

Signs of the Times

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TRAVEL CONVENIENCES IN INDIA

Stands Fourth in Railway Mileage—Freedom from Fatalities and Accidents—The Imperturbable Missionary

By ARTHUR G. DANIELLS

ONE of the questions that deeply interests and sometimes seriously concerns a traveler whose time in a new country is limited, is the mode of conveyance he may find. Knowing that India, including Ceylon and Burma, is a country of long distances, and knowing that I must needs go to all its extreme parts, I felt some degree of anxiety before taking my first railway journey in that empire. I found, however, that my concern was unnecessary. From the railway guide, I learned that there were very few places I had to visit in India that could not be reached by rail, and my first train ride assured me of good accommodation and efficient management in the railway service.

INDIA STANDS FOURTH

Although railway building in India did not begin until 1860, there are at the present time about 35,000 miles of railway in operation. The system is so planned that all the principal seaports, and the largest cities in all parts of the country, can readily be reached by rail. India holds the fourth place in the world in railway mileage. Three hundred thirty million persons are reported to have traveled on these lines during 1913. With all

this traffic, only seven persons lost their lives in accidents. This gives a basis for the claim that railway traveling is the safest in India of any country in the world.

Beginning at the extreme southern points of both Ceylon and India, I traveled to the Himalaya Mountains on the north, and nearly to the Afghan border in the west. This made it possible for me to visit all our mission stations in India and Burma in the course of three short months. Professor Salisbury, president of the Indian Union field, had planned the tour so well that in only a few places were we obliged to travel over any part of the road a second time.

Our first visit was to the South India Mission, under the superintendence of Pastor J. S. James. Through the reports that had been placed before our Mission Board, I had felt fairly well acquainted with this mission; but once more I learned

how much clearer one's vision becomes, and how much more real and tangible everything seems, when one is on the ground.

This visit had a number of surprises for me. I was aware that the South India Mission embraced the Madras Presidency and the island of Ceylon; but it was not until I traveled over the territory, getting hurried glimpses of the country, the cities, the villages, and the people in their varied conditions, that I obtained anything approaching a true conception of this mission. Its western boundary is washed by the Arabian Sea for a distance of about 500 miles, while the eastern shore

stretches 1,200 miles along the Bay of Bengal—farther by 200 miles than from New York City to Chicago. And in this territory there are over 50,000,000 people—equal to more than half the entire population of the United States.

WHERE THE PIONEERS BEGAN

It was in this mission field that Ziegenbalg, Plütschau, and Schwartz, the first Protestant missionaries to all India, carried forward their wonderful work. The two former located near the coast, in the district of Trichinopoli, in 1706. Schwartz located in the

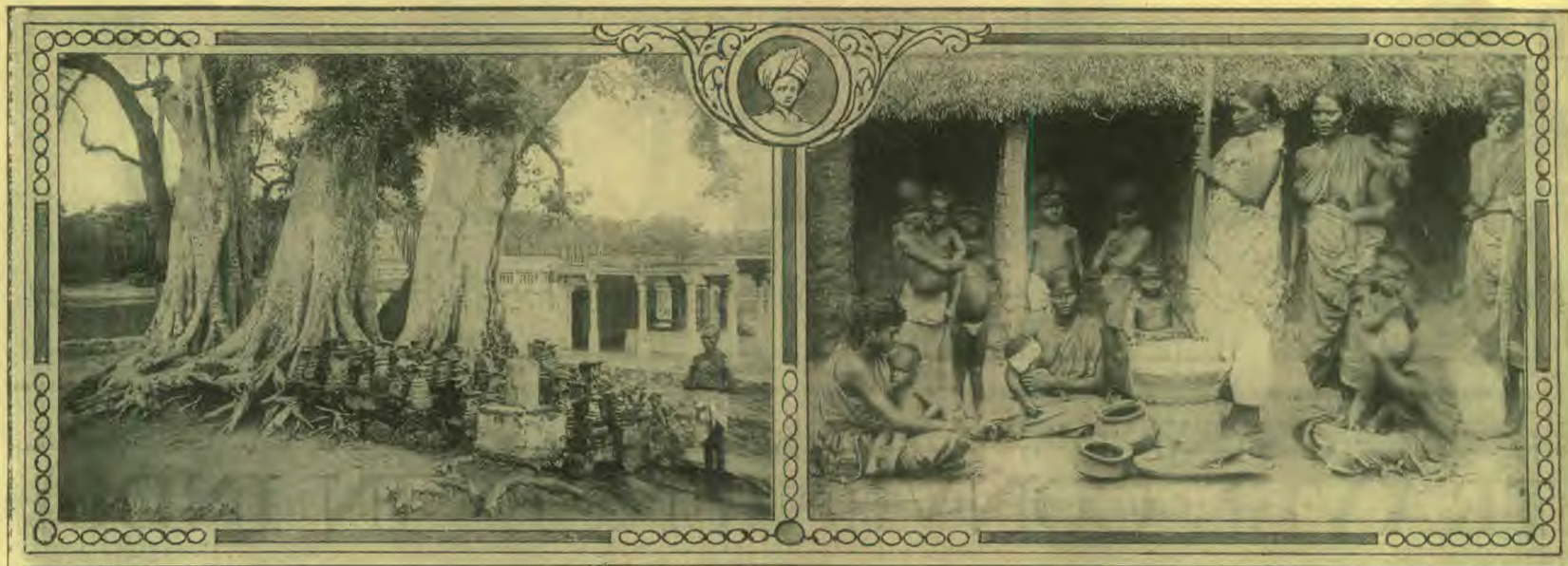
city of Trichinopoli, in 1750. These men were missionaries of the apostle Paul's stamp. Great success attended their efforts; and to-day, after nearly two centuries of missionary endeavor in India, more than one half of all the Protestant Christians in this entire land are to be found in the Madras Presidency, where these pioneers did their work.

The program that had been arranged for us included a visit to our Nazareth mission station, in the extreme southern part of the field. An all night's ride from Trichinopoli brought us to Tinneveli. Here we changed from the railway train to bullock carts, called *bandies* in this region. A *bandy* is a two-wheeled cart, with a cover of some sort stretched over a framework, to protect the passengers from the sun. The box of the cart is about six feet long, four feet wide, and six inches deep. The cover, at its highest point, is about three feet above the



A NATIVE PLOWMAN IN INDIA

An American residing in India sent for a modern American plow, and gave it to one of these men to use. Shortly afterward, the American went out to find his modern plow hanging on the fence. The native gave as his excuse for returning to his primitive implement, that the American product kept him so far away from his bullocks he could not twist their tails.



Three "spirit" trees and temple of devil worshipers of South India. Worship of this class is one of the most pitiful of superstitions.

Typical group of Tamil people of the poorer class living in one house in the village of Nazareth, South India.

bottom of the box. As there are no seats in the *bandy*, the most comfortable way to ride is lying full length in the cart box. Rugs were spread on some straw in the *bandies*, pillows were provided, the bullocks were attached, and we crawled in for a twenty-four mile ride. There were six in our company. There was also the formidable stack of luggage a company of that number usually carries in India. Four *bandies* were required for the journey. We started at nine in the morning, and reached our mission at six in the evening.

WELCOMED WITH THE BAND

When two or three miles from the mission station, we were met by some of the teachers and students and a number of the members of the church. They had come with a native band to welcome us and escort us to the station. After cordial greetings, the band led the way, being followed by teachers, students, and our caravan of *bandies*. The music and the unusual procession attracted large numbers of villagers, many of whom kept joining us, and our number became quite imposing by the time we reached the station. From the veranda of the bungalow, we gave a brief address, expressing our appreciation of the enthusiastic reception given us. Then all separated to get ready for the evening service.

I was very much encouraged by what I found at this mission station. Pastor James and his wife began work here seven years ago. The response made by the people to the message he presented led to the establishment of a permanent station. A nice block of three acres of land could be secured just outside the village. But before a final decision was made to locate on this site and erect buildings, a well was sunk on the place, to ascertain whether an abundant supply of good water could be secured. The test gave the fullest satisfaction. Then the ground was secured, and the buildings were erected. The precaution to be sure of having plenty of good water, should always be taken by missionaries before purchasing land and erecting buildings for mission stations.

We have three buildings at this station,— the

bungalow, the school, and the dormitory. The bungalow is a brick structure well planned and substantially built. It provides a good home for those in charge of the mission. It cost a little less than \$2,000. The school building cost only \$400, and the dormitory for boarding students but \$83. Both the school and the dormitory are too small for the work now carried on at this mission. At the time of our visit, there were 118 students attending the school—87 boys and 31 girls. The regular schoolrooms were full, and one class was held on the veranda of the school building, another in the dormitory, and a third on the veranda of the bungalow.

I was greatly pleased with the work done at this station. For two or three years, almost the entire work has been carried on by our Tamil brethren, no European being on the place. Brother E. D. Thomas is in charge, and is assisted by seven teachers, five of whom are our own baptized members. Brother Thomas and his assistants have all embraced the message since Brother James began work in Nazareth seven years ago.

As nearly as I could judge, these teachers are doing excellent work. The students are Hindus, Roman Catholics, Anglicans and other Protestants, while some have no religion. Yet with this medley, we found a strong spiritual influence pervading the school. Thirteen of these students have given their hearts to the Lord and united with the church. They are earnest, wide-awake young missionaries. Every month, they are allowed to go out to the villages to sell papers and tracts. Sometimes they walk

twenty miles doing this work. They are making a good impression in all that region, and men are bringing their boys from all directions to place them in the school. When I was there, two men came from villages miles away in opposite directions, to see about getting their boys into the school.

SACRIFICING TO HELP

During the week of prayer, some of these Christian boys gave a part of the rice allowed for their daily food, in order to make offerings to foreign missions. They denied themselves the food they really needed for their growth and work.

None of these boys use tobacco in any form, and they have abandoned everything that savors of heathenism. The girls who have become Christians have shown the same zeal. They have done what is probably the hardest thing for a girl in India to do—taken off all their jewelry,—bracelets, finger rings, neck rings, anklets, toe rings, and all. The ears of some were so disfigured by the heavy rings hanging in them from infancy, that it was necessary to perform surgical operations to restore them to something approaching their natural condition. All this they have done for their Lord and Master. They are good girls, who will make good wives for the Christian boys who are preparing for missionary service.

In an address presented to us by the faculty of the school on the occasion of our visit, they said:

"The object of this work is to lay a true foundation, in the lives of the students, for a future Christian building; to teach them the special truths for which we as a people have been called into existence; to encourage them to practice these truths, and to spread them throughout the sphere of their influence; to develop a thorough Christian experience, and beget in them a lasting desire to become earnest workers for the Lord in carrying this message to the millions of South India.

