unto Jehovah in all your dwellings." Then Moses goes on and names all the various yearly sabbaths and feast-days till we come to the thirty-eighth verse, and then he tells us all these various days are "besides the Sabbaths of Jehovah." That is, they stand out in contradistinction to the Sabbath of the Lord.

There is another consideration in connection with this passage in Col. 2: 14-17 worthy of note, and that is the real point of the apostle's teaching. He is speaking to Christians, those whom God redeemed and re-created in Christ Jesus. They had been placed upon the true foundation of God's word. It was the apostle's desire that they should be rooted and built up in Christ. Our Lord was that Word personified—a commandment keeper. And those rooted and established in Christ by faith are also commandment keepers. Therefore, being justified by Him and received by Him, sins cleansed by Him, no man should judge them, no

man should condemn them. In other words, bringing it home personally, whatever men may say, do not let us feel condemned by them, even though we are not walking in the ordinances of men. God's path of commandments upon which grace has placed us may lead us away from all the traditions of the church in the past, and contrary to all human laws in the present. Let not these things trouble us. Go forward, looking to Christ and to Him alone. We are not to be led away by false philosophy, we are not to be puffed up by the fleshly mind, but the Christian is to hold fast the Head. And he who truly and intelligently holds fast the Head, Christ Jesus our Lord, will be a commandment keeper—not to earn salvation, but because of Christ's life within him. These are the great lessons that we should gather from the passage.

41 — ENCOMPASSING THE CITY OF JERICHO

Did the Israelites encompass the city of Jericho on the Sabbath?
L. C. L.

Clearly they did, because they encompassed the city seven days. The last day may have been the Sabbath. We do not know. They were simply worshipping God as they were marching around that

city and obeying God's command. They did not fight. They did not break down the walls of the city. God's invisible armies, the angels, were doing that. It is lawful to do God's work on God's day. The commandment is against doing *our own* work. See Isa. 58:13.

42—"END OF THE LAW FOR RIGHTEOUSNESS," ROM. 10:4

Please explain Rom. 10:4 so as to show definitely the meaning of "the end of the law." S. C.

The one who has faithfully studied the book of Romans up to Rom. 10:4 will have no question about the meaning of "the end of the law." We go back to the very first chapter. Chapter 1 shows that the world is condemned, that the only hope is the gospel of Christ; chapter 2, that the Jews stand with the Gentiles,—that although they have "the form of knowledge and of the truth in the law," still they have transgressed it. Chapter 3 brings both of them together; tells us that all the world is guilty before God, condemned by the law. And that chapter closes with the great thought that only by faith can we be justified, because no law can justify its transgressor. Chapter 4 shows how Abraham found relief by believing in God; chapter 5, that faith brings us peace and justification and hope. Chapter 6 discusses baptism and what it ought to mean to the sinner,—that his sins are buried, but his whole life is yielded to Christ; that now he lives the new life in Christ Jesus. But the new life must be just such a life as Christ led, and Christ kept all God's commandments. Chapter 7 is a further development of it, showing that it is not the law that is bad, but it is the sinner that is bad; and the law, having no salvation in itself, drives the sinner who longs to be saved, to the Lord Jesus Christ. Therefore, while the sinner has no hope in the law, he finds it in the grace of Christ.

Chapter 8 is an amplification of that glorious freedom in Christ. It expressly tells us that the only mind that is at enmity with God and against God's law is the carnal mind, which can not be subject to God's law. And it brings before us the acme of Christian experience,—love to God; and love is exemplified in obedience to God's law. 1 John 5:3.

Chapter 9 carries the same thought further,—that the Jews sought righteousness by their works, not by faith. And Rom. 10:4 is a climax to the argument that has been presented before,—that the very thing the Jews sought and could not find, is found in Christ Jesus our Lord; that Christ is the end of the law for righteousness. "End" is not used to mean the limit, or the last of a thing. It does not mean that the law is no more when we come to Christ. "End" is used in the sense of object, just as James says, "Ye have heard of the patience of Job, and have seen the end of the Lord" (James 5:11)—that is, the object of the Lord in afflicting Job.

It is a sad thing, is it not, that the text should be used to justify sin,—to teach that when we reach the Lord Jesus we may disregard His law? But the text does not say that Christ is the end of the law for transgression. It is not the object of the law that we may break the law, but Christ is the end of the law for righteousness. The law drives us to Christ, that in Him may be found the righteousness which the law demands. To that righteousness the law witnesses, as we are told in the twenty-first verse of the third chapter. That is, the righteousness that we have through our Lord Jesus Christ is witnessed by the law to be correct. The man who is made righteous will keep the righteous law.

43—EZEKIEL 38 AND 39

Can you give us an interpretation of Ezekiel 38 and 39? It seems to picture the last days. W. H. W.

Those chapters do and they do not picture the last days. There are some conditional prophecies in God's word, which would have been fulfilled in the past if God's people had complied with the conditions. All the latter part of Ezekiel is prophecies of this kind. God would have delivered His people* from all their enemies, and there would have been built the wonderful sanctuary which is described in the last part of Ezekiel. To our minds, chapters 38 and 39 go with that description.

The conditions on which the Lord makes His promises are stated very fully in Jer. 18:8-10. There are some things in these prophecies, however, that will without question be fulfilled in the last days, whether the Jews had regard for them or not. Some of the predictions perhaps relate to the end of the thousand years. They can only be fulfilled then. Some of the details will not be fulfilled at all; for instance, the burning of the weapons, the burial of the dead, the cleansing of the land. Eze. 39:9-16. All that would have been true, of course, in the days of Israel. That was the kind of weapons they used then—wooden arrows and bows, and spears and handstaves. Fires could be made of them; and in the great slaughter that might have followed, the other things would have been fulfilled. That will not be true of modern weapons, or of the last great war; for then, according to Jeremiah 25, the slain of the Lord shall be from one end of the earth to the other, and they shall not be buried.

