

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

Aboriginal Tribes of South Africa

*The Hottentots as Masters and Warriors — The Bushmen as Sculptors and Painters
Aptitude in Learning — Hottentot Hearts Touched by the Gospel*

By WILLIAM A. SPICER

This is the third of the dozen articles furnished by W. A. Spicer on the interesting peoples and work in South Africa. Elder Spicer recently spent some time in Africa; and what he writes, is from the standpoint of personal experience and observation, as well as reading and study. His next article will tell what he saw and heard in Kafirland.
EDITOR.

WHEN Europeans discovered South Africa, they found the Hottentots in possession of the coast line, with a fringe of Bushmen disputing their lordship. But back in the interior, along the river valleys, the Bushmen hunters still lived their wild life.

The Bushmen were the early dwellers in the whole southern country, evidently, though none of these tribes appear to have been very numerous. Then the Hottentots came down from the north, pushed out of the lake country of east central Africa by the southward pressure of the more powerful Bantu races from the Nile valley.

The Hottentots were better armed, and a larger, stronger people than the Bushmen. They took the coast line, and tried to reduce the Bushmen to slavery. But these men of the wilds were not of the kind to yield their freedom of life. "They never thought of submitting and becoming the slaves of the invaders," says Theall; "but like the lions and leopards whose habits they knew so well, when brought to bay, they did all the harm they could to their opponents, and died breathing defiance."

THE BUSHMEN HAVE VANISHED

When Europeans came and instituted slavery, the Hottentots were brought under subjection; and though not very numerous, they continue to this day. But the Bushmen resisted, and have all but disappeared. Of the Bushman type, Theall says:

"They were pigmies in size, yellowish brown in color, hollow-backed, and with skins so loose that in times of famine their bodies were covered with wrinkles and flaps.



A "SPIRIT" (CREEK) IN THE ORANGE FREE STATE, WHERE ONCE THE BUSHMEN WANDERED

was the skin of an animal hung loosely over the shoulders, and often cast aside; that of the females was little more than a small leathern apron. To the eye of a European, no people in any part of the world were more unattractive."

The Hottentots built pole huts, plastered with mud, and covered with rush mats. They tilled a bit of land, kept cattle, and called themselves *khoikhoi* (men of men), as distinguished from the inferior hunter Bushmen, whose homes were scooped out of the sand alongside overhanging rocks or bushes, or more permanently fixed in caves from which they had perhaps driven wild beasts.

THE INTELLIGENCE OF THE BUSHMEN

Yet the Bushmen was not without intellect. He has so often been represented as such, that it is worth while to say more of him. Driven into the deserts and the wilds with the beasts as he was, and with the lowest mental capacity, we are told, yet in many ways he showed keen intelligence. Bleek, the author of "Bushman Folklore," says, "The rapidity with which a Bushman learned to speak Dutch or English . . . was regarded as almost marvelous in the early days of the Cape Colony."

Of another side of Bushman culture, arguing as high an origin as any tribe, Stow, in his "Native Races," says, "The Bushmen in their undisturbed state might have been



Photo H. J. Edmed.
V. D. WESTHUIZEN AND THE HOTTENTOT CONVERT

(Continued on page 4)

They Enter the Eternal Kingdom

*The Resurrection Precedes—They All Go in Together
Perfect Identity in the Resurrection*

By TYLER E. BOWEN

"MANY shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11.

This is a perfectly familiar scene, real and natural. Jesus is here speaking of His own kingdom when it shall be established. Abraham, Isaac, and Jacob will be there. Others will come and sit down with them, to hear of their experience, to become personally acquainted with them, as we now go to the home of some friend and sit down and visit with him.

But Abraham and Isaac and Jacob are now sleeping in their tombs. Yes; but what difference does this make as to that future scene? Our God is able to make them live. Whether they have been asleep a few or many years, does not matter with the infinite Creator. He is able to bring them out of their tombs, and give each of them a body, which both they and their friends will recognize.