"Believing the Scriptures to be the foundation of all true education, and recognizing its importance in a school curriculum, much emphasis is placed on the teaching of the Bible. We have al-

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Group of our Tamil workers in charge of the Nazareth mission school, South India. Brother E. D. Thomas, superintendent of the mission, with his wife, are seated at the right. They are natives of India, and were carved out of raw heathenism by the gospel. Sister Thomas, with her first baby, is shown in the upper left-hand corner.

THE IMPARTIAL REWARD

He Who Came in Last, Received the Full Benefits — Selfishness and the Love of Supremacy — Jealousy Rebuked

By MRS. E. G. WHITE

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard." Matt. 20: 1. It was the custom for men seeking employment to wait in the market places, and thither the employers went to find servants. The man in the parable is represented as going out at different hours to engage workmen. Those who are hired at the earliest hours agree to work for a stated sum; those hired later leave their wages to the discretion of the householder.

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny." Verses 8-10.

HIGHER THAN THE HUMAN STANDARD

The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom,— a kingdom not of this world. He is not controlled by any human standard. The Lord says, "My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55: 8, 9.

In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master's promise, "Whatsoever is right, that shall ye receive." They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose.

HIS KINDNESS FILLED THEM WITH JOY

Not the amount of labor performed, or its visible results, but the spirit in which the work is done, makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder, or the generous compensation they had received.

Thus it is with the sinner, who, knowing his unworthiness,

has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a coworker with Christ. This spirit God delights to honor.

THE REWARD NOT UPPERMOST

The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that, in a subordinate sense, we should have respect to the recompense of reward. God desires us to appreciate His promised blessings. But He would not have us eager for rewards, nor feel that for

every duty we must receive compensation. We should not be so anxious to gain the reward as to do what is right, irrespective of all gain. Love to God and to our fellow men should be our motive.

This parable does not excuse those who hear the first call to labor, but who neglect to enter the Lord's vineyard. When the householder went to the market place at the eleventh hour, and found men unemployed, he said, "Why stand ye here all the day idle?" The answer was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy.

When the laborers in the vineyard received "every man a penny," those who had begun work early in the day were offended. Had they not

worked for twelve hours? they reasoned, and was it not right that they should receive more than those who had worked for only one hour in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day." Matt. 20: 12.

"I DO THEE NO WRONG"

"Friend," the householder replied to one of them, "I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

"So the last shall be first, and the first last: for many be called, but few chosen." Verses 13-16.

The first laborers of the parable represent those who, because of their services, claim preference above others. They take up their work in a self-gratulatory spirit, and do not bring into it self-denial and sacrifice. They may have professed to serve God all their lives; they may have been foremost in enduring hardship, privation, and trial, and they therefore think themselves entitled to a large reward. They think more

The Dead Past and the Living Present

"Forgetting those things which are behind, and reaching forth unto those things which are before." Phil. 3: 13.

WHY mourn for the mercies we've scorned in the past?
Why weep that we journey life's desert alone?
Why lament that the roses eluded our grasp,
While the thorns were our lot through some fault of our own?

Why weep for the blessings that vanished with years?
That sunshine was darkened when fell the sad rain?
Why add to our darkness the blur of our tears,
And fill up our hearts with the anguish of pain?

All our weeping, life seasons can never restore.
Past daisies no longer look up to the skies.
The roses once perished shall bloom nevermore.
No more life for the love that is scorned till it dies.

But the present—its pages press close to our face,
Fair, white, and unsullied, for mortals to write.
Shall we trace there a record of angelic grace,
Or mar its fair pages with darkness of night?

Ah, the present—what conflicts, what victories to win!
Then, brother, be valiant, and arm for the fray.
What grand deeds for Jesus, what battles with sin,
What loving acts done, may be yours for to-day!

L. D. SANTEE.

of the reward than of the privilege of being servants of Christ. In their view their labors and sacrifices entitle them to receive honor above others, and because this claim is not recognized, they are offended. Did they bring into their work a loving, trusting spirit, they would continue to be first; but their querulous, complaining disposition is unchristlike, and proves them to be untrustworthy. It reveals their desire for self-advancement, their distrust of God, and their jealous, grudging spirit toward their brethren. The Lord's goodness and liberality is to them only an occasion of murmuring. Thus they show that there is no connection between their souls and God. They do not know the joy of cooperation with the Master worker.

NARROWNESS AND SELF-CARING OFFENSIVE

There is nothing more offensive to God than this narrow, self-caring spirit. He cannot work with any who manifest these attributes. They are insensible to the working of His Spirit.

Christ warned the disciples who had been first called to follow Him, lest the same evil should be cherished among them. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness. Men would think they could do something toward earning a place in the kingdom of heaven. They would imagine that when they had made certain advancement, the Lord would come in to help them. Thus there would be an abundance of self, and little of Jesus. Many who had made a little advancement would be puffed up, and think themselves superior to others. They would be eager for flattery, jealous if not thought most important. Against this danger Christ seeks to guard His disciples. The reward is not of works, lest any man should boast; but it is all of grace.

THE FIRST SHOULD WELCOME THE LAST

The first and the last are to be sharers in the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone. The parable of the laborers rebukes all jealousy and suspicion. Love rejoices in the truth, and institutes no envious comparisons. He who possesses love, compares only the loveliness of Christ and his own imperfect character.

This parable is a warning to all laborers, however long their service, however abundant their labors, that without love to their brethren, without humility before God, they are nothing.

It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do.

WHEN SELFISHNESS IS DEAD

Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.

Not in our learning, not in our position, not in our numbers or intrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency, we are to contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory.

THE GREATEST CANNOT BUY IT — THE HUMBLEST MAY RECEIVE IT

And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may

receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.



ALLIES LANDING AT THE DARDANELLES UNDER COVER OF GUNS OF THE BATTLESHIPS

THE FALL OR THE RESURRECTION OF THE TURK

Definite Points in Turkish History—How They Fulfill Prophecy

By ALBERT M. DART

IT is an evidence of God's love for the human family, that in the last days of earth's history, events attracting the attention of all the world most strikingly fulfill prophecy. The Ottoman empire is notably illustrative of this point.

THE WHOLE WORLD INVOLVED

Mr. Ed. Tallichet, editor of the French magazine *Bibliothèque Universelle*, published at Lausanne, in writing upon "Fall or Resurrection of the Ottoman Empire, Which?" at the time the Young Turks came to the front a few years ago, said:

"The above question applies not only to Turks, but to the entire world; for the present crisis contains the winding up of all that has occurred since the beginning of the Christian era. . . . Constantinople has become again what it was for a long time, the center and pivot of the world. . . . The recent Turkish revolution has entirely changed the political situation of the world—not only of the Mediterranean world, but of the universe."

ONE OF THE LAST MOVES ON EARTH

Dear reader, do you know that the exit of the Turk from Europe is one of the last moves among nations before the second advent of Christ and the end of the world?

Prophecy makes this fact plain. And as Mr. Tallichet says—and his statement is confirmed by many other statesmen of repute and by fact—the whole world is involved in the Turkish problem. Therefore in Turkish history to-day, viewed from the standpoint of Bible prophecy, the whole world is warned of God of the end of the world.

With what concern, then, does the student of prophecy look upon the fierce bombarding of the Dardanelles and the preparation of the Turk to leave Constantinople!

We will now further consider the points in Turkish history mentioned in our last article; namely, the Turk's establishment as an independent power; the loss of his independence; his expulsion from Europe; and

his establishment at Jerusalem, where he comes to his end.

THAT "SINGULARLY ACCURATE" DATE

"A nail in a sure place" is found in the statement of the historian Gibbon where he says that Othman invaded the territory of Nicomedia July 27, 1299, and pronounces it a *singularly accurate date*.

For 150 years from this date, the attacks of the Mohammedans on Constantinople fulfilled the prophecy of the fifth trumpet,—the first woe trumpet of Revelation 9, which states that their power was to hurt men five months.

The prophecy also says that "they had a king over them, . . . whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon ["a destroyer," margin]."

Othman had organized the roving bands of Saracens, and they went forth in their characteristic destructive manner.

Five months—150 years—from Gibbon's *singularly accurate date*, July 27, 1299, brings us to July 27, 1449, at which time the Greek emperor having died, his brother Constantine ascended the throne only by consent of Amurath, the Turkish sultan. Thus was Constantinople virtually in the hands of the Turks, and the "destroyer" went forth not only to "hurt men" but to slay.

And now the prophecy points out the period of Ottoman supremacy, "an hour, and a day, and a month, and a year."

A year is 360 days. A day for a year, prophetic time, would be 360 years; a month, on the same reckoning, would be 30 years; a day, one year; and an hour, 15 days,—all amounting to 391 years and 15 days. Ottoman supremacy began July 27, 1449. 391 years and 15 days from this date would reach to August 11, 1840.

FULFILLED TO THE DAY

This date marks the end of Ottoman supremacy, in accordance with the prophecy—another of the interesting points in Turkish history.

On August 11, 1840, the sultan of Turkey surrendered his independence to England, Russia, Austria, and Prussia, who had undertaken the settlement of difficulties existing between Egypt and Turkey.

An ultimatum had been drawn up by these powers, and placed in the hands of the sultan of Turkey on the very date above named. Just prior to 1840, students of prophecy had taken the position that the Turk would lose his independence on that date, and they so published it to the world. Thus the world, at this point, had an opportunity to see the hand of God in Turkish history.

HIS EXPULSION FROM EUROPE

The next point of special interest is his expulsion from Europe. Prophetic information on this point is found in the eleventh chapter of Daniel. No extended study of the prophecy is possible in this article, only allusion to prominent points.

In the first part of the chapter, Persian and Grecian history is briefly sketched by the angel. The work of Alexander the Great is thus mentioned:

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Dan. 11: 3, 4.

This prophecy was fulfilled in the division of Alexander's kingdom, after his death, among his four generals, who fell to quarrelling, the territory eventually being divided between what prophecy mentions as the "king of the north" and the "king of the south."

KINGS OF NORTH AND SOUTH

Territorial lines indicated the kingdom. The occupant of Constantinople and adjacent countries is denominated by the angel "the king of the north"; of Egypt, "the king of the south."

Since the Turk to-day is in possession of Constantinople, he is the prophetic "king of the north," of whom the prophecy says: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace [seat of government] between the seas in the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him." Dan. 11: 44, 45. Here the expulsion of the Turk from Europe and his establishment at Jerusalem are pointed out.

DELIVERANCE COMES THEN

All will see that this cannot occur without much trouble — world-wide trouble. This is also mentioned by the prophet: "And at that time shall Michael stand up, the great Prince [Christ] which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12: 1.

O, to be delivered at such a time! What nation will unfurl her banners for our safety? What flag shall we seek? All nations are involved in the deadly conflict. The horrors of war, with modern possibilities for destroying men's lives, make the stoutest heart shudder. Whither shall we flee?