The best way to get an understanding of these passages is to take into consideration the conditions on which they were made—what would have been done had Israel been faithful to God; secondly, that what of the prophecies remained to be fulfilled must be fulfilled in harmony with the conditions existing upon the earth. Some of the events foretold, will occur before Christ comes the second time, and some of them in the last great battle, which will be fought on the other side of the thousand years, as outlined in Revelation 20. The limits of this department will not allow further development.

44—WHAT EVENING, JOHN 20:19?

Does this verse refer to the evening of the first day, such as our present Sunday evening, or the first part of the second day, counting Biblically, or is it the dark part of the first day—on our Saturday night? H. A. B. R.

It clearly refers to the evening of that first day, running from the closing hours of the first day into the first part of the second day. The day began and closed at evening. In order to get an understanding of this it will be necessary to read what the different evangelists say regarding that day, and also to have an understanding of the Bible evenings.

The Jews recognized two evenings. See Ex. 12:6, margin. When the sun began to decline, about three o'clock in the afternoon, the first evening began. Of course it closed with the day—the evening belonging to that day; but it merged into the evening of the next day, or the first part of the next day.

That whole first day had been spent in various ways by the disciples. Most of them were still in doubt regarding our Saviour's resurrection. Luke tells us that on the afternoon of that day two of the disciples went down to Emmaus—a distance of seven and one half miles from Jerusalem; that on the way down there Jesus joined them. They did not reach Emmaus until toward evening (Luke 24:29), when the day was far spent. Jesus went in to eat with them. Just how long He stayed before refreshments were prepared, we do not know; but He sat down to the table with them, took bread, blessed it, broke it, and gave to them, and then they knew Him. But He immediately vanished out of their sight. Then "they rose up the same hour, and returned to Jerusalem"—seven and one half miles. The first day must have been past then, and the beginning of the second day had come. So when Jesus met with the disciples, as recorded in John, the second day had begun.

The disciples had gathered together in the closing hours of the first day; but when Jesus came to them, the first day had passed, and the second day had begun. Thus His meeting with them was not on Sunday, but on the day which followed. This is evident from Luke 24:37-39. The night was then on; and when Jesus appeared, they supposed that it was an apparition. Compare also Mark 16:14.

The disciples had not met together to celebrate the resurrection of Jesus. They had met together because that was their common abode (Acts 1:13), and Jesus upbraided them for their unbelief when He met them. There is nothing in this meeting, or in any other meeting of Christ and His disciples, that established a new Sabbath or made any change in the Sabbath of the Lord.

45—"COMING" OR "PRESENCE," MATT. 24:27

I note in a book written by Pastor Russell that he uses the word "presence" in place of the word "coming" in Matt. 24:27. He says the Greek word *parousia* has been incorrectly translated as "coming," and should be "presence." C. B. J.

We would advise our correspondent to secure the little tract "The Manner of Christ's Coming," published by the Pacific Press, price 1 cent, in which all these various words that have to do with our Lord's coming are considered. Pastor Russell is right as regards the occurrence of the word, but his use of it is utterly unscriptural. That our Lord has been dwelling here upon the earth, or that His literal presence has been here upon the earth, for a number of years, is utterly contrary to the word of God. Out of the wrong idea of *parousia* has grown what is called the view of "the secret rapture," in which it is contended that Christ comes in secret before He appears in the clouds of heaven, some contending that during this time He gathers home to Himself His "elect," His bride, and that when He comes He brings these with Him. But there is nothing whatever to indicate that the *parousia* is a secret coming or a secret presence. Take, for instance, 1 Thess. 4:15, 16, where the term *parousia* is used: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming ["presence," *parousia*] of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first."

Certainly there is nothing indicative of a secret coming in this passage. "The voice of the Archangel," "the shout," and "the trump of God" clearly show that it is not a coming in the stillness of spirit to a few only. The very heaven will resound with the trumpet, and the surpassing glory will pierce to the very tombs.

Pastor Russell and some others have made the mistake of using the terms which relate to our Lord's coming as distinct events. There are three—*parousia*, *apokalupsis*, and *epiphancia*, but they all relate to the same event. The first word has to do with His presence—the coming of the Lord Himself. The second means "disclosure," "revelation." The world has known Christ after the flesh. They have looked upon Him as a man. He will be revealed as the Son of God when He comes. The third means "forth-shining"—the wonderful glory that will be manifest when Christ appears. He was here in humility when He came before. His glory was veiled in humanity. There was nothing about Him that men would desire. But when He comes the second time, it will be in all the glory of the Father and the holy angels with Him. His presence will be the revelation of the Son of God, the forth-shining of the eternal glory. There is a wonderful beauty in the use of all these terms as applying to Jesus at His second coming. We have two of them used in 2 Thess. 2:8 referring to the wicked one. It says, "Whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming"—by the forth-shining of His presence. And that will be His *apokalupsis*, or disclosure.

The little tract mentioned discusses the subject quite fully.



SYSTEMATIC
BIBLE STUDY

THE psalmist declared, "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. For the purpose of having God's word hidden in our hearts and impressed upon our minds, it is very desirable that we become constant, daily readers of the sacred Word. We should read the Book, and meditate upon it. As we read it, it becomes the most interesting volume that we can find. In fact, it becomes so fascinating that we desire it before every other book, because it is the word of the living God.

SCHEDULE FOR THE WEEK ENDING NOVEMBER 14
1 Chronicles 19-26
Ezekiel 39-45
Song of Solomon 2-8
Zechariah 1

Read three chapters each week-day, and five on the Sabbath.