A RESURRECTION IMPERATIVE

The resurrection becomes a very important part of our heavenly Father's plan in setting up for His Son the fifth universal kingdom upon this earth. The subjects of that kingdom will not be ghosts, phantoms, nor spirits of people who once lived upon the earth. They are to be real individuals—as real as are the subjects of earthly kingdoms now. There is no place in God's universe where only phantoms float about. God has made worlds, and created beings after the order of men to live upon them, intending that they should be obedient to Him, and lead happy lives. The soul-without-a-body theory is all a myth of Satan's to lead such as do not believe God, off into the miasmal swamps of darkness and death. God deals in actual men and women, and surrounds them with conditions that can be seen and understood and known.

ALL ENTER THE HEAVENLY CITY TOGETHER

No one goes to heaven, the Bible tells us, to enjoy the bliss of that city Jesus went to prepare for us, until all the nations of the saved go in *together*. This includes Abraham, Isaac, Jacob, David, and all the rest of God's sleeping saints.

"I would not have you to be ignorant, brethren," wrote the apostle Paul, "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . We which are alive and remain [alive until His appearing] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 13-17.

That is when the King of the next universal kingdom is making up His subjects for that kingdom. They are all taken out of the earth together. The living ones have no pre-eminence over those who have passed into their graves, neither have they who have died any pre-eminence over those who live. Neither class have gone to heaven. None of them have gone through the gates into the city prepared for them. No; God has something better for the dead, and that is that they shall wait until all are ready to go home *together*.

"They were stoned," wrote the apostle to his Hebrew brethren, "they were sawn asun-

der, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And *these all*, having obtained a good report through faith, received not the promise [of going into that city—see verse 10]: God having provided some better thing for us [who live], that they [the dead] without us should not be made perfect." Heb. 11: 37-40.

WITH WHAT BODY DO THEY COME?

"But," says one, "I cannot understand how a man who may have been dead two or three thousand years can be put together again so as to be the same person, so much so that he shall recognize that he is the same man who once lived, and the friends who lived at that time shall likewise recognize him."

Paul, as he went from city to city in his gospel work, preaching the resurrection from the dead through Christ, met this identical question.

"But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15: 35.

Paul meets the question by saying: "Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own." Verses 36-38, A. R. V.

A man sows wheat. Kernels are produced later, that he could not distinguish from the one planted, could he by any possibility regain possession of that original kernel.

In the process of living, our whole body is gradually changed, broken down tissue cells being replaced by new ones. But did you or your friends ever experience any trouble in distinguishing yourself in a crowd?

GOD'S RECORDS IDENTIFY MEN

Again, did you ever read that remarkable text of Scripture which tells us that every minute tissue and organ of our bodies is noted in a book by God's record keepers in the archives of heaven? Suppose we turn and read it: "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Ps. 139: 15, 16, 6.

Here God gives us the key to the secret of the resurrection. The One who formed man, keeping a record of every fiber and member that went into that organism, unlike all others in its fashioning—for He has made us different in our personality, our individuality—and who has in books up there the exact history of that life from its beginning to the grave, with all the thoughts recorded, all the words written, every act put down just as it occurred, whether done openly or in secret, is abundantly able to reproduce that marvelous organism, even though it may have moldered to dust hundreds of years ago. He will give back to Abraham, Isaac, and Jacob, bodies the exact counterpart of the ones they lost through Adam's disobedience. Their features will be as when known by

their friends living in their day. Such knowledge is truly too wonderful for us, but not too wonderful for our God, nor too wonderful for us to believe of Him.

And so it is written of all the saints of God, whether alive or sleeping: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

A PRAYER OF JESUS' ANSWERED

When the King of kings comes, and the nations that know not the Lord are smitten before Him, as revealed to Nebuchadnezzar, being in that day all broken together, the glorified ones of earth, from the east, the west, the north, and the south, shall be taken out of the world, away from the earth, to spend a thousand years with God in heaven. The King, Christ Jesus, will in that day have His own with Him—actually be in possession of the subjects of His kingdom.