Listen, reader: "And at that time thy people shall be delivered, every one that shall be found written in the book."

The awful day is near. It would almost seem that complications and rapid developments might rush us on to the last great battle with no more than a brief cessation of war. Are the arms of the Saviour thrown around you in shelter? Can He write your

name in His book? — Not if you are at variance with His law; for in that blessed land to which the delivered go at that time, there are no more tears, sorrow, pain, nor death; and all these are the result of sin — the transgression of God's law.

Never did the truths of prophecy stand out more clearly than to-day. Can we meet, at the Judgment bar, Him who died for us, and say we did not know?

The din of battle around Constantinople, viewed by the spirit of prophecy, says in tones louder than cannon's roar, "Prepare to meet thy God."

The Infallible Source of Truth

We Should Ourselves Go to the Fountainhead — We Should Not Depend upon a Fallible Fellow Man

By J. W. LOWE

IN matters of religion and religious doctrines, do not resort to the theories and writings of men for instruction relative to what is truth, but go directly to the Bible itself. To know what the Bible itself says, is worth a thousand times more than to know what *any man may say* with respect to what the Bible teaches.

WHICH IS RIGHT?

Even the most intellectual and conscientious persons differ widely in opinion concerning Bible doctrines and Bible teaching in general. And if we depend on mere human authority for our religious faith and belief, how can we know for a certainty which of these individuals or classes have the truth?

Bible student. But the writings of men who spiritualize away the real meaning of some of the plainest statements of God's word are most dangerous to read. These writings are surely indited by the spirit of Satan, and for this reason, are hypnotic in their influence.

Remember there are two separate and distinct spirits at work in the world,—the Spirit of God, and the spirit of Satan. Not all the impressions that men have, come from God. Satan can impress the minds of people, and lead them to believe a lie. We are to test the suggestions and impressions that come to us, by the test given us in the Bible: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

THE INFALLIBLE INTERPRETER

It was never given to man to interpret the Scriptures. That is the office of the Holy Spirit. And the Holy Spirit will not lead one person to believe one thing, and another person to believe something different, relative to the same matter. If two persons differ widely concerning some Bible doctrine, one of them at least is not fully taught by the Holy Spirit. They may both be in error, but both cannot be right.

When we take into consideration the great number of religious denominations, and their differences in opinion as to what the Bible teaches, it ought to serve as a warning to us against placing our confidence in mere human wisdom for our knowledge of Bible truth, or even in any line of intellectual thought. God's word is the truth; and it is so very abundant in true knowledge, that it has light and truth for every soul. And if you desire knowledge that is free from adulteration, search your Bible for it.



SCENE IN MILAN, ITALY

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The people in the streets of Milan clamoring and cheering for war, as Italy joined the allies in the conflict.

The word of God—the Bible—is the truth. And the Bible is its own exposition of the truth. If we believe what the Bible says, and believe it says what it means, we shall have no serious difficulty in coming to a knowledge of the truth. But if we persist in believing that God does not mean what He says, and put our own construction upon as much of the Scriptures as we possibly can, we will be likely sooner or later to possess more error than truth.

BIBLE HELPS

I do not mean to say that Bible helps of every description have no value, for many of them are exceedingly valuable to the

The Salutation of Peace

"**P**EACE be unto you" was a common salutation among the Hebrews. It was often a mere form, having no meaning aside from the custom of the day. Jesus, however, did not thus use it. When He said to His disciples, "Peace be unto you," He meant something more than a mere conformity to a worldly custom. When He uttered the words, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you" (John 14: 27), He taught a great truth, which comes down through the ages to us like a benediction.

ELIZA H. MORTON.

The Prophet Foresaw the Papacy

Three Kingdoms Fall Before It—A "Little Horn" with Stout Look—"The Eyes of a Man"—A Persecuting Power—Assumes Right to Change the Bible—Time It Was to Continue—Its Apparent Destruction

By JEAN VUILLEUMIER

In reading this article, keep in mind that Elder Vuilleumier presented last week that portion of the prophecy of the seventh chapter of Daniel which tells of the four world monarchies that were to exist, and that the last one of the four was to be broken into ten parts. The prophet saw that among these ten kingdoms, another power would arise. The last named, the ecclesiastical empire, is the subject of this article.

Next week, the theme will be the eternal kingdom that is soon to supplant all these governments of earth. Incidental mention will be made, in the article, of the reestablishing of the papal power that seemed broken in 1798.

EDITOR.

I CONSIDERED the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." "Then I desired to know the truth concerning . . . the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows." Dan. 7: 8, 19, 20.

The foregoing describes the vision the prophet had concerning that mysterious power.

INTERPRETATION IS GIVEN

"Thus he said, . . . And another shall arise after them [the ten kings]; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Verses 23-25.

Next to the division of western Europe into the different states, living side by side for over a thousand years, the most conspicuous fact in the history of the Middle Ages and of modern times is the supremacy of the bishop of Rome. This power, both political and ecclesiastical, answers exactly to the description of the eleventh horn, which represents another king, different from the other ten, endowed with almost superhuman insight, surrounded with greater pomp, whose utterances are more startling even than its deeds, who lays his hands upon the saints of God and upon His law, who is to exercise a supremacy over Europe nearly until the coming of Christ.

Let us briefly compare the salient point of this prediction with a few historical facts that will show the marvelous exactness of this vision.

THREE KINGDOMS FALL BEFORE THE RISING PAPACY

"Before which three of the first horns were plucked up by the roots." Verse 8. Few persons are acquainted with the fact that the triple crown worn by the pope represents really three kingdoms that had to yield their place to the growing papacy, at the end of the fifth and the beginning of the

sixth century; namely, the Heruli in 493, the Vandals in 533, and the Ostrogoths in 538.

SMALLER AND YET GREATER THAN THE TEN

"That horn . . . whose look was more stout than its fellows." Verse 20. "At the outset, the bishops of Rome were very humble and retiring, having nothing else in view but the propagation of the religious, moral, and democratic teachings of the Nazarene. They played no rôle in the state until the time when Constantine, after making Christianity the religion of the empire, made Constantinople the new capital of the Roman world. . . . The bishop of Rome, protected by the emperor, gained influence over the masses, and this influence grew still more

succession,—factors that have enabled the papacy to place itself in intimate relationship with the common people, and to follow up its schemes from generation to generation.

ASTOUNDING WORDS

"In this horn" was "a mouth speaking great things. . . . And he shall speak words against the Most High." Verses 8, 25. It is a well-known fact that the pope is commonly called by his followers "holy father," "most holy father," "sovereign pontiff," "head of the church," all of which are the names of God the Father and of Jesus Christ. John 17: 11; Eph. 1: 22. In Heb. 8: 1, the words "high priest" are translated "sovereign pontiff" in some Catholic versions.

Pope Gregory VII says, in his "Maxims,"

"There is only one name in the world, that of the pope." This is what the apostles Peter and Paul said of Jesus Christ. Acts 4: 12; Phil. 2: 9. Pope Martin V called himself "the most holy and happy, who is the arbiter of heaven and the lord of earth, . . . the master of the universe, the father of kings, the light of the world." Again these are names and prerogatives that belong to God alone, and the usurping of which, on the part of a man, brands him as a blasphemer.

With reference to earthly powers, the popes have made utterances that no other human being has ever dared to make. In his "Maxims," just quoted, Pope Gregory VII wrote: "All earthly princes must kiss the pope's feet. . . . He has the right of deposing emperors." Innocent III compared his power in relation to that of other kings to the light of the sun as compared with that of the moon.

PAPAL GRANDEUR

"Whose look was more stout than its fellows." Dan. 7: 20. Several kings had to experience the bitterness of these claims. Robert, king of France, excommunicated by Pope Gregory V, had to humble himself to the dust before him in order to retain his throne. Henry IV, emperor of Germany, had to take the famous trip to Canossa before he could resume his imperial dignity. His son, Henry V, and Frederick I, called Barbarossa, went through the most humiliating ceremonies in the presence of Popes Pascal II and Adrian IV respectively.

The culmination of papal grandeur was reached under Innocent III, in the beginning of the thirteenth century, half way between the rise and the fall of papal supremacy. "The pontificate of Innocent III is only a moment in history," says *Larousse Illustré*. "But what a moment! . . . What glory! Everything around it is magnificent, as if to enhance the brightness of this throne of thrones occupying the center of the scene. . . . The pope is not only the greatest of popes; the other kings, the events, the genius of the century, everything, is in harmony with his grandeur."



Horace Vernet

POPE LEO XII IN ST. PETER'S AT ROME

during the invasions of the barbarians. . . . Great is the contrast between the humble beginnings of this Christian republic and the spectacle offered by Christianity a few centuries later—that of an absolute monarchy, in which the clergy forms a separate class, enjoys special privileges, and in which the bishop of Rome, heir to the authority of the councils, sovereign arbiter of nations, assumes the right of governing consciences, of distributing kingdoms, and of ruling over both soul and body." ("Larousse Dictionary," article "Papacy.")

A MARVELOUS INSIGHT

"In this horn were eyes like the eyes of a man." Verse 8. Heir of the shrewd diplomacy of the Roman Senate, the papal government has for hundreds of years exercised its policy with astuteness and sagacity. This wisdom can be attributed to four main factors: the confessional, the celibacy of the clergy, Jesuitism, and the unbroken papal

A PERSECUTING POWER

"The same horn made war with the saints, and prevailed against them." He "shall wear out the saints of the Most High." Verses 21, 25. Sadly notorious are the barbarous persecutions organized and carried on by the papal government for more than a thousand years. The massacres of Waldenses, of Albigenses, Hussites, and Calvinists, the Saint Bartholomew, the "holy Inquisition," the dragonades, the revocation of the edict of Nantes, are too well known to require more than a passing mention.

The victims of persecution under pagan Rome have been estimated at three millions, while the victims of papal Rome for conscience' sake, according to a moderate estimate, mount up to fifty millions.

HERETICS MUST BE EXTIRPATED

Far from denying the facts of history branding her as a persecuting power, the papacy has erected persecution and bloodshed against heresy as a dogma; to wit, clause 5 of the act of abjuration (June 2, 1697) of Frederick Augustus, a Saxon prince, when he took the throne of Poland under the name of Augustus II: "I profess that . . . all heretics . . . must be extirpated by sword and by fire without exception or consideration, and that they must all be sent to hell body and soul."

A similar declaration is embodied in the oath of allegiance of all the Roman bishops. Intolerance and persecution as a doctrine is taught to-day by many authorized Catholic books and periodicals, and preached from Catholic pulpits.