Among Lions in Their Native Jungles

Actual Experiences with the King of Beasts — Marvelous Deliverances of Active Missionaries Pioneering in Africa

By ROSS C. PORTER

THE writer of this article was in charge of our work in Africa for a number of years, and hence writes from the standpoint of his own experience and personal observation. When attending our General Conference in Washington, D. C., last year, he was asked to make his headquarters in China and take the oversight of our work in the Asiatic Division, and he is now in that field.

EDITOR.

WHEN we decided to open a new mission station in northwest Rhodesia, it was necessary to travel two hundred miles by ox team from Livingstone, the terminus of the government railway, to the locality in which it was thought best to open the work.

LION'S NIGHT VISIT

Camping in the wagon was customary in pioneer life in that country, and our missionary and his family followed the usual custom. One night, in crossing a river where there was no road, the oxen, being tired, were unable to pull the wagon from the river. It was an undesirable place to camp, as there was a jungle along the bank, which makes a convenient hiding-place for lions. But the wagon was fast, and it seemed that there was no alternative; so spreading their bed upon the sand near the wagon, the missionary and his wife were soon asleep. The next morning, they found the footprints of a lion within twenty-five feet of their heads. It had come that near, and looked them over, then turned away without disturbing their slumbers. In this circumstance they had the assurance of divine protection, which was an encouragement to them on their mission.

On reaching the location for which they started, they found five thousand acres of farm and grazing land, watered by two river branches forming a junction upon it, and in the center there bubbled a famous spring of pure cold water, which was sufficient to irrigate abundantly twenty acres of as fertile and beautifully situated land lying just below it, as could be found in the country. Here the mission farm was staked, and after the price was learned from the government, 5,000 acres was purchased at sixteen cents an acre.

On visiting the station, I was invited by two Catholic fathers, who were operating a mission two miles away, to come and dine with them. I accepted the invitation, and in company with our mission superintendent, visited their mission. While at dinner, we talked of the progress of mission work in Rhodesia, and of its early history, and the conversation finally turned to experiences in the development of the two stations that were represented in our party.

HOW THE CATHOLIC FATHERS VIEWED IT

I was intensely interested in the statement of the Catholic father who related the providential way in which our mission site had been taken from them and given to us. The

story as told by Father Moran, and confirmed by Elder W. H. Anderson, our superintendent, follows:

"We had come to this locality some months in advance of your superintendent, spied out the land, selected the farm you now occupy, staked it, returned to Livingstone, and made application to the government for the location. Afterwards we met the commissioner of railways, who is a Catholic, and were informed that we had made a mistake in our location, as the government was just beginning the survey of an extension of the railway up another valley, forty miles distant from our location.

"Acting upon his advice, we canceled our application for the choice location you now occupy, made a trip up the other valley, located our station, and returned to Living-

stone to make application for it to the government. Before we sent in the application, the railway commissioner informed us that he had just received notice from the government surveyors that they had completed their survey of the road-bed, and they were going over into the valley forty miles distant, and they would survey back down that valley in hopes of finding a more desirable location for the road.

"Again acting upon the commissioner's advice we hastened back to restake the location we had canceled. When within one day's drive of the place, we camped for the night near another camper who was headed for Livingstone. During the evening, we learned that our camp neighbor was your superintendent, and that he was just returning from having staked the same farm for a mission station that we were hastening to secure. An overruling providence had taken the place from us and given it to you. Providence seems to favor your mission enterprise more than ours."

After I had related this story before a large audience in a camp-meeting in Los Angeles, California, last year, the government surveyor for the South African railways stepped forward, and handing me his card, confirmed the story of the changing of the

A LION CROUCHED BEFORE HIM

While on this pioneer journey, Elder Anderson was one evening walking behind the wagon, rifle in hand, expecting to shoot a deer for the native boys' supper, when he was suddenly confronted by a lion. The beast was in a crouching position, and within springing distance of the wagon trail. It was too close range to shoot with safety, as a wounded lion at that distance is most ferocious.

He had little time for thought. Either he must act or the lion would. His two fearless dogs — boar hounds — were at his side awaiting orders. He gave them the word, and they bounded toward the lion as if it were a domestic animal.

With two bounds one landed upon the lion's back and began biting at its groin. With three bounds the other dog caught the ferocious beast by one of the hind legs. Surprised by the daring advances of the dogs, the lion turned to fight them, and the missionary escaped to the wagon after firing a couple of shots into the air to intimidate the lion.

The dogs soon came up, and Elder Anderson was greatly surprised to find that no trace of wounds could be found on either of them.

After traveling four miles, thinking they were a safe distance from danger of attack by the lion, they camped for the night. They tied all the oxen to the wagon chain, and while eating their supper the lion came up, stealing its way in the darkness. The oxen sprang up, and swung around to the wagon for protection.

In the middle of the span were a yoke of untrained two-year-old bullocks; and as they were unaccustomed to this hasty swing, the one on the outer side of the chain pulled out too hard, and breaking his halter, circled out from the others.

Immediately the lion caught him by the neck, and throwing the young ox, weighing only about six hundred pounds, over his shoulder, made off with him about thirty rods, where he lay down and enjoyed his evening feast.

As it was dangerous following a lion after night, and as he had sufficient with which to satisfy his hunger, they anticipated no further danger and retired and slept undisturbed.

THE PROSPEROUS WORK ESTABLISHED

Our Barotseland station has since developed a strong training school for teachers and evangelists, and a regularly organized system of outstations encircles a large sec-



"It was an undesirable place to camp, as there was a jungle along the bank, which makes a convenient hiding-place for lions."

tion of northwest Rhodesia. These outstations are conducted by trained native teachers and evangelists. They receive monthly visits from the foreign superintendent, or his assistant, in order to keep the work up to a proper standard. As the foreigners have the language, the occasions of these visits are made times of special evangelistic effort, which often results in the conversion of a number of the heathen people who reside in the vicinity of the outstation.