"I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory." This is what Jesus prayed just before He died. When He comes from heaven and gets His people, this prayer will be answered. By His own blood, He has bought them, redeemed them from the power of the enemy; and they, on their part, through Him, will in that day have attained immortality. And while the territory of their kingdom is made a prison house for Satan and his associate host of fallen angels for a time, they must only wait a thousand years, when it too will be restored to them. Then will the promise be fulfilled, "Blessed are the meek: for they shall inherit the earth."

JOB'S HOPE OF SEEING GOD WITH HIS OWN EYES

Then shall Job's desire be satisfied, and that also of all the saved: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

Reader, do you not see, in all these assurances of God's word, sufficient evidence upon which you may lay hold by faith, so that the heavenly country, the kingdom you have so long looked forward to, becomes a living reality, and appeals to you? What more could the Lord do than He has done to convince you that His promised home is a real one, and worthy your best and highest endeavors to obtain?

A few more changes in the kaleidoscope of earthly nations, as foretold in the Word, and then comes the ushering in of that glorious kingdom of our Lord Jesus Christ. It will not be by clash of arms, but "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." "Behold, He cometh with clouds; and every eye shall see Him, . . . and all kindreds of the earth shall wail because of Him." "Then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Then is answered the prayer so long prayed by His followers, "Thy kingdom come." "Even so, come, Lord Jesus."

It is far easier to die for Christ than to live for Him. The great test of discipleship is the ability to meet the little nagging difficulties of each day without losing one's mental and spiritual equilibrium.

Peter was ready to go with his Lord "into prison and to death"; but when his sword was taken from him, and his will was crossed, immediately he fell, and followed "afar off." C. L. TAYLOR.

The Dignity and Blessing of Labor

God a Constant Worker — Importance of Everyday Duties — Value of Agricultural Training — Work for the Unemployed

By the late MRS. E. G. WHITE

AT the creation, labor was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the conditions of labor; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.

GOD A CONSTANT WORKER

The youth should be led to see the true dignity of labor. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation; and in order to fulfill our mission, we too must be active.

Show that, while God has created and constantly controls all things, He has endowed us with a power not wholly unlike His. To us has been given a degree of control over the forces of nature. As God called forth the earth in its beauty out of chaos, so we can bring order and beauty out of confusion. And though all things are now marred with evil, yet in our completed work, we feel a joy akin to His when, looking on the fair earth, He pronounced it "very good."

MOST BENEFICIAL EXERCISE

As a rule, the exercise most beneficial to the youth will be found in useful employment. The little child finds both diversion and development in play; and his sports should be such as to promote not only physical but mental and spiritual growth. As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful. That which trains the hand to helpfulness, and teaches the young to bear their share of life's burdens, is most effective in promoting the growth of mind and character.

The youth need to be taught that life means earnest work, responsibility, caretaking. They need a training that will make them practical,—men and women who can cope with emergencies. They should be taught that the discipline of systematic, well regulated labor is essential, not only as a

safeguard against the vicissitudes of life, but as an aid to all-round development.

EVERYDAY DUTIES ESSENTIAL

Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to home making.

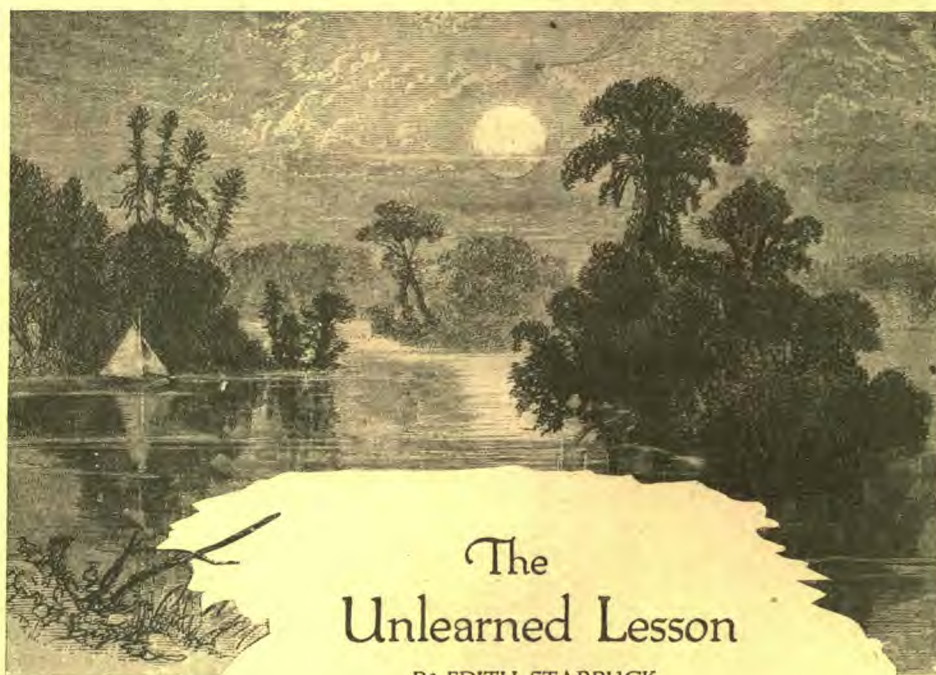
To the health and happiness of the whole family nothing is more vital than skill and intelligence on the part of the cook. By ill prepared, unwholesome food, she may hinder and even