LAW OF GOD CHANGED BY THE PAPACY

"He shall think to change the times and the law." Verse 25. This accusation of the prophecy is corroborated by the papacy itself. The above quoted abjuration, framed by the high clergy, says:

"I profess that a decree made and proclaimed by the pope, however new it may be, whether or not based on the word of God, is of divine origin, and must, as such, be respected by believers, more highly than a command of the living God." (Clause 2.)

"I profess that the reading of the Bible is the origin of all pernicious sects and associations, as also the fertile source of all blasphemies." (Clause 6.)

"I profess that the Roman pontiff has the power to change the Holy Scriptures, to add thereto, and to take from." (Clause 10.)

From such assertions, we may confidently expect that the papacy has not failed to change the law of the Most High.

What are these changes? Read the Ten Commandments in the Roman Catholic catechism "prepared and enjoined by order of the third plenary council of Baltimore" (Boston, 1885), and compare them with the divine text in Exodus 20. The wording of those holy statutes spoken by the voice of God on Mount Sinai has not been faithfully transcribed in this catechism for the Catholic people who have no access to the Bible.

THE COMMANDMENTS MUTILATED

The second, third, fourth, fifth, and tenth commands are mutilated. The second is joined to the third, and the tenth cut in two, thus changing the numbering, so as to make it match with European catechisms, where

the second commandment is completely left out. In the second commandment, the words "Thou shalt not bow down thyself to them" (graven images) are changed into "Thou shalt not adore them," which is an unwitting admission that to bow before an image is to adore it.

The fourth commandment, numbering more than ninety words in the Bible, has only seven in the catechism. All specifications about Sabbath keeping, all mention as to what day of the week is the Sabbath, and all reference to the creation of the world as a basis for the commandment, are left out. In the explanation of the second commandment, the same catechism justifies the invocation of saints, the honors paid to relics, and the kneeling before pictures, images, and crucifixes. And in the explanation of the fourth commandment, it justifies "the church" in "commanding us to keep the Sunday holy instead of the Sabbath."



No Need of Law?

By RUTH LEES OLSON



Men say: "We have no need of law, for all men are free-born, Supreme within themselves; free as the orb of day That sweeps across the sky with an effulgent light, Luminous within itself until it sinks into the night."

"We have no need of law, for heights and depths Will open wide their portals at the touch of him who holds the key To that mysterious life that dwells within, and speaks imperiously, And, listening, we obey; for such as heed the voice of inmost soul, Can reach as high as heaven, or sink as deep as hell, and yet beyond, Where life is self-existent, and death enters not."

No need of law? And yet the planets in their course must bow before Omnipotence in answer to "Thou shalt" and "Thou shalt not." E'en mighty suns that sweep their satellites in train, Must yield obedience to the voice of Him who rules on high; And as Arcturus guides his sons across the starlit sky, His steps are guided by the law that thunders from Jehovah's throne.

The star-eyed daisy smiling up from dusty wayside road, Or timorous violet peeping from her dark green shade, Must follow laws that bid them bloom in spring, Or slumber soft 'neath winter's snow. All things in heaven above or in the earth beneath Obey the law of seedtime and of harvest fold.

Yea, man himself is governed by the laws of birth and death. The very breath of life that fluttered on his lips When first he opened eyes upon a newborn world, Came as a law that bade him "live and grow." And ringing through the ages, soft as time's footfall, The echo of that law is heard, and, listening, men are born.

And so from earliest time, adown the little span of life, We follow on until at last we sink into the arms of Mother Earth, From which we came, there to abide, safe resting in her fond embrace Until the dawn of that great day when from Jehovah's throne The word goes forth, and man shall live again.

A mighty throng shall rise from dusty bed, Or come from cradled depth of ocean wave. The earth shall tremble 'neath their tread, The heavens echo back triumphant shout of victory; And blazoned high in burning scroll of fire, Jehovah's law shall reign supreme.

TWELVE HUNDRED SIXTY YEARS OF SUPREMACY

"And they [the law and the saints] shall be given into his hand until a time [one year, or 360 days, a Jewish year] and times [two years, or 720 days] and half a time [half a year, or 180 days,—in all, 1,260 days]." Verse 25. These are prophetic days, each of which represents a literal year, according to the rule given in Eze. 4:6. The whole period, therefore, equals 1,260 literal years, during which the papacy was to exercise its baneful power over the saints and the law of God.

The supreme power of the pope was asserted by churches, bishops, and councils as early as the fourth century. From that time onward, the Roman emperors of the East

ordered, in their laws, that all should "embrace the religion of the Roman pontiff." In 534, Pope John thanked the emperor Justinian for "submitting all things to him," the pope, and for "publishing an edict requiring the destruction of heretics." In 538, Vigilius caused Pope Silverius to starve to death, and became pope in his place, thanks to a party in the empire which had pledged to elevate him *above the council*.

The year 538 A. D., therefore, is the starting point of papal supremacy. This supremacy European nations accepted and submitted to until the end of the eighteenth century, when it disappeared in a storm, but not without having undergone a process of decay.

FORCES THAT OVERTHREW IT

The Reformation of the sixteenth century gave the papal theocracy an irreparable blow. In the eighteenth century, the prestige and influence of the church were seriously undermined by the philosophical movement led by Rousseau and Voltaire. At that time, most of the Catholic kingdoms of Europe expelled the Jesuits; and in 1773, Pope Clement XIV was compelled to sign the suppression of this order, loathed by all intelligent people.

And now a great storm breaks out. The French Revolution in 1793 vents its rage upon the French clergy, and in 1798 upon the pope himself. In February of that year, Rome was entered by the French, and the pope was taken away as a captive, while a republican government was proclaimed in the "eternal city." Pius VI, at the advanced age of eighty-two, and though afflicted with many infirmities, was driven through Italy in a carriage, carried in a litter over the bitter cold passes of the Alps, and finally left in Valence to die, 1799.

The papacy remained beheaded for nearly a whole year. Thus exactly 1,260 years after it had begun, this power that had been lent the papacy to lord it over the world, had suddenly disappeared. Thus, through a long course of centuries, had every detail of this prophecy met its fulfillment, bringing us finally to the threshold of eternity, and proving to us the absolute certainty of God's promises.

More Acceptable than Sacrifices

The Thing Desired Above Everything Else

By J. W. RICH

"TO obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

To Saul had been given the commission of destroying the Amalekites, both man and beast, for the part they had taken in hindering the passage of the children of Israel in their desert wanderings.

The critical moment came, and Saul was brought to the test as to whether he would listen to the voice of God, or yield to his own short-sighted reasonings. The sound of the bleating sheep, and the lowing of the cattle, reminded him of what he thought would be a great offering to God—devotion to His cause. What an opportunity to show one's allegiance! What a great sacrifice can be offered to God! And would this not be better than uselessly slaying these animals and casting them aside? Then, too, there was the king, a goodly personage; why should he die, when he could just as well be spared?

Thus Saul reasoned, and thus he acted upon his reasoning. How often do men and women reason thus in these days! It is true that the Lord has told us what we should do; but after all, we get the idea well grounded, in some way or other, that the Lord does not mean exactly what He says, and that a large latitude is given us in deciding what we should do and what we should not do.

COST HIM HIS KINGDOM

Thus did Saul reason, and it was that very reasoning which cost him his kingdom. When the prophet came into his presence, and heard the noise of the flocks, his first inquiry was: What meaneth this bleating and lowing that I hear? Have you obeyed the Lord in the destruction of the Amalekites, as He gave word?

Undoubtedly Saul trembled at the scathing question. ("Thy backslidings shall reprove thee," Jer. 2: 19); but thinking that an offering to the work of God would be an acceptable tribute for his disobedience, he endeavored to shield himself from further criticism.

It was not because Saul misunderstood or did not know the Lord's directions that he went astray, but because he presumed upon God's word, and thought to substitute his own ideas for a plain "Thus saith the Lord." Then it was that the kingdom slipped from under the control of Saul, and passed to one who would obey. Then were those memorable words uttered, "Behold, to obey is better than sacrifice."

Those words were spoken to Saul, but they carry a weighty message to every man and woman to-day. We are not to obey merely when everything is favorable to our compliance, but we are to obey Him when it is difficult. Obedience, and not personal convenience, is the test of allegiance. Hear the venerable man Job saying, "Though He slay me, yet will I trust Him." Obedience is the highest type of worship. Simply trust Him.

SLIPPING FROM THE GRASP OF THOUSANDS

How many there are to-day who are meeting with the same conditions, and — shall we say it? — with the same results! The kingdom of God is slipping from the grasp of thousands because they presume that a substitute service will be accepted. Do not be deceived into believing that God will accept a number of versions as to what His requirements are, when He has spoken plainly so that all may understand.

"The seventh day is the Sabbath of the Lord thy God." No amount of reasoning will ever change the wording or its meaning. God has spoken, and let the puny ideas of men be kept veiled so long as God is God.

To offer a substitute to God in this matter will only mean ruin and disaster, just as it did to Saul. God is particular as to what He says, and will allow no human reasoning to discount His word.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies." Isa. 28: 17.

It will make a difference through all eternity whether we take God at His word or not. "Forever, O Lord, Thy word is settled in heaven." Ps. 119: 89. May it be with us each and all!

Travel Conveniences in India

(Continued from page 2)

ready seen some of the results of our efforts in this direction. Of our students, thirteen have been baptized. One boy has connected with the office work at Trichinopoli; another boy has taken up duties in the school while continuing his education, and others are being prepared to take up responsible work in connection with this cause at an early period.

We also see a great change for the better in the lives of the Hindu children of our school."

The church membership at this station is close to 70, with a Sabbath school of 135. They are faithful in the payment of tithes and offerings for the support of the cause. The total amount paid in 1913 was \$260; and in 1914, \$400. This is not a large amount; but they are poor people, and it means much to them.

It was surely a great privilege to visit these dear fellow believers, who are so happy and earnest in the truth. I could but wish that we had hundreds of such stations scattered over India.

ENTERING A FRENCH SETTLEMENT

In August of last year, work was begun in Pondicherry, a French settlement on the coast about one hundred miles below Madras. Brother and Sister V. E. Peugh and a Tamil brother located here to follow up an interest that had been awakened. In November, Brother James visited this place, and baptized seven believers — four men and three women. Others are being taught and prepared for baptism.

Brother and Sister Morrow, who came to India last year, have located in Bangalore. They are studying the Tamil language, with a view to engaging in the vernacular work.

All the workers in the South India Mission, and in all India as well, were delighted to have Brother and Sister Lowry return. They will begin work in a new center. Brother Lowry has a good knowledge of the Tamil language. He loves the field, and it is believed his work will be blessed to the salvation of many souls.

At the recent biennial conference, it was decided to establish the headquarters of the South India Mission in the city of Madras. This will enable Pastor James to carry on evangelistic work among the European people.