It is not unusual that persons walk hundreds of miles to enroll as students in our mission schools. The Barotseland Mission is now entirely self-supporting.

Visiting some of these outstations in company with the superintendent and his wife, we went into camp one night, and found that we were followed by a large animal, either a lion or a leopard. Although we arranged for the camp-fires to be kept burning, the boys on watch were soon fast asleep. Twice during the night we were aroused by the oxen springing to their feet and swinging around to the wagon for protection. This is always an indication that some animal has approached too close.

STUDYING THE LION FROM A TREE TOP

The following night, the superintendent and the writer climbed a tree under which a lion had secreted a seven hundred pound eland cow, in order that we might study the movements of the king of beasts in his native home. He approached the place soon after dark for his first feed. We could hear him coming at a distance of twenty-five or thirty rods by the deep grunt that he gave every few paces.

He came against the wind. The old hunters say that a lion always travels against the wind when seeking his prey. The reason is that he may scent animals in his way before they are aware of his approach.

He lay for about an hour within seventy-five feet of our hiding-place before venturing to eat his evening meal. We could hear his deep breathing, otherwise there was not a movement or a sound to be heard. When he arose in grass four feet high and moved around to the carcass and lay down to eat, his movements were as noiseless as those of a cat. When he began eating, the strong ribs of the eland were crushed as readily as a dog would crush the bones of a fowl.

His second visit was at the midnight hour as accurately as the cockcrowing. He came this time as before.

The third visit was at three o'clock, with cockcrowing precision. But the moon had arisen, and this time there was not the slightest sound of grunt or purr to announce his approach. He was more shy under the moonlight. He was within seventy-five feet of us, unobserved, with both of us watching for his coming, under the clear moonlight, at the precise moment that he arrived. At the slightest sound of clearing my throat, he bounded away, and for two hundred rods we could hear him springing with rapid strides to a place of safety.

VERY SHY OF THE LIGHT

From this experience, we learned that light is a great means of protection from wild animals. They seldom attack in the light unless wounded or driven to do so by extreme hunger, or by being driven into a corner and

pressed. It is not the embers of a camp-fire that keep them in abeyance, but the light. Lanterns will serve the same purpose as the camp-fire, and there is less danger of their going out through neglect, leaving the sleeping campers exposed to the danger of attack.

THE LION'S MOUTH WAS CLOSED

As a rule, when making this round of the outstations, lions were seen. Sometimes they seemed determined to make trouble, but our missionaries were always protected.

One afternoon when Mr. C. Robinson, then assistant superintendent, was traveling on foot, looking up a site for a new station, he saw a path leading into some tall reed grass where appeared to be a spring. Being very thirsty, he turned aside into this path and found a cooling spring, drank, then started back toward the trail.

He had but started when he was confronted by a fierce-looking lion facing him directly in his path. His boys, carrying his gun, ammunition, and equipage, had fallen behind a short distance, so he was unarmed.

He was singing when he turned in to the spring, and he continued singing after drinking, as he turned toward the trail, so met the lion with a song. He had passed very close to the beast, which, driven by hunger, had doubtless hidden by the spring, watching in daylight for his prey.

The boys, coming up from the other side, and seeing the missionary unarmed, exposed to such danger, quickly threw down the guns and camp equipage, and nimbly climbed trees for safety. From their safe retreat they watched, expecting to see the missionary slain by the lion. When they saw him walk steadily forward toward the king of beasts, continuing to sing a hymn of praise to God, and saw the lion quietly turn around as he approached, and leave the path, so that the missionary passed in safety, they said surely the Lord had closed the lion's mouth, as in the days of Daniel.

PROFOUND IMPRESSION ON THE NATIVES

Their report of this experience produced a profound impression upon the natives. The missionary felt that it was an evidence of God's care for His work and workers, when He sends them forth with the closing gospel message.

THREE THOUSAND CONVENE

Our British Central African station has a regular attendance of two hundred students at the main station, with one thousand eight hundred in attendance at its thirty-eight outstations. Three thousand convene each Sabbath to worship God under the influence of that station and its outstations.

These are only a sample of the work of our mission stations in the dark continent. From the deadly West Coast, through German East Africa and British Africa, British Central Africa, Belgian Kongo, North and South Rhodesia, Basutoland, Zululand, Kaffraria, and the South African colonies, our line of missions are steadily pouring forth their rays of heaven-sent light. Their advance is extraordinary. It can be explained upon no other basis than the triumphant march of the final advent message on its mission to every nation and kindred and tongue and people.

Book Notices

"THE MAKING OF THE BIBLE," by Albert E. Dunning, D. D. The Pilgrim Press, Boston, New York, London. 75 cents net.

This little volume is helpful in the facts which it gives. To the young Bible student these will be of great advantage. It is unfortunate, however, that interspersed with these facts and the analyses which are given of the various books, there are suggestions of the unwarranted conclusions of "higher criticism." The book is colored with the "higher critic" idea all the way through. The human side is constantly in evidence, and but little is said of the divine side. The book is nicely printed. The maps are good.

"THE SEVEN CARDINAL VIRTUES," by James Stalker, D. D., professor of church history, United Free College, Aberdeen. Price 35 cents. Hodder and Stoughton, New York and London.

In this little volume, Dr. Stalker has set forth what he believes to be the seven cardinal virtues, — wisdom, courage, temperance, justice, faith, hope, love. It follows a former volume on "The Seven Deadly Sins," in which seven sins of peculiar virulence were treated. This volume does not imply that there are not other virtues, but that around these virtues and upon these virtues all others revolve and hinge. Under "Wisdom," for instance, is "A Vision of the Ideal," "The Finding of the Way," "A Lesson to Be Learned," and this lesson is that we must know and obey the laws, we must walk in God's way. It is an excellent little volume, full of real helpfulness to not only young but old.