ruin both the adult's usefulness and the child's development. Or by providing food adapted to the needs of the body, and at the same time inviting and palatable, she can accomplish as much in the right as otherwise she accomplishes in the wrong direction. So, in many ways, life's happiness is bound up with faithfulness in common duties.

Let the children and youth learn from the Bible how God has honored the work of the everyday toiler. Let them read of the "sons of the prophets," students at school, who were building a house for themselves, and for whom a miracle was wrought to save from loss the ax that was borrowed. Let them read of Jesus the carpenter, and Paul the tentmaker, who with the toil of the craftsman linked the highest ministry, human and divine. Let them read of the lad whose five loaves were used by the Saviour in that

wonderful miracle for the feeding of the multitude; of Dorcas the seamstress, called back from death, that she might continue to make garments for the poor.

The work should have a definite aim, and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.



The Unlearned Lesson

By EDITH STARBUCK

ON high, in the blue of heaven,
Shedding its warmth and light,
The sun in its path discloses
The tale of the Saviour's might.
Written on every flower
Is the beauty of Christ above;
And shed in each gentle shower,
The knowledge of Jesus' love.

When night spreads abroad her curtains,
In jewels of light appears
The story of earth's creation,
Traced out by the rolling spheres,
In gold and crimson and purple,
In far-flung streamer and bar,
The glory of earth's Redeemer,
Proclaimed by each brilliant star.

With every seedtime and harvest
Doth the myst'ry anew unfold,
That from one tiny grain is garnered
Such wealth of kernels of gold;
But man will accept as of custom
This miracle ever new,
Nor render to his Creator
The gratitude that is due.

As children, thumbing the pages
Of some great volume fair,
Gazing perhaps at the pictures,
But missing the meaning rare,
So we to God's book of nature
Too often give little heed,
Turning its pages idly.
Alas that we cannot read!

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,—who can estimate their value to society and to the nation?

AGRICULTURE HEADS THE LIST

No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God's plan for man to till the earth; that the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world's greatest men, its real nobility, have been tillers of the soil. Show the opportunities in such a life. And in these days of mammoth trusts and business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil.

In the study of agriculture, let pupils be given not only theory, but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

WORK FOR THE UNEMPLOYED

Thus also our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings, whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life, if they could be directed in skillful, diligent labor in the tilling of the soil.

SHOULD NOT SEEK TO ESCAPE LIFE'S TASKS

Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant.

THERE is no human life so poor and small as not to hold many a divine possibility.—*James Martineau.*

Aboriginal Tribes of South Africa

(Continued from page 1)

termed the most musical people in South Africa, as in both the number of their tunes for dances, and the variety of their musical instruments, they were unsurpassed by any other native races."