THE STUPENDOUS TASK

The task in this mission field alone is stupendous. Besides the 17,000,000 people speaking Tamil, there are 20,000,000 who speak Telugu. Although no direct effort has yet been made by us for the Telugu people, a few have embraced the message and united with us. Great opportunities are now in sight among these people, and we must begin work for them without delay. Plans are laid to have a couple located among the Telugus before this year closes.

Then there is Ceylon with its millions. Every worker in India feels that Ceylon should be entered now. It should be made a separate mission division under permanent leadership. We hope to have a couple located in Colombo in a few months.

Knowing the value of literature in this work, Brother and Sister James are struggling hard to produce and circulate papers and tracts in the five different languages spoken in their field. But their facilities and physical powers seem so limited for this great task! How terribly we need workers and means for this stupendous undertaking! If ever the church of God should pray the Lord to send forth laborers into the field, it is now.

Was Paul Mistaken?

SOME superficial readers of the Bible have concluded that Paul expected the second advent of Christ in his time. As evidence that the great apostle cherished that fallacious hope, reference is sometimes made to 1 Thess. 4: 15, where he uses the expression, "We which are alive and remain unto the coming of the Lord."

A more correct understanding will be gained of the import of the pronoun "we" in this text, if we note its use in certain other

instances. Thus Isaiah, prophesying seven hundred years beforehand of the Saviour's first advent, wrote: "When we shall see Him, there is no beauty that we should desire Him. . . . We hid as it were our faces from Him. . . . We esteemed Him not."

Lest any should be disposed to maintain that both these Bible writers misapprehended the chronology of the events they predicted, let us observe the positive assertion of Paul in 2 Thess. 2: 2, 3, that the coming of Christ was not then near.

It is not unusual for present-day writers and speakers to class themselves with those whom they address. An instance of this sort occurs in the preceding paragraph, where, by way of inviting the attention of the reader to a scripture, the writer says, "Let us observe." ADELAIDE D. WELLMAN.

The Liquor Interests Scared

ONE of the greatest signs of the progress of the prohibition movement is the genuine panic of the liquor interests at the present time. Whatever the average newspaper reader thinks of national prohibition, the liquor men themselves believe they are facing a really pressing problem. According to their own story, ruin stares them in the face. Everywhere they are sounding the alarm against the approaching fire of what they call fanaticism.

Having had abundant experience in fighting the temperance workers, they certainly take at face value the claims now set forth by the reformers. Brewers' and liquor dealers' associations everywhere are collecting money for what they regard as the fight of their lives. In their publications are premonitions of approaching woe. The *National Liquor Dealers' Journal*, for example, last September detailed the circumstances which it described as spelling doom to the liquor interests. "The prohibition fight henceforth," that article declared, "will be nationwide, and contemplates writing into the national constitution a prohibition of the manufacture and sale of alcoholic beverages. To us there is the handwriting on the wall, and its interpretation spells doom. For this the liquor business is to blame; it seems incapable of learning any lessons of advancement or any motive but profit. To perpetuate itself, it has formed alliances with the slums that repel all conscientious citizens. It deliberately aids the most corrupt political powers. Why? — Because it has to ask immunity for its own lawlessness."

The liquor interests have reason to feel thus alarmed. Last fall, nine states had state-wide prohibition. The elections since that time have exactly doubled the number. There are now eighteen states. The anti-liquor forces had been working sixty years to get the first nine prohibition states. Their labors seem to have been justified even so; but suddenly, in six months, nine more were added to the prohibition column. The first nine were Maine, Kansas, Oklahoma, North Dakota, North Carolina, Tennessee, Mississippi, Georgia, and West Virginia. Now Virginia, Arizona, Colorado, Oregon, Washington, Alabama, Arkansas, Iowa, and Idaho are added to the list. Other states, too, that have not gone in for state-wide prohibition, have county option on a scale that amounts almost to the same thing.

In the last twenty years, thirty million votes have been cast for prohibition; and as a result, forty-six million American citizens, nearly one half our total population, are living under no-license laws. One half the American people have outlawed so cherished an institution as the rum shop. A temperance map of the United States shows the larger part of our territory white.

L. A. R.

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THE GLORY SONG IN THE KAFIR HUT

Dark-Skinned Children in Darkest Africa Singing in Beautiful English—Pathos and Soul Expression in the Song

AGRIPPA, the teacher at Batlani's kraal, on the Fish River, is a good singing master as well as school-teacher. His children were lined up on one side of the Kafir hut in which seventy of us were packed that afternoon. The narrow door and the two tiny windows in the mud walls, seemed only to remind one that every law of ventilation demanded that seventy persons should have more breathing space than that hut was giving us.

THE CHILDREN WERE TO SING

But all was expectation; for the children of Agrippa's school were to sing for us—visitors from afar, and fond parents from the kraals. There were children of our Christian believers, and children from the Red Kafir huts round about, where raw and sunken heathenism holds on its way in ignorance and darkness.

At a signal, the children rose from the earth floor, every eye on the teacher.

"Will we hear a Kafir song?" I was asking myself, "or will they try an English gospel hymn?"

Agrippa sounded the note on his little tuning harp. The baton dropped, and the air began. "Stop," the leader called; "you have missed the note."

Then again the note was sounded; and this time, at the wave of the leader's hand, in clear, ringing voices, with good enunciation at every word, the hymn rolled out:

"When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me."

The first thought was of the strangeness of the song's setting,—the mud hut, with the reed-thatched roof; the English language as the medium among these children of the Fish River, with huts of Red Kafirs all about, and even children from these heathen homes joining in the soul-inspiring gospel song.

But very quickly the serious earnestness of this service of song took away all suggestion of incongruity. The children knew what they were saying, evidently; and most of them, at least, were singing of a Saviour whose love they had but recently learned. This love had changed the lives of fathers and mothers, and had opened the most wonderful door of hope and opportunity before these children.

THEY TOUCHED OUR HEARTS

So the visitors ceased to be mere auditors, and our hearts

were touched with a new tenderness by the sincerity of the song, and by the thought of the wonders of redeeming love that had begun a new era in these kraals.

Clear and strong, again, rose the hymn:

"When, by the gift of His infinite grace,
I am accorded in heaven a place,
Just to be there, and to look on His face,
Will through the ages be glory for me."

God grant it you, little children of the mud-walled hut amidst the Fish River bush. Heaven seems nearer, and the love of Jesus dearer, for the view given us of God's wondrous, saving grace in these villages.

W. A. S.

South Africa.



SCENE ON THE ZAMBEZI RIVER, BELOW VICTORIA FALLS

GOING BACKWARD TO SUPERSTITION

JUST before the recent Easter season, great preparations were made by various classes of society to celebrate the advent of Good Friday with becoming ceremonies. Accordingly, in some parts of California, throngs led by church pas-

tors climbed the highest neighboring hills before daylight, to greet the first rays of the rising sun. With the first struggling gleams of light shining through the mists of the distant horizon, the crowd dropped upon their knees, with faces toward the orb of day, and joined in hymns of praise.

SUPERSTITION OR WORSHIP

Was this superstition, or was there in it genuine worship of Jehovah? A guess that a large portion of those so gathered, went through the ceremony according to instruction, without any particular thought of devotion, would not be far from the mark. Reformers of the sixteenth century would have scorned such ceremonies, because they knew too well that the origin of such an attitude was in paganism.

One may say, O, well, this is altogether different from pagan sun worship; it is simply a form by which to worship the Lord of glory. Then why go to the top of a hill so early in the morning to perform the ceremony? And after arriving there, why await the appearance of the sun before beginning the observance, and then go through it with the face toward the sun? Again, if that is a proper form of worship, why delay it for a whole year, when there are so many sunny mornings throughout the passing seasons?

The fact is, in such performances, the church harks back to the days of dark superstition, when *sight*, instead of Biblical faith, was the basis of worship. Indeed, so strongly



ZULU WOMEN GRINDING CORN

has the religious world begun to lean toward the externals of ancient days, that in the absence of these, very few care to take part in even the formalities of religion. A certain measure of dry rot has eaten the vitals out of the church, until little sympathy for its external forms is shown by the world.

NO DRINKING ON GOOD FRIDAY

Indeed, it was reported in the *San Francisco Call* of March 31 last, that in that city by the Golden Gate, so strong was the endeavor to have Good Friday decently recognized, according to church ideas, that the Police Commission of that exhibition municipality issued an order forbidding the hilarity commonly indulged in liquor resorts during Good Friday. But here is the reported order. It only need be read to see how ready civil power is to enforce supposed Christian ordinances:

"POLICE BAR GOOD FRIDAY DANCING IN CAFE, HOTEL

"No dancing will be permitted in cafes, hotels, or other places where liquor is sold, on the evening of Good Friday. This order was made to owners to-day by the Police Commission. Failure to comply with the instructions will result in revocation of dancing privileges. This is the first time in San Francisco that the Police Commission has lent its aid in the support of Good Friday observance."

J. O. C.

SABBATH APOSTASY AND FALSE VIEWS OF THE KINGDOM

Hailstones and Stormy Wind Shall Rend It—Fearful Arraignment—God's Kingdom and Man's Views Concerning It at Variance

Last week, Mr. Porter told of the doctrines of old Babylon. He spoke of their very ancient origin, and how they have worked to counterfeit God's plans in all the ages.

This week, he shows how these Babylonian doctrines worked through paganism, before the time of Christ, to supplant the Sabbath of Jehovah, and also to give false conceptions of God's kingdom.

Next week, he will show how these Babylonian principles have worked through the papacy; and the week following, he will present how they are at work through organized Protestantism. He will close with the stirring warning from God against the iniquity and deception of it all.

EDITOR.

ELIJAH encountered the Babylonian system, with its four hundred fifty prophets of Baal and its four hundred prophets of the groves. 1 Kings 18:19. The contest between the two religious systems in the days of Elijah was over the question of obedience to the law of God. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Elijah's appeal was: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." Verse 21. Obedience is the test of discipleship. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

Through a most wonderful miracle, the Lord expressed His decided approval of Elijah's religious system, which maintained a loyal attitude toward the law of God; and He caused all the assembled worshipers of Baal to cry out, "The Lord, He is the God; the Lord, He is the God." 1 Kings 18:39.

AN INVARIABLE APOSTASY

With apostasy from God to sun worship and to the worship of other deities, there has always been an apostasy from the creation Sabbath, by which the Lord designed to preserve a knowledge of Himself as the true God that sanctifies and saves His people. Eze. 20:12.

Not only did Elijah meet this Babylonian system with decided rebuke in the name of the Lord, when it sought by intrigue and force to introduce its system of polytheism instead of the worship of the true God; but Ezekiel gives the following scathing denunciation of the Babylonian system, and its attempt to lead the people away from the true Sabbath, and hence

away from the worship and service of the true God, which the Lord's Sabbath always enjoins:

A DIVINE AND STIRRING WARNING

"Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?"

"Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord." Eze. 13:3-14.

FEARFUL ARRAIGNMENT

This is a fearful arraignment of those who were making a gap in God's law, and building up a wall in place of the gap they had made. To evade the truth, these apostate Babylonian priests had dodged from one position to another, as foxes in the desert dodge to avoid the trap of the hunter. When they saw their wall falling under fair and candid criticism, they would come to the rescue, and daub it over with untempered mortar.

In what particular part of God's law was the gap made and a new wall built?—The Sabbath precept, which announced and enjoined the worship of the true God by a perpetually recurring weekly memorial. This is no sophistry or guesswork. Let the prophet speak, as he spoke to the teachers in ancient Israel, in terms too plain to be misunderstood: "And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:23-26.

THE MOST PROMINENT MEN REACHED

This apostasy to sun worship and observance of the day of the sun reached even some of the most prominent men of Israel. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Eze. 8:16. With the apostasy from the true Sabbath to the day of the sun came the demand for Sunday enforcement by civil enactment.

Webster says of Sunday, "So called because anciently dedicated to the sun and its worship." The *North British Review* calls it "the wild solar holiday of all pagan times." The observance of this "venerable day of the sun" was made compulsory by a decree of Constantine A. D. 321. See "Encyclopædia Britannica," article "Sunday."

APOSTASY FROM A RELIGION OF LOVE

In giving the history of the cruel oppressions of the nations under the Babylonian system, Jeremiah says: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." Jer. 50: 17. Daniel presents the oppression of the people of God under this persecuting system, as seen in the compulsory worship of false gods in the cases of Shadrach, Meshach, and Abednego. Daniel 3.

In Dan. 6: 1-24 is described the passing of a law the sole purpose of which was to entrap Daniel, who was prime minister of the kingdom and a worshiper of the true God. The law was passed under a pretext altogether different from the purpose for which it was designed. This is the custom of this Babylonian system in laying its foundation for persecution.

The persecutions in the days of Nero, when many Christians were torn by wild beasts in the amphitheater, and the early disciples suffered imprisonment, torture, and death at the hands of pagan Rome, are too familiar to require extended comment.

A FALSE VIEW OF THE KINGDOM OF GOD

Ever since his fall, Satan has determined to overthrow the kingdom of God. Failing in this, it has been his fixed purpose so to misinterpret that kingdom as to inculcate false views, in order that men may be prevented from preparing to inherit it. Through the pagan division of the Babylonian system, instead of the humility and simplicity of the kingdom of Christ, he established a system of self-exaltation, which was an entire perversion of the principles of the kingdom of God. With satanic skill and cunning he sought to satisfy the minds of men with forms of religion without the power.

THE BABYLONIAN CREED

The doctrines of baptismal regeneration, or infant sprinkling, justification by works, purgatory, and prayers for the dead, and the sacrifices of the mass, followed by idol processions, relic worship, the clothing and crowning of images, the rosary, and the worship of the sacred heart, lamps and wax candles, and the sign of the cross, with the religious orders of vestal virgins, nuns, monks, priests, and sovereign pontiffs, and multiplied holy days, constitute the great body of the pagan system. See "Two Babylons," pages 128-224.

Instead of looking for the coming of a King who was "just, and having salvation; lowly, and riding upon an ass, and upon

a colt the foal of an ass," they looked for the coming of a mighty temporal monarch, who should dethrone all earthly kings, and place himself at the head of a universal dominion. Herod in fear issued an edict that all children two years old and under, living within his jurisdiction, should be slain at the time of the birth of the promised Messiah, in order to slay the infant King and save his kingdom. But the Child of promise escaped into the land of Egypt, and was safe. Matt. 2: 13-18.

This temporal view of the kingdom was so general that although Christ from first to last protested that His kingdom was not of this world, in the very last audience He held with His disciples, they still raised the question, "Wilt Thou at this time restore again the kingdom to Israel?" Acts 1: 6. Thus the minds of men were led to look upon Christ as a temporal king in place of a Saviour from sin; and His mission left them unbenefited, because they were wedded to a false creed.

A CREED AGAINST CHRIST

The climax of the iniquitous Babylonian system was reached when Christ came from heaven to save a lost world. Through the government of Rome, a creed was established, by civil enactment, that no man should have particular gods of his own. In Israel, Jewish tradition required worship only according to Jewish custom. But He came proclaiming a particular God, and introducing customs which were innovations on Jewish traditions. With this creed He was confronted. Having repudiated it, He was brought before the judgment bar of Pilate, tried, condemned, and crucified. The object sought was the dethronement of the King, and the usurpation of His dominion. They said: "This is the heir; come, let us kill him, and the inheritance shall be ours." Mark 12: 7.

HALTED WITH CONSTERNATION

With what consternation they beheld Him rise from the dead the third day, as He had predicted before His crucifixion! Then in the majesty of resurrection power they saw the gospel of this crucified and risen One march through the length and breadth of the earth, conquering and to conquer. The world halted, and for a time beheld "the glory as of the only-begotten of the Father, full of grace and truth." John 1: 14. Public sentiment for a time turned so favorably toward Christianity that the very Jews who had said, "His blood be on us, and on our children," now cried in consternation, "Ye . . . intend to bring this man's blood upon us."

Heaven could make no mightier appeal than had now been made for the recovery of the pagan division of the Babylonian system from apostasy. There might have been a universal reformation if those hearing the call had accepted it and surrendered their hearts for salvation. Thus the Lord said, "We would have healed Babylon, but she is not healed." Her rejection was due to having persecuted her benefactors and forsaken and crucified the only One able to save her. R. C. P.

Question Corner

Conducted by M. C. Wilcox

150 — THE TWO WITNESSES, REV. 11: 8-11

Will you please explain this passage in the Question Corner? J. N.

It is almost too much to undertake to explain the eleventh chapter of Revelation in the Question Corner. We would like to cite our querist to the book "Daniel and the Revelation" or to "Great Controversy." In brief, God's two witnesses are His word in the Old and the New Testament — His word in prediction and fulfillment, His word as He gave it, and His word as it is carried out or fulfilled when the time comes.

When the atheistic power of France arose, spiritually "called Sodom and Egypt" (1793-1796), it put forth special effort to destroy the word of God, here personified as two living

persons; and at one time appearances indicated that France would banish from the earth God's word. But they failed.

At the time that they put forth their effort, some of the leading men boasted that in a little while there would be no such thing as worship of God upon the earth, the Christian religion would be mentioned as a far distant tradition; and they rejoiced and made merry over it.

But not all the people of the earth fell under the spell of France. There were true souls in England and elsewhere who still held up God's word. And the very revolution against God's word worked itself out; it was self-destructive, so that after that revolution had spent its force, men began to look to God after all. A short time after that, the great Bible societies were organized, and the word of God grew and increased. In other words, His witnesses were brought to life again. God raised them up, gave them a position that is indicated in verse 12 as ascending into heaven — that is, lifted up in the sight of their enemies, according to their true worth.

The whole passage refers to men's effort to destroy God's witnesses in His word, and the utter futility of their efforts.

151 — WINE FOR THE LORD'S SUPPER

Please give the Bible texts that unfermented wine should be used for the Lord's Supper. R. P. W.

First, the very account of the supper itself. We do not have the term "wine" even mentioned. The only thing mentioned is "the cup" and "the fruit of the vine." But "the fruit of the vine" would be wine freshly pressed from the grapes, would it not? Consequently it would not mean fermented wine. That of itself would clearly show that the wine was not wine which would make men drunken.

Secondly, the occasion was in connection with the Passover. But at the time of the Passover, there was nothing used that had to do with ferment. The bread itself must be unfermented bread. The Jews faithfully searched their houses, at the Passover season, to take from them or destroy anything and everything that spoke of ferment or leaven; consequently the wine they used at the Passover feast would not be fermented wine. The pure juice of the grape, or "fruit of the vine," was the only thing that could fitly represent the blood of Christ shed for mankind.

HOW TO KEEP HEALTHY

GOOD health is a good form of life insurance. When you sell health for money, you exchange wealth for trash. If you want to preserve your health, you must fight those things which cause disease.

FRESH AIR AND SUNSHINE

Your lungs cannot be washed, but they can be aired.

There is no fresh air trust. No one has a "corner" on the air market.

You would not offend your stomach with dirty water. Then why fill your lungs with filthy air?

A flood of sunshine in the home may fade carpets, but it puts the bloom of health upon your cheeks. Take your choice.

An open window is better than an open grave.

Warm, stuffy rooms have killed more people than ever froze to death.

If you sleep out-of-doors, you can get along with an hour's less sleep than otherwise. You save that much time by breathing fresh air.

One of the most certain ways of producing unhealthy blood and also unhealthy mucous membrane is to poultice the lungs sixteen times a minute with impure air. Why not do the heroic thing—that is, screen your veranda and fit it up for an outdoor bedroom?

DEEP BREATHING

You will live longer if you take longer breaths, for you will have better blood.

You ought to practice deep breathing until it seems as natural as saying your prayers, and then you are not far from the kingdom of health.

Deep breathing improves the digestion. Practice it frequently during the day. More die of air starvation than of food starvation.

After each meal, breathe as deeply as you can, ten times in succession, then breathe naturally for a minute, then take ten more deep breaths. Increase this by one round every day until you take from three to four hundred deep breaths daily as a regular habit.

DIETETIC SUGGESTIONS

Do not eat a morsel between meals.

If you keep your digestive mill constantly grinding, it will soon wear out.

Food must be well relished in order to be well digested.

Avoid iced foods and drinks.

Do not make a cold storage plant of your stomach.

Many a man feels "put out" because of what he "takes in."

Fletcherize. If you taste your food before you swallow it, you will not have to taste it afterwards.

Chew for your lives. If you chew *long*, you will live long; and you will not need to eat so much.

Eat your bread with gladness.

Some one has well said, "Do not eat when you are mad, or bad, or sad; *only* when you are *glad*."

It is not only necessary to bring a good appetite to the table, but it is also important to come with a good state of mind.

When one eats in an ugly, dissatisfied, contemptible state of mind, he is sinning against God, and is wronging himself. The correct ideal is to thank God at the beginning of the meal, and then continue feeling thankful during all the meal.

Do not eat between meals. Children should not be permitted to piece at all hours of the day. Nature does everything in regular

Some Choice Health Hints—Simple Means for Keeping Well

By DAVID PAULSON, M. D.

rhythm. When we persist in breaking into that, we speedily break down the digestive system.

Eat more natural foods. Such green garden truck as cold-slaw, lettuce, spinach, and carrots cleanse the alimentary canal by their bulk, and the blood by their "vitamines" and mineral salts.