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MOST WIDELY USED DRUG



The SOURCES OF CAFFEIN, AND ITS HEALTH-DESTROYING EFFECTS—HARDENING OF THE ARTERIES AND PREMATURE OLD AGE FROM ITS USE

By Daniel H. Kress, M. D.
New England Sanitarium, Melrose, Mass.

THE drug that is most freely consumed in America is not alcohol or tobacco; it is *caffein*. The use of alcohol and tobacco is confined chiefly to the male population, and largely to adults, while the use of *caffein* is found in old and young of both sexes. In speaking of *caffein*, we include thein, theobromin, and uric acid. All these are practically the same as far as their chemical combination and action are concerned.

SOME SOURCES OF CAFFEIN

Caffein is dispensed at our tables in the tea, coffee, and cocoa we drink. It is served in the meat we eat, red meat and white meat alike, in the form of uric acid; and it is sold at our soda-fountains.

More coffee per capita is used in America than in any other nations of the world. One half of the world's coffee crop comes to America. Each man, woman, and child consumes an average of fourteen pounds of coffee per annum. Each cup of coffee contains from three to four grains of caffein. It is served at our soda-fountains in coca-cola and about one hundred other soft drinks. These soft drinks contain approximately, on an average, the same dose that is dispensed in a cup of coffee. Aside from this, it is found in many or nearly all the headache remedies sold in our drug stores, and in the remedies prescribed by physicians.

TWENTY GRAINS DAILY

In the United States, an average of over two hundred and twenty pounds of meat annually for each person is eaten. Each pound of meat has concealed within its fibers from ten to fourteen grains of uric acid. This makes a daily average of about eight grains of caffein in the meat we consume. Add to this the caffein found in the tea, the coffee, and the soft drinks, and our average consumption of caffein per capita daily does not fall short of twenty grains. About four grains is usually prescribed by physicians as a dose. This means five doses daily.

A HEART IRRITANT

Caffein is termed a heart stimulant. Perhaps a better name would be "heart irritant." It increases the heart's action, making it more vigorous, and raises the blood pressure. In very large doses, the contractions of the heart follow each other so rapidly and are so pronounced that the ventricle has not time to fill, the blood pressure falls, and the heart stops beating. Deaths from this cause are not uncommon in those having heart-disease.

It is a brain irritant. In small doses it increases mental activity, and lessens the feeling of fatigue, and produces wakefulness. In larger doses, it causes feelings of intense fear and nervousness, which may

even end in convulsions or temporary insanity.

Small amounts of caffein increase temporarily the irritability and working power of the muscles. In large doses, it brings on a condition of continuous contraction, or what is termed rigor. The muscle fibers become hard and contracted. It is this contraction of the heart muscles that causes death. Caffein is a dangerous drug for those who already have high blood pressure.

THE MOST HOPELESS CASES

In Paris, we are informed, coffee inebriates are regarded as the most hopeless cases for hospital treatment. The brain and nerve degeneration is usually so extensive that dementia and insanity are the rule, and recovery is the exception. Women, it appears, are the chief sufferers there, possibly on account of the more highly sensitive nervous organization, and because women as a rule use coffee and tea more freely than do men. The majority of those treated in the hospitals are said to be laundresses.

Recently the following case was reported: The wife of a rancher at Clearwater, California, was brought to a hospital suffering from caffein poisoning, and in a few days she died. Dr. Lindley, the head of the hospital, gave his report of the case as follows: "Her nervous system was wrecked from overindulgence in the drink. Before acquiring the coffee habit, she was strong and healthy. From drinking a cup a day in the morning, she began taking it at intervals throughout the day, until it acted on her system much as would opium or any other strong stimulant."

TEA AND COFFEE DRUNKARDS

While such cases are exceptional, chronic cases of caffein poisoning are common. Dr. Harvey W. Wiley, America's leading food expert, says: "This country is full of tea and coffee drunkards. Caffein has a direct tendency to create Bright's disease. Caffein is the essential alkaloid of coffee, as thein is of tea. *Both are dangerous and detrimental drugs.*"

These drugs are taken usually when the user is fatigued. Possessing no nutritive value, they do not produce energy. They merely deaden the sense of weariness, and enable the one resorting to their use to squeeze out a few extra energy granules stored up in the already nearly depleted nerve cells. Fatigue is nature's signal of danger, indicating the need of rest and recuperation. Caffein pulls down the signals nature erects when in danger, but it does not remove the danger. It allows us to go on unwarned, but not unharmed. It gradually and insidiously brings about changes, in the glands of the body and the arteries, of a degenerating nature, and thus it shortens life.

DISPLACING ALCOHOL

It has been advocated that coffee-houses be opened to counteract the use of alcoholic beverages. In England, less alcohol is consumed per capita at present than ten years ago; but with the decline in the consumption of alcoholic beverages, there has been a corresponding increase in the consumption of tea, coffee, and cocoa. During the past year, about seven pounds per capita was used of tea alone. While the visible effect differs from that of the use of alcohol, the degeneracy it produces is just as marked.

In Ireland, concern is at present felt regarding the prevalent use of these beverages. In a report of the inspectors of the national schools of Ireland, Mr. J. P. Dalton says: "Of the many abuses that require correction, one in particular must be vigorously combated if the race is to be preserved from deterioration. The use of tea is now carried to such dangerous excess that it ranks before alcohol as an enemy of the public health."

It is impossible to take into the human system, day after day and year after year, a poison such as caffein, without in time destroying the living cells with which it is in continuous contact, and bringing about degenerative changes.