HOSPITALITY OF THE BUSHMEN

Let this suffice; though really Ellenberger's word should be added in tribute to a vanished race. After speaking of their cunning and vindictiveness, he says:

"On the other hand, they were hospitable and generous. They had an idea of justice



A HOTTENTOT KRAAL OR VILLAGE

and benevolence and devotion, as well as a passionate love of liberty. They were also very loyal to their chiefs. They showed the greatest devotion and bravery in their attempts to rescue their fellows from slavery—a state which they held in greater horror than death itself. . . . They would always share their food with others, even when it was scarce."—"History of the Basutos," page 7.

All this in behalf of the lowest of the South African tribes. The origin of the Bushmen is one of the mysteries of tribal history. There were two distinct branches, the sculptor tribes and the painter tribes. The former came from the eastern Sudan region, plainly enough, for they left their mark in the rock carvings all the way down.

THE BUSHMEN PAINTERS

But the painters, whose works of art adorn the rocks, in colors that are everlasting apparently, had a tradition that their ancestors came over the water in big baskets—boats; and while their paintings are all over eastern South Africa south of the Zambezi, there are none north of that stream.

Some believe they were brought down as



CHIEF MALALA AND HIS COUNCIL OF THE KORANA (HOTTENTOT) TRIBE

Page 4

slaves, in the ancient days, Canaanites or Sudanese, to work the mines of Mashonaland, which may have been one source of the gold that flowed into the treasuries of Hiram of Tyre, and of Solomon, whose ships sailed down from the Red Sea into the Indian Ocean, in search for gold. Here in Africa is gold, and the remains of prehistoric mines show that some foreign people ages ago worked the rock veins for the precious metal.

One old Bantu name for these painter Bushmen meant the abandoned, the cast-aways. So it is surmised that the tradition of their forefathers' coming by boats is true, and that they were brought as workmen in the mines, thousands doubtless having been employed. Then when connections were broken, and the mines were no longer worked by the far-away operators, these people were left—abandoned, cast away—to be pushed ever southward as the succeeding waves of tribal migration came down from central Africa.

THEIR INDELIBLE PAINTINGS STILL ON THE ROCKS

However that may be, they have left their paintings on the rocks and lining the caves from Southern Rhodesia to the cape. The strangely formed boulder heaps of Mashonaland are often decorated with them. While at

our Solusi Mission, in Matabeleland, I found Bushmen paintings, well preserved, on the rocks of a kopje near the mission house. "We used to think God made them," said one of our now Christian teachers. "We stood in awe of them, and felt they ought to be worshiped."

Is it because I have only just been over these old Bushmen trails that I am interested in this aboriginal tribe? And am I taking too much for granted in thinking that readers far away will follow their story with interest? I believe not; for their story is somewhat parallel to that of our own nearly vanished Indian race. One really seems to get a glimpse of the Africa that once was, in looking at these caverns or shelters of overhanging rock, with their curious and often skillful tracings of animals and men. A South African poet, W. C. Scully, in "The Bushman's Cave," gives a graphic picture of the aboriginal home in the rocks:

"Tis here the vanished Bushman dwelt —
He with his brood, long years ago —
Beneath this ledge, and deftly spelt,
In pictures that still freshly glow;
The wildwood creatures not more wild
Than he, who, hiding thus apart,
His idle days and hours beguiled
At his strange, harmless, limning art.

"There in yon cleft is still the mark
Of bygone fires, whose flames are dead
As those who lit them — life's strange spark
And glowing ember both have sped.
Through fancy's glass, I see around
The shades of long dead forms arisen.

"There lies an antelope, fresh killed,
By hungry stomachs close surrounded;
And there's a wicker basket, filled
With luscious locusts, freshly pounded;
And look! The glowing coals upon,
A scaly snake is quickly toasting,
Whilst on that ledge, there in the sun,
The hunters of their deeds are boasting.

"Tis gone; 'twas but a glimpse, a flash,
That for an instant lit the past;
I see now but the water dash
In quivering spray sheets downward cast,
And on the rocks, in deathless hue,
The records of a perished race
That from this land of ours withdrew
In silence, leaving scarce a trace."

I was not able to learn that our work has touched any heart among the few Bushmen still surviving. In fact, I could learn of no converts from among this people in any missions, though surely some must have heard and heeded the gospel call. Yet there are

few missions operating in the interior desert regions of the southwest, where the scattered remnants of the Bushman race are found.