Do not fry starch foods in grease. In frying them, the grease percolates down through, and covers every little particle of starch with a coating of fat, so that it is bomb-proof to both mouth and stomach digestion. The digestive juices cannot get at it until the food reaches the small intestine, and the bile cuts off the grease.

Genuine, old-fashioned Graham flour is better for the health than white flour, because God has put the "vitamines" and much of the mineral in the covering of the grain. The same is true of natural brown rice. Fowls that were fed exclusively on polished rice for three weeks, began to be paralyzed,



Mustard plasters may be applied externally, but they should not be used internally.

It is because we have so little scientific cookery that so many have to resort to crude flavors that give the palate a "twist," but that also injure the nervous system.

WATER DRINKING

Do not drink while eating, nor eat while drinking.

If you do drink at mealtime, you should drink between the mouthfuls instead of with the food.

Drink a glass of water on rising and on retiring, and as frequently as convenient during the day.

During the winter, many people almost forget to drink water. Such should be reminded that water drinking is simply bathing on the inside. The average mortal would live much more comfortably if he drank a larger quantity of water.

EXERCISE

When we are resting, two thirds of the blood is in the internal organs; when we are exercising, two thirds of it is out in the muscles. Active exercise is the best means to relieve internal congestion. The benefit remains a long time after the exercise has been taken.

There is no better all-round exercise than vigorous, energetic walking. It should be taken with the head erect, chest up, abdomen drawn in, breathing deeply through the nose, maintaining at the same time a cheerful state of mind, trying to be in harmony with nature and nature's God.

A capital way of strengthening the abdominal muscles is to sit well forward in a chair, and then tilt forward and backward, raising the knees each time. Do this a few times a day, when you have nothing else to do, and you will be astonished, in a short time, to find how it strengthens the abdominal muscles; and it is far more important to have strong abdominal muscles than it is to have strong muscles in the arm.

The prevailing athletic mania, which is so "highly esteemed among men," we may be sure is an "abomination in the sight of God." Luke 16:15.

The United States Public Health service says "that the champion athlete often dies young. It recommends moderate exercise outdoors every day. Walk to your business. Walk for the sake of walking. Keep chickens, make a garden, wheel the baby, take two hours' outdoors exercise every day."

The present athletic craze is unquestionably of the devil; the "work cure" is of God. Take your choice.

RELIGION AND HEALTH

Health and happiness result from obedience to God's laws. Misery and unhappiness result from disobedience.

We shall make but little progress in this campaign for better health until our souls

The Untrammelled Joy

By WORTHIE HARRIS HOLDEN

For the aching limb and the tired heart,
There is rest that will nevermore depart;
For the longing soul, with its vague desire,
There is every goal to which hearts aspire;
For the tears, the suffering, and the pain,
There is joy and health and a glad refrain;
For sin and death 'mid this night of woe,
There is love and life that His beams bestow.
O, the undreamed bliss and peace that waits,—
The untrammelled joy within the gates!
To live in its sunshine forever there,
Will be hope fulfilled that each life may share.
To live e'en here with His earnest given,
Is a foretaste sweet of our home in heaven.

and suffered other symptoms of disease. When they were fed on whole rice, they were soon restored.

It is a mistake to suppose you must eat flesh in order to be strong. The ox does not get its strength by eating another ox. Corn is not improved by being changed into pork; in fact, it may have trichinæ or tapeworm added to it. There is no advantage in eating secondhand food, any more than there is in wearing secondhand clothes.

DRUGS, SPICES, AND CONDIMENTS

"Avoid patent medicines as you would a pestilence."

Intemperate eating is much more common than intemperance in drinking.

Tea and coffee are drugs, not foods, and should come from the drug store instead of the grocery.

Use salt sparingly. Condiments should be wholly discarded, because they irritate the stomach, tending to produce gastric and intestinal catarrh.

Foods that taste hot when they are cold, continue to be hot after they are swallowed.

are gripped with the great truth that the laws of health are the laws of God, that sickness and suffering are directly or indirectly due to the violation of these laws.

If we cooperate intelligently with God in the restoration of health, making use of such opportunities as are within our reach, discarding such things as God has clearly shown us are wrong, God will give us all the health that He sees, in His infinite wisdom, we will put to good use in this life; and He will bless

to our own good and to the good of His work whatever infirmities He permits us to retain, just as He did in Paul's case. In other words, He will make them work together for our good.

Every invalid should heed the divine injunction, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," and have implicit, personal faith in the God who upholds the universe, and has promised He will *never* leave us nor forsake us.

Our Bodies and Our Religion

We Are to Serve God in a Practical Way— This Includes the Proper Care of the Body

By L. A. HANSEN

RELIGION is more than a thing of the mind. It is not confined to a mental assent or acquiescence to certain tenets or doctrines. It does not lie in creed or dogma. It is not mere acknowledgment of faith and belief. It does not consist in intellectual reasoning or philosophic deductions. It is not merely "a way of thinking."

Religion is more than sentiment. It means more than a response of the emotions. It does not stop with ecstasy of feeling. It does not lie merely in beautiful reflection or spiritual meditation.

NOT ABOVE THE PLANE OF MORTALS

Spiritual living does not mean an existence somewhere above the plane of mortal life, in a realm of abstract contemplation. It is not an experience outside the world of real things, in which we are taken out of ourselves, as it were. It is not even a life of negative experience alone, where all one is to do is not to do wrong.

Genuine Christian experience, "pure religion and undefiled," is something very positive, very real. It has to do with doing things. It involves the whole life and all its activities. It brings into action the use of not only our mental faculties, but our physical functions as well, and includes the exercise of the material members of our material bodies. It comprehends organs and their service. It embraces the expenditure of physical strength and energy. It takes in the proper care of the body.

SERVE HIM WITH WHAT WE ARE

In other words, we are to serve God with what we have and what we are. The Christian says, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20. True consecration acknowledges the whole individual as God's and the body as a temple of the Holy Ghost. We are to glorify God in the body, and in the spirit. 1 Cor. 6: 19, 20.

We have no other life than the one we know in the body, lived in the exercises of the bodily members and functions. The use of hands, feet, eyes, ears, and mouth, gives expression to the real service we can render to God. These physical members are to be yielded to Him as instruments of righteousness. Rom. 6: 13. It is in this body and in this mortal flesh that the Christ life is to be made manifest. 2 Cor. 4: 10, 11. In fact, there is nowhere else that we can serve God than here in the body, where we are; and there is nothing else with which we can serve Him than this life.

BALANCED IDEAS

Here, then, we have the importance of cleansing ourselves from all filthiness of the flesh, as well as of the spirit. We can under-

stand why we should present our "bodies a living sacrifice, holy, acceptable unto God," which is our "reasonable service." Rom. 12: 1. The body is for the Lord, and is to be sanctified by Him.

This does not mean that works of the flesh fulfill the requirements of God's law and gain for us eternal life. It does not at all ignore the exercise of faith. It does not deny the place of the will or the sphere of thought, purpose, and choice in relation to sin or righteousness. It only emphasizes the importance of recognizing the real channel or means by which we are to express our worship.

CANNOT DRINK IN, BUT MAY DRINK OUT

We cannot eat or drink ourselves into the kingdom of God, but we can eat or drink in a way to be kept out of it. The aged Paul, after years of preaching to others, and after enduring many trials and much suffering, realized that he was in danger of being cast away through lack of body control. He urges the necessity of temperance in all things in order to gain the mastery and be a victor in the race for eternal life. 1 Cor. 9: 24-27.

True service to God brings us to a recognition of His laws of health and their demands. We must give thought to our manner of living. We cannot eat or drink merely to please ourselves. We have to use moderation in work. We must regard the need of proper rest and sleep. We will clothe ourselves properly. We will keep clean, in body and premises; and we will do everything in our power to safeguard sacredly our health, for it is to the glory of God. 1 Cor. 10: 31.

PHYSICAL CONDITIONS MUST BE RECOGNIZED

It is not only fitting and consistent that a religious movement should include the promulgation of health and temperance principles: it is essential. Gospel effort must take into account physical conditions and needs. Spiritual interests are inseparably associated with the material life. In fact, the material life becomes what we are pleased to term the spiritual life, when in all its relations it is yielded to God.

No Change of the Sabbath Possible

By ADOLPHUS SMITH

THE seventh-day Sabbath was given to man before sin entered our world. See Gen. 2: 1-3.

The Sabbath, therefore, could not be Jewish, Christian, nor gentile; but God calls it His, and it is universally binding. If the Sabbath had not existed in the law from eternity, it could not have been drawn out of it into the fourth precept of the Decalogue. See Matt. 22: 36-40.

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THAT'S what Dr. Paulson says in reply to the question, "Are these various mental healing cults getting results?"

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SIGNS OF THE TIMES MAGAZINE
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The Ten Commandments were not a new law given at Sinai, but were a drawing out or ultimate application of the basic law of God. Of what God has once spoken He says, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. See James 1:17.

God declares His law, of which the fourth commandment is an integral part, to be perfect, and ever enduring. See Ps. 19:7-11. But man has thought to change the law of God, thereby undertaking to stultify the act of its Author in its enunciation, and to exalt human judgment above that of Jehovah. See Dan. 7:25.

No man or church is competent or has authority to read into any precept of the Decalogue any wording or meaning not embodied therein by the Author of the law.

God Himself will not nor can He change the Sabbath, without confessing His original law to be imperfect. What folly, then, for man, like Lucifer, to exalt himself above the wisdom of God!

Wails of Despair Yield to Triumph

Israel's March from Egypt to the Red Sea— Their Old Enemy About to Capture Them— Delivered Through Obedience and Faith

By MRS. H. W. COTTRELL

MORE than two hundred years had elapsed since a Hebrew lad was sold by his brethren into Egypt. Of this lad it is recorded the Lord was with Joseph. He found favor with the king, and in time of famine was made ruler over all the land of Egypt. King Pharaoh sent to Canaan, and brought Joseph's father, Israel, and all his house—threescore and ten souls—to Egypt, and gave them possessions in the land of Goshen.

A KING WHO KNEW NOT JOSEPH

"But there arose up a new king over Egypt, which knew not Joseph." When the new king saw that the once small Hebrew colony had become a mighty multitude, he feared they would join his enemies in time of war; so set taskmasters over them, who afflicted them until "the children of Israel sighed by reason of the bondage."

The Lord had told Abram, hundreds of years before, that his seed would be afflicted four hundred years, and afterward He would bring them out with great substance. When the time arrived for the fulfillment of this prophecy, the Lord sent Moses to ask Pharaoh to let the people go; but Pharaoh refused to grant the request, until the Lord sent judgments upon the land, and Egypt was spoiled, and the people cried out, "We be all dead men." Then the king sent for Moses in the night, and urged them to go out in haste.