THE WEAR ON THE KIDNEYS

Caffein is eliminated chiefly through the kidneys, and the additional burden thrown upon the kidneys in its elimination wears them out prematurely.

To the prevalent use of coffee, tea, cocoa, and meats may be partially ascribed the rapid increase in the mortality from kidney diseases, especially in our large cities. In Chicago, during the past thirty years, there has been an increase of over one hundred and sixty per cent in the mortality rate from this disease. This percentage possibly holds good in other large cities where caffein is so freely consumed.

HOLDING IN AND WHIPPING

The cerebral congestion, high blood pressure, headache, and other unfavorable and disagreeable symptoms arising from the free consumption of meat, tea, and coffee, call for a drug that will exert an opposite influence. This is found in the coal-tar products known as acetanilid, phenacetin, and antipyrin. While caffein stimulates the heart's action, these act as heart depressants. They lower the blood pressure, and relieve the headache due to caffeinism. These drugs are widely dispensed in headache remedies, but they are dangerous. Sudden deaths from their use are not uncommon, especially in cases where the heart is already in a weakened state.

To whip up a tired horse, and prod him on, and at the same time hold him in by the bit, is a foolish procedure, but no more so than it is to resort to the drugs named to counteract the evils resulting from the use of caffein.

CAFFEIN AND THE TOBACCO HABIT

There can be no question but that the use of coffee, tea, and meat leads to the use of cigarettes, and tobacco in its various forms. Of the thousands who have applied to me for aid in getting rid of the tobacco habit, I have found in nearly every case, they were

free users of meats or coffee or both. Those who use meat and coffee most freely were also the greatest slaves of tobacco. The explanation is this: Meat, coffee, and tea are served merely at meal-time. The stimulus received by their use soon wears off, and the demand for another uplift returns; and as the user can not resort to meats or coffee so frequently to obtain this, the discovery is made that it may be obtained from tobacco. Hence recourse is had to cigarettes, and tobacco in general. Because of the public prejudice, women do not commonly resort to tobacco for relief, hence they drink coffee or tea more freely.

In the treatment of the tobacco habit, I have found it necessary to place the patient on a fleshless and coffeess régime. In every case, when this régime was followed, the desire for tobacco lessened and ultimately disappeared. So long as our modern table food and beverages remain as they are, tobacco will be consumed.

A MENACE LIKE THE SALOONS

In England, during the seventeenth century, coffee and tea houses were opened. In time they became as much of a public nuisance as are our saloons and tobacco stands. Legislative action had to be taken to close them up and save her people from general physical and moral degeneracy. As far as the deteriorating effect upon the human organism is concerned, it matters very little which one of these drugs,—uric acid, caffeine, nicotine, or alcohol,—is used. The immediate effect is the same, and the aim in resorting to them is always to obtain momentary stimulation, or that feeling of exhilaration or well-being which all should

possess. No one has a right to take any drug for the purpose of making himself feel better than he is, for this is self-deception.

PREMATURE OLD AGE

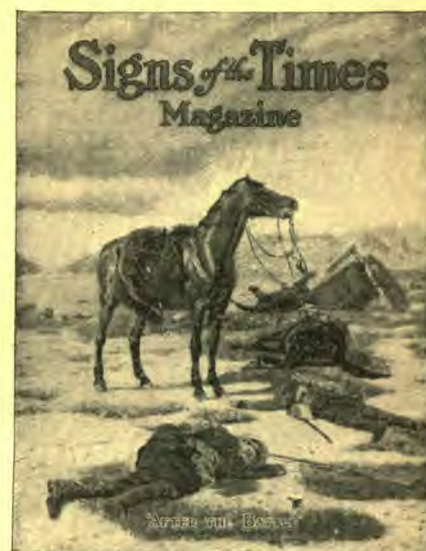
There are multitudes traveling the path which leads to premature old age and an early death, believing they are on the very highway to happiness and health. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "Wine," we are told, "is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

What applies to alcoholic beverages applies with equal force to the other beverages named. Whosoever is deceived by any of these "is not wise." "Be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit."

There is a remedy for this world's ills. It is found in the Spirit of God, the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The Spirit of God imparts health and vitality. Coffee, tea, tobacco, and other drugs so freely dispensed, are the devil's substitutes for the Spirit of God. The one gives peace. The others say "Peace; when there is no peace."

OLIVES AND DRIED FRUIT

Lowest producers' prices. In 50 lb. boxes. $\frac{1}{2}$ c extra in less quantities. Peaches, bleached, $\frac{5}{8}$ c a pound; prunes, 8c; pears, 6c; apricots, 11c; almonds, 20c; figs, 6c; honey, extracted, 8c; honey, combed, 10c; olives, large, 50-gal. bbl., 60c per gal; 25-gal. bbl., 70c; 5-gal. can, 75c; 1-gal. can, 80c; medium-size olives, 10c less a gal. All prices f. o. b. Chico. Write for information. A. R. Crist, Chico, Cal.



Questions Answered

in the December
SIGNS MAGAZINE

Is Japan mentioned in the prophecies?

Will the Bible prophecy referring to plagues and pestilences be partially fulfilled this winter?

Are we about to come to an end of Christianity? If so, will barbarism supplant it?

Will the United States lead the world in a confederation of evil and apostasy?

What will be the attitude of the United States toward the papacy in the near future?

Is heaven closing its accounts with the human family?

Will Russia and Turkey meet on the battle-field?

AN EXPONENT OF BIBLE PROPHECY

The Bible clearly forecasts earth's history to the end of time. The primary object in establishing the *Signs of the Times Magazine* was to point out and explain these very prophecies. This is done from month to month. If not already informed, we earnestly invite you to become a reader at once, so that day shall not "overtake you unawares." The subscription price is but \$1.00 a year. A sample copy will be sent upon request.