REACHING HOTTENTOT HEARTS

But among the Hottentots, this message has found its way. The Koranas, of whom there are about one hundred thousand in the southwestern part of the Cape Province, are a Hottentot tribe. Our first fruits among the Hottentots was a Korana, recently baptized by Pastor H. J. Edmed, president of the Cape Conference. He told me the story as follows:

"One of our members, Brother van der Westhuizen, saw in our papers the call for every member to seek to win one soul to Christ during the year. He had a servant, a heathen Korana, and somehow it came to him that here was a soul to win to Christ.

"The Korana was a wicked sinner, using profane language, and sometimes getting drunk. He could not read. But our brother began to pray and work for his conversion.

"Every day,' Brother van der Westhuizen told me; 'I sat down with that boy to read the Bible; and, strange to say, in a few weeks, he got so he could read the Bible himself. In a few weeks more, he stopped drinking. Later he threw his tobacco away. Then one day, to my surprise, he came into our meeting and prayed; and breaking down, he wept, and said he wanted to be a Christian.'

"So the good work of Brother van der Westhuizen went on until a time when a day of fasting and prayer in the churches had been appointed, to seek God together for the blessing of greater earnestness and power in the work of saving souls, in view of the solemn times. The war had broken out, and special issues of our paper were being brought out for wide circulation. On this day of fasting and prayer, Peter, the Korana, stood up in the meeting, and said, 'I want to belong to the remnant church, that keeps the commandments of God, and the faith of Jesus.' Brother van der Westhuizen came to me, when I visited that region, telling me the story, and adding, 'Now, pastor, will you baptize my Korana boy?'"

This brother had won a Hottentot to Christ; and Peter, redeemed from vices and from the heathen worship of the moon and the snake, is praying that many more of his people may be reached by the closing gospel message.

At that same meeting, a father and a mother came to Pastor Edmed, saying: "When we saw the call to win one soul this year to Christ, the first thing we tried to do was to bring our own children into the kingdom. God has blessed us, and here they are. Will you baptize them?"

Thus everywhere, and among all people, the gracious work of God is being wrought.

We Cannot Turn Ourselves Alone

MANY good resolutions are made, and then broken because of self-confidence. Trusting in self, we are sure to fail. Are we not told that it is just as impossible for one accustomed to do evil to turn and do good, as it is for the Ethiopian to change his skin, or a leopard his spots?

Yet it is necessary that "the wicked forsake his way" if he would be saved, and it is possible for us to reform our habits of life. The Lord is able to keep us from falling, and to turn us into the right way. So, instead of relying upon self, let us make this our daily prayer to Him: "Turn Thou me, and I shall be turned; for Thou art the Lord my God." Jer. 31: 18.

MRS. IVA F. CADY.

The Triumphant Deliverance

The People Who Stand True in the Face of Great Dangers and Difficulties
God Shows the Outcome to Nerve for the Conflict

By A. R. BELL

This eighth article of A. R. Bell's continues his studies in the book of Revelation. In previous articles, he has presented the prophecy of the twelfth chapter of Revelation, which outlined the history of the church during the dark and trying hours of the Middle Ages. He gave three studies on the thirteenth chapter of Revelation, presenting the predictions of the prophet concerning the papal power, the deadly wound it was to receive, and how this deadly wound would be healed, and the influences of the Protestant image that, according to the prophet, is to enter so strongly into the work of restoring the papal hierarchy.

He gave three studies on the fourteenth chapter of Revelation, in the which he presented the messages that announce the hour of God's Judgment, the great apostasy in the church when that Judgment hour was pending, and the mighty message that God announces to the world against that apostasy.

His study next week will be on the subject of the seven last plagues as presented in the sixteenth chapter of Revelation. EDITOR.

SEVERAL of the prophecies in the book of Revelation reach to a certain point, then turn back into previous ages, and other circumstances and events are presented.