When the people left plague-stricken Egypt, it is said of them, "And the children of Israel went out with an high hand." The seventy souls had increased to an exceeding great multitude. More than six hundred thousand people threw off the shackles of slavery, and went out of Egypt a free nation.

FACING CANAAN

With faces Canaan-ward, and but a short distance intervening between them and the "land flowing with milk and honey," they journeyed from Rameses to Succoth, and forward to Etham, journeying or camping as the "pillar of cloud" by day and the "pillar of fire" by night indicated. When the friendly "pillar" rose to lead them from Etham, it turned their faces from Canaan, and led to the Red Sea.

As the people turned their eyes toward Egypt, they observed in the distance a slowly

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moving cloud, which they took for a caravan of merchantmen returning from Egypt; but soon they could distinguish chariots and horsemen advancing toward the sea. All eyes were fixed on the strange spectacle; and as it drew nearer, they recognized the familiar Egyptian armor.

There was no doubt as to the object of Pharaoh's pursuit; and as Egyptian servitude faced them again, they turned to flee before the enemy. But before them was the spreading sea, and beside them were towering mountains, while the armies of Egypt were closing their only way of escape.

Filled with terror, the people gave way to wild confusion. Some were crying to God, and others were censuring Moses for their awful situation, and murmuring because he had not left them in Egypt. Their bright visions of Canaan were transformed into graves in the wilderness, or to Egyptian bondage again.

IN THE CONFUSION, HOPE REVIVES

Amidst the confusion, the voice of Moses sounded out over the camp. The tumult was hushed, and they caught the inspiring words of their leader: "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." Ex. 14: 13, 14.

These words of faith and courage from Moses inspired the hearts of the people with new hope, and the Lord told Moses to "speak unto the children of Israel, that they go forward."

TRIUMPH OF FAITH

In obedience to the words, "Go forward," that mighty host broke camp and faced the sea, trusting the God of Moses to bridge the water or part the waves and lay a path for their feet in the deep. The "pillar" that went before them rose in majesty, passed over the camp, and stood between the two camps. To Israel it was a light to illuminate their forward march; but to the Egyptians it was blackness, and hid from view their prey.

The armies of Israel advanced till the feet of the foremost ranks touched the water's edge, and the Lord said to Moses: "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Ex. 14: 16. When Moses stretched his hand out over the sea, the waters divided, and stood in walls on "the right hand, and on the left"; and by the light of the cloud, the people walked through the deep as on dry land.

SAFETY IN OBEDIENCE

When the morning dawned, the last of Israel's multitude had finished the walk of faith, and stood on the shores of deliverance. Instead of graves in the wilderness for Israel, as they feared, Moses stretched forth his hand over the sea again, and it returned to its place, and buried the Egyptians in one common grave in the deep.

For the Lord's wonderful deliverance, the people manifested their grateful thanksgiving in appropriate services. Moses led that mighty chorus of voices as they sang the inspired anthem of deliverance found in the fifteenth chapter of Exodus; while Miriam, with a timbrel in hand, led the women in the glad refrain, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JULY 13, 1915

"The So-Called Second Coming of Christ"

A WELL-KNOWN doctor of divinity, occupying one of the most influential pulpits in one of our large American cities, recently announced as the topic for his sermon, "The So-Called Second Coming of Christ and the Imagined End of the World (The Clash of Sober Sense with Frantic Nonsense)." The name of the doctor could be given if that were material, but the fact may better be considered apart from the individual.

The very manner in which the doctor announces his subject, shows that he sneers at the second coming of Christ and the end of the world, regarding the literal coming of the Master and the destruction of this wicked world as "frantic nonsense" opposed to "sober sense."

When Christ was here in person, His disciples asked Him, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3. The positive form of this question shows that the disciples understood, from the Master's teaching, that He was to come again, and furthermore, that there was to be an end to this wicked world.

In answering these questions, the Lord says, among other things, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. This text specifically speaks of a time when the end will come, and the words are those of the Master Himself.

The question is not one of theories or a subject for debate. It is simply, Will we accept the sneering statements of the doctor of divinity, or will we take the words of the Divine One Himself, without any doctoring whatever?

If we are prepared to accept the Bible as authority, there can be no question in regard to its teaching that Christ will come again the second time. Do we not have the words, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be?" Matt. 24: 27. Another one of the clear statements upon this topic reads: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

At the ascension of Christ, the angels who came to comfort the disciples when they were gazing at their Lord as He was disappearing in the clouds of heaven, said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. That text is plain enough. Any one can understand it. And if the text does not say that Christ will come again, there is no dependence to be placed in language at all. The words are too simple, too clear, and too direct to be misunderstood. Another one of these plain promises reads, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

He will appear "the second time without sin unto salvation." How could language be any plainer? And what could that text possibly mean if it doesn't positively state that Christ will come the second time?

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7. This text is from the last book that went to make up the sacred canon. He will come "with clouds; and every eye shall see Him"—so this text declares. In the face of such clear statements as this, how can any one arise in the Judgment and say that God did not make plain the message of the second coming of His Son?

Doctors of divinity may be a great help to us if they teach the Bible; but when they use the influence of their position to lead us away from

the plain statements of the divine Book, we need to be on our guard. And how occurrences of this kind emphasize the importance of each individual's knowing the Bible for himself! We are not told by the Master to follow the minister, he he ever so learned, but we are bidden to follow the divine Book.

God's Spirit and the study of His word will place us on a sure foundation, and will guide us into all truth. But let the fact be emphasized that we need to read and to know the Bible for ourselves, so that the teaching of no one can bewilder us and lead us away from the clear fountain of divine truth.

The Problem of Storms

OUR common observation is sufficient to show us that storms of various kinds and of a very destructive character are rapidly on the increase. On page 8 of the last issue there was a note from Mr. Rouse, with a photograph showing some of the work of a hailstorm that visited a portion of Missouri some weeks ago.

The news dispatches of June 18 told of a storm that visited Missouri, Kansas, and Oklahoma. Seventeen persons were killed and many others injured. In some sections, the storm took the form of high winds and heavy rains, but other sections were visited by the dreaded tornado. The next day, the storm continued in portions of Missouri and Nebraska, a tornado visiting Lamar, Missouri, and vicinity. At Superior, Nebraska, there was a terrible hailstorm, "chunks of ice falling of such size as to kill cattle and other stock." June 22, an earthquake visited southern California and northern Mexico. Many persons are reported killed, and much damage done. Martial law was declared in some of the towns along the Mexican border.

These things are terrifying, without any question, if we do not understand what they mean; but the individual who knows what they mean, has no thought of fear concerning them. He knows the mighty Personage who is at the helm; and while the prince of the power of the air may be permitted to spread destruction, and while the divine Father Himself may see fit in some cases to send His judgments upon the earth, yet we know His protecting power. We know that He will keep and save; and we know, furthermore, that these stormy conditions can only continue a little while longer. The Master is soon coming to put an end to it all, and to bring in the joys of eternity.

Do you know this blessed hope? Are you resting in the consolations of the everlasting joys that come through a knowledge of the divine purpose and plan for the redeemed inhabitants of this earth?

Wanton Extravagance

THE widow of one of the multimillionaires who went down with the Titanic has filed a statement in a New York court complaining that the \$20,000 a year allowed for the maintenance of her little son is not nearly enough to support him. The detailed account of expenses for the mother and her son, filed with the court, amounts to \$166,000 for a period of about two and a half years. Of this amount, she has \$64,000 charged against her son.

Facts of this character, so widely published, cause much discontent. The man who supports a wife and family on \$500 a year is not made more contented and happier by learning that some woman finds it impossible to take care of her infant son on \$20,000 a year. When God says to the rich men living in these last days, as recorded in the fifth chapter of James, that they are to weep and howl because of the miseries that shall come upon them, they ought to give heed. There is arising in this world an awful social storm that will direct its furies against this extravagant, wealthy class of people. We can see arising on every hand the clouds that betoken it; and what is more, God's word has sent out the warning signals concerning its approach. So we may be doubly sure that it will come.

THE Brotherhood of Locomotive Engineers, with a membership of 74,000 in the United States and Canada, recently held its convention in Cleveland, Ohio. By a unanimous vote of the

819 delegates present, they indorsed both state and nation-wide prohibition of the liquor traffic. One of the delegates said: "Engineers of America have been trained for years that drink and efficiency do not run hand in hand. If any one needs a clear head, it is the man in the cab."

Internationalism and World Union

ONE of the most strongly pronounced sentiments is that favoring world organization and a world combine. In a recent speech in Pennsylvania, former president Taft expressed the belief that when the present struggle in Europe is ended, "the evident trend of international public opinion will be toward a universal league whose interest in the maintenance of universal peace will make them recognize the advantage of a union against war." Mr. Bryan suggests an international conference, following the war, to arrange for international peace.

The idea of such an international union is sounding from many pulpits, and the press is full of it. It will be brought about, without much question, possibly with whirlwind rapidity, immediately following this war. But in the heart of this sentiment in favor of international union and combination is the thought that the church must take a stronger part than it has ever had. There is a revolution away from the atheistic sentiments of the past generation, and toward the church idea. In one of his recent speeches, Mr. Taft made "a plea for world peace with the

A great many people are making the mistake of believing that this shows that the world is getting better, and that religious sentiment is growing. There may be, indeed, a very rapid increase of a certain sort of religious sentiment, and it may be labeled Christianity; but we should not make the mistake of regarding it as such in reality. This world is about to try the experiment over again of placing the church in the lead in settling the problems and difficulties of the age.

Have you studied what the prophecies of the Bible predict concerning this experiment? Have you read the story as foretold in the book of Revelation, of how all the world would wonder after the beast, and that all, under the penalty of death, would be ordered to worship him? All the Bible prophecies point with unmistakable clearness to this as the time when the realization of this vision of the prophet will be manifested. Men will become greatly confused in these times unless they stand in the distinct light that the Bible alone gives.

The Successful Will

AN influential editorial writer has sought to show that "the power of will is everything." He has the artist help him express his idea by drawing a very vigorous figure that is determinedly riding over every obstacle.

Man needs to cultivate his will; but at the same time, he must keep in mind the fact presented by the inspired apostle: "To will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Rom. 7: 18-21. If we break this law of sin that is in our carnal natures, we must have a power outside of the human will. The human will must be connected with divine power through faith if we succeed.

THE Laymen's Missionary Movement of the United States and Canada has inaugurated an extensive campaign for 1915 and 1916. They will hold a series of seventy-five great conventions in as many cities in the various parts of the United States, beginning in October, and continuing to April. The campaign will culminate in "a national missionary congress in Washington, D. C., April 26-30."

SECRETARY of the Navy Daniels has awarded to a Connecticut firm the contract for constructing the first American dirigible war balloon.

THE statistics show that the average life of a British officer, after he goes to the field of action, is only twenty-three days.