AGENTS WANTED

Many persons are earning their living by taking subscriptions and selling this magazine. Some devote but part of their time to it. There is a constantly growing demand for such a publication, and agents generally find but little difficulty in disposing of 50 to 100 copies a month.

An enthusiast in the north says: "I find there is really a demand for our literature at this time. While on my way up from Regina to deliver my books, I took ten copies of the *Signs Magazine* for October, and I could have used many more. I not only got rid of the ten, but have eight subscriptions for the magazine. The conductor on the train yesterday was much interested in it, and subscribed for a year."

Subscriptions or requests for further information should be sent to our depository in your state or

SIGNS OF THE TIMES MAGAZINE
MOUNTAIN VIEW, CALIFORNIA

Others ^{Have Been}
Successful

WHY NOT
YOU?



A Kansas agent for the home workers' books has gone over the same territory for a number of years. She succeeded in placing books in certain homes over and over again. To one family she sold fourteen different volumes. Increasing success has been a marked feature of her work.

Another woman, feeble and 75 years of age, sold enough books in two days to earn a commission of \$5.00 and reports two souls awaiting baptism as a direct result of her work.

A girl in Oregon earned an academy scholarship in a short time by selling these small books.

NEED

Criminality, in many instances, has been traced to the reading of pernicious papers and books. Conscientious parents, especially, realize more than ever before the importance of placing wholesome, instructive, and interesting reading in the hands of their children. Better books for this purpose than the 40% books, are hard to find.

HOLIDAY GIFTS

People will lend a listening ear now to any one calling on them with any suitable thing for holiday gifts. It is a great problem with many, to know what to get for a boy, a girl, a young person—in fact, for any one. No mistake is made when they settle on these books. They meet the need of every member of the family, and good books, you know, are always most acceptable. Of the sixteen carried this year, about a dozen are for children especially. Retail prices range from 50c to \$1.50.

AGENTS WANTED

While more than a thousand persons are already selling these books, there is still plenty of room for others. If you can not devote all your time to them, perhaps you can work an hour or two a day—a few hours a week.

November and December are the harvest season months for these 40% books. It will be well worth your while to spend a little time in active work just now.

The only cost to you in getting started will be the price of the prospectus, which contains all the covers, and sample pages from each of the sixteen books. This is \$1.00. It is substantially made, and can be used for several seasons.

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MOUNTAIN VIEW, CAL.

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 10, 1914

The Effect on Russians

THE most extensively used intoxicant in Russia is called vodka. Some years ago the minister of finance conceived the idea of having the government take over and manage the manufacture and sale of intoxicants in the Russian Empire. The income was so great that it was considered a big financial stroke. Since the government was in the business, it was only natural that drinking should have been encouraged; for the more liquor was used, the greater the revenue. But it soon became very apparent that the degeneracy of the Russian people was threatening not only a general decay but also irretrievable ruin.

The attention of the czar was called to the matter some months ago, and prohibitory orders were issued. Travelers who have visited sections of Russia when vodka was freely used and dispensed, and who are now passing through the same regions, say that "the towns have become more orderly, and the people save fifty-five per cent of their earnings which formerly were spent for drink. They have also increased their earning capacity through sobriety. There is such a change in that region that the country is hardly recognizable."

There is absolutely no ground for continuing the use of strong drink, but there is much to be said against it. If it were not for the influence of the big liquor trusts, and the money they spend in blinding the public to the evils of strong drink, one of the great props would be taken away from this, the greatest of all sources of debauchery and ruin. And if men could be taught, through the power of the gospel, to get rid of their depraved appetites for such unnatural things as alcoholic drinks, the foundation would be completely removed.

New Conditions Through Rapid Transportation

CONDITIONS are met in the world now, not only in war but in other directions as well, that are new to this generation. The fleetest means of transportation in the generations that have gone before have been the horse on land and the sailboat on sea; but the railroad, the telegraph, and the steamship have brought the world together in such a way that new problems are presenting themselves. The history of the past is not therefore a criterion by which we may judge the outcome of conditions now confronting us.

As an illustration of this, we may refer to an article from a war correspondent who tells us of conditions brought about through the rapid mobilization of Russian troops, which made it necessary for overwhelming forces to be brought quickly against them. Therefore, the order was given for men to be removed from the battle line in Belgium and France to the eastern scene of war; and inside of two weeks' time 1,200,000 soldiers, with all their war equipment, were taken the whole distance of that one thousand miles, and were ready to engage their enemy on the eastern battle-field.

It would have taken Napoleon, with all of his military genius, months and months to make such a change in his battle lines; but here it is done in just two short weeks. In fact, the largest army that Napoleon ever raised consisted of about 375,000 men.

This rapid communication of course was made possible in part by the telegraph, which could send messages in a moment of time from general to general, and could order equipment as well as men and transportation facilities to be concentrated at given points.

These means of rapid transportation not only afford the facilities for moving men from place to place, but in like manner, seditions, discontents, and causes for strife and unrest may be spread broadcast. Thus things that ordinarily should be a great blessing to humanity, enter as mighty factors into the problems that confront us.

There is no denying the fact that the world is filled with unrest and turmoil. It is so in every nation. The masses of the people are dissatisfied. They are demanding changes, and are threatening revolutions, and there is no quiet place on any corner of the globe to which we may flee as a haven of rest or safety. The causes of strife and discontent in one nation are communicated in a few hours to the other nations of the earth, and the contagion spreads like smallpox or any other physical disease. We may close our eyes to the indubitable evidence, and try to make ourselves feel secure and safe; but we are obliged to acknowledge that the facts and the conditions and the problems of this time, while they are in principle the same with which men have grappled all through the centuries, are no longer neighborhood affairs, but are international perils.