WHEN THE HEAVENS DEPART AS A SCROLL

In the vision of the seven seals, the work under the sixth seal is shown; and that work

there being other particulars to bring out, we are taken back, in verse 7, to the beginning of Christ's ministry, and from that time down again to and through the 1,260 days, and to the development of God's remnant people.

The vision of Revelation 14, beginning with verse 6, reaches from the time when the proclamation of the threefold message began, to the time of the faithful, waiting church, "that keep the commandments of God, and the faith of Jesus" (verse 12); and still further to the glorious appearing of Jesus Christ, and the reaping of the "harvest of the earth"—God's elect; and from that point forward to the final and complete destruction of the impenitent, a thousand years later.

THE ANGELS THAT POUR OUT THE SEVEN LAST PLAGUES

Then begins the story of chapter 15, where we see the "seven angels having the seven last plagues," in which "is filled up the wrath of God"; and we are brought onward until we view God's people delivered, and glorifying God upon the "sea of glass." Verses 1-4.

The work of the pouring out of these plagues has its fulfillment before Jesus comes, and therefore finds its place in the prophecy of Revelation 14, after the threefold message has accomplished its work, and probation is over, just before the Lord is revealed in glory.

In Rev. 15: 5-8, the seven angels are shown, to whom are given the "seven golden vials full of the wrath of God"; and "the temple of the tabernacle of the testimony in heaven" is seen, "filled with smoke from the glory of God, and from His power; and no man ["no one," R. V.] was able to enter the temple, till the seven plagues of the seven angels were fulfilled."

THE REMNANT CHURCH PASS THROUGH IT

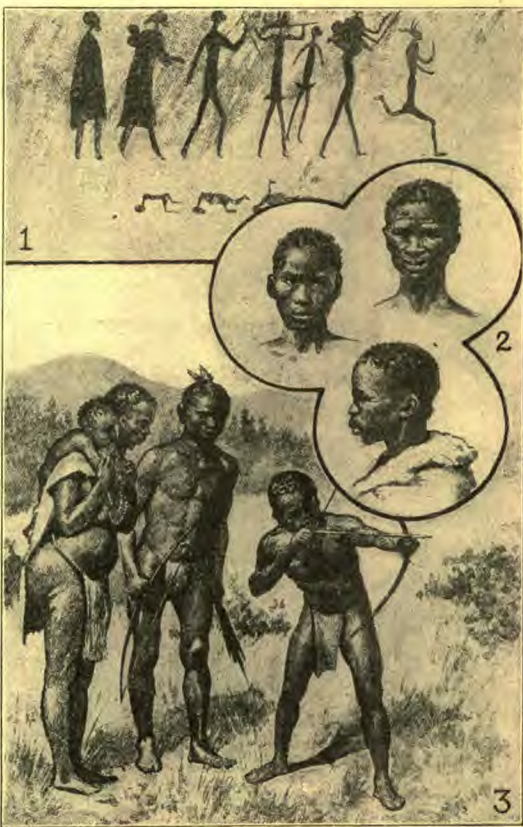
Through that awful experience—the pouring out of these terrible judgments—God's remnant people are to pass. It would seem as though the Lord were anxious that His people should know that in every trying ordeal, He watches over His own; and as though He were giving them a glimpse, in verses 2-4, of their final victory and deliverance; that when His people shall have reached the fulfillment of the prophecy and are passing through that fearful hour, they may take courage.

Leaving for another study the pouring out of the plagues, we shall review the experiences through which the people of God pass at that time.

TRIUMPHANT ON THE SEA OF GLASS

The prophet John sees "as it were a sea of glass." In Rev. 4: 6, he locates this "sea of glass" as being "before the throne." He sees a company who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," stand on this "sea of glass, having the harps of God." Rev. 15: 2.

Here is brought to view a redeemed people, a people who would not yield obedience to the claims and commands of the papacy, nor of unfaithful Protestantism, which endeavor to force upon them, by the decrees of the powers of earth, "the mark of the beast." They face the crisis even to the last extreme, when the fiat has gone forth that "as many as would not worship the image of the beast should be killed." Rev. 13: 15.



BUSHMEN

1. Bushmen drawings on the rocks. 2. Types: man, boy, woman. 3. A family group.

continues to the time when men shall flee from the surpassing glory of the King of kings, calling upon the rocks and the mountains to hide them from His face. Rev. 6: 12-17. Then chapter 7 goes back to the beginning of a work which has its time and place under the sixth seal, and which must be done before the heavens depart "as a scroll when it is rolled together," as brought to view in Rev. 6: 14.

Also chapter 12 gives the history of the church of Christ from the birth of the Saviour to A. D. 1798, the end of the 1,260 days of papal supremacy. Verses 1-6. Then,

"God's work will not end in His glory unless it is begun in His grace."

SATAN HAS DONE HIS WORST AND FAILED

At the time here represented, Satan will have done his utmost, and failed. He will have vented his wrath upon God's remnant church, in one last supreme, world-wide effort to force them from their allegiance to God; and failing in this, he will seek their destruction. The world, in its rejection of God, will have become a veritable cesspool of iniquity. A church world-wide, and with a profession as high as the very heavens, will have made all nations drunk with her deceptions and false doctrines, and joined in an unholy alliance with the world-wide state. The greatest apostasy in a world's history then rules supreme. Religious bigotry, in its fullest measure, will control the day. Man's individual liberty, civil and religious, will be denied him; and the eternal principle that a man's relation to his God is above human legislation, and his right of conscience inalienable, will be trampled underfoot. Probation will be closed. The Spirit of God will have been withdrawn from the earth, and every evil tendency will be doing its work without the restraint of Heaven.

STAND TRUE IN THE FACE OF DIFFICULTIES

Against the wickedness of the world, God's remnant people stand proof. In the midst of the hollow mockery of religious cant, they will remain pure. Against every pressure to compel them to yield their conscientious scruples in the matter of their service and worship to God, they will successfully resist. And though, in a last great effort to force upon them "the mark of the beast"—the observance of Sunday—they will face the extreme penalty of the law, yet they will not flinch; but with an abiding faith in God, and an obedience that meets the approval of Heaven, they will calmly await the outcome. Kept by the power of God, they will render to Him the "full measure of devotion," and God will not fail them.

Under the inspiration of the evil one, Rome and apostate Protestantism will seek to put out of the way God's faithful commandment keepers. God's remnant are to them, as was Elijah to the apostate Ahab, the troubler in Israel. 1 Kings 18:17. But as Ahab, and not the fearless and faithful prophet, was the transgressor, having "forsaken the commandments of the Lord," so in this experience, the professed church, in her apostasy, raises her hand in rebellion against God, to smite His faithful remnant.

The hour comes for them to do their terrible deed; but God mercifully draws the curtain. He hides, even from these violators of His law, and destroyers of His people, the awful depravity they have reached, in seeking to stain their hands with innocent blood; and then, as the curtain is again pulled aside, the scene is given us of His people singing upon the sea of glass before the throne of God.

THE SONG OF DELIVERANCE IS SUNG

The song they sing is "the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3, 4. That song of Moses was a song of deliverance. See Exodus 15. The deliverance of Moses and the children of Israel was from the hands of wicked men—Pharaoh and his army, bent on their destruction. The song was the song of their experience.

The song of the Lamb is the song of victory. This was the experience of the Lamb of God. Not victory over wicked men, for they took Him and put Him to death. His was victory over sin. Born of sinful human flesh, and in sinful human flesh, He overcame sin, that you and I, by His indwelling in our sinful human flesh, might overcome sin.

He became a sacrifice for sin, but He "knew no sin." 2 Cor. 5:21. He "did no sin, neither was guile found in His mouth."

1 Peter 2:22. Touched though He was with all the weaknesses of the flesh, like the rest of us, and "in all points tempted like as we are" (Heb. 4:15), yet He gained victory over sin; and in that victory was the assurance that poor, erring, wayward humanity would not fail.

God's remnant people will sing "the song of Moses . . . and the song of the Lamb." This is the song of their experience. They will be delivered; and that, too, from the hands of wicked men—religious zealots, who in willful sin do despite to the Spirit of grace, and seek their