Heretofore one neighborhood might have some special trouble, and other neighborhoods not only be free from it but oblivious to it. But now whatever breaks out in one locality is liable to spread everywhere; and while facilities are so admirable for spreading the good things of this age, they nevertheless are used with mighty power by his satanic majesty in spreading the evil.

Do Not Believe in Miracles

IN a recent issue of the *New York American*, a leading lawyer of New York City is reported to have addressed to the New York Synod a note over a discussion that had arisen in regard to admitting two candidates to the ministry who disavowed their belief in miracles. One of the paragraphs from this note says:

"If a poll were taken of yourselves it would be found that hardly a fraction of our own ministers under forty would say that they believed in miracles. Separately, we can not say to the congregations that we do not believe, because it would be used as a handle of offense by captious members. It is true that our church is not gaining in proportion to population, and it is true that heretical bodies who deny the miracles are gaining. Let us have done with this tomfoolery of dogmas as a means of salvation, and get down to the serious business of life, which is to help mankind to live."

A sentence from another one of the lawyer's paragraphs says, "The object of Jesus' coming was 'to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound'—and to teach men to love one another."

This last quotation indicates that the attorney claims to believe in the Lord Jesus Christ, but he thinks his church would make great gains if it would disavow the miracles which he claims that "hardly a fraction of our own ministers under forty would say that they believed." How an individual could claim to believe in Christ, and disavow miracles, and still have the logical mind that a lawyer is supposed to possess, is certainly a conundrum. In the first place, the birth of Christ itself was one of the greatest miracles recorded in the sacred volume. One of the first stories about Christ as He entered upon His ministry was of a miracle that He performed at a marriage feast. And we might read the accounts of His raising the dead, healing the sick, opening the eyes of the blind, and so on to the end of the great list of miraculous things that occupied His busy and devoted life.

The trouble with that poor New York attorney is that he is an infidel and does not know it. And that is the trouble with the greater part of the ministry in this day and age; for as the attorney says, only a fraction of them believe in the miracles of Christ. The individual who has ever had performed on his own heart the miracle of salvation that is brought into the life through Christ, knows in himself that the blessed Lord does perform miracles; for does not His word record that "if any man be in Christ, he is a new creature"? 2 Cor. 5:17.

The miracle of the new birth, which makes the new creature, opens the way for an individual actually to understand and know by experience the great miracles that Jesus performed. And having experienced the miracle of conversion, and thus having been led to a place where he really accepts God's sacred word, the individual can understand the meaning of such statements as those made by the New York attorney; for He who is the Author of man's salvation asks the significant question, "Nevertheless when the Son of man

cometh, shall He find faith on the earth?" Luke 18:8.

In other words, the Master predicts that true faith in Him will be rare when He comes; and if one considers the expressions of infidelity that are heard among those that profess His name, he recognizes the fact that the Master was able to foretell the conditions of this very time in which we are living.

University Function in Nightgowns

QUITE a story is told, in some of the papers, of the "Annual 'Nighty' Rally" that has come to be a regular feature in connection with one of the most influential universities in this great nation. It is not necessary to give the name of the university, because the point in mind is not to advertise the follies of a great educational institution, but to speak of the hilarities that are so common in every quarter, and which show so unmistakably the general tendency toward indecencies and degeneracies. The report tells us that all the various classes of the institution were required to attend the gathering in their "pajamas," but there was an exception in the case of the seniors, who were expected to "wear plain, old-fashioned 'nighties'."

Such a gathering, if arranged for little children of kindergarten age, would not seem so grotesquely out of place; but what can be the effect, in a moral way, of such unmanly actions on the part of "seniors" who are ready to graduate—not from a high school, nor even from a college, but from a great university?

There are a great many people who insist upon teaching us that the world is getting better and better all the time. But the truth of the matter is that the great majority of mankind are continually lowering their standards, and thereby excusing the follies of this time that would have been spurned by the founders of this great republic as unthinkable disgraceful. Such things as annual "nighty" rallies are certainly beneath the dignity of decent men and women, to say nothing of the higher standards of true Christian morality. Professed ministers of the gospel and influential church people of this time are both excusing and upholding things that decent men of the world, without any pretense to Christianity, would have sternly frowned upon a generation ago.

Seven Million Homeless and Helpless

DESPATCHES during the last few days state that some seven million people, including helpless children, old men and women, and tottering invalids, have been rendered homeless and helpless by the war that is now raging in northern France and Belgium. These despatches do not give estimates of the numbers that are similarly stricken in eastern Europe; but from the heavy fighting that is in progress there, it must be apparent that an equal number are in destitute circumstances in eastern Germany, Poland, eastern Austria-Hungary, and other afflicted sections in that locality. The hard winter of those regions is coming on. Help must be given to those people right away. Otherwise thousands upon thousands of them, who have escaped the bullets and the shells of the furious war, will have to succumb to the still more severe plagues of hunger, cold, and destitution. These conditions should appeal to the American people as nothing in their history has ever appealed to them. Our General Conference is raising thousands and thousands of dollars among our own people to send to those sufferers. Our organization is such that means entrusted to us is placed in safe hands, that administer it directly to those who are suffering. None of it is used for salaries or other expenses, as all our agents have their regular income, and take nothing from this fund. Every cent of it goes to help the afflicted and suffering. Persons desiring to donate for this purpose may send their offerings to the treasurer of the Pacific Press Publishing Association, Mountain View, California, and it will be promptly and safely forwarded.

CERTAIN of the prophecies represent the governments of earth under the symbols of various kinds of beasts. In view of the awful barbarities of war through which nations promote their ambitions, who will say that the symbol is not a strikingly appropriate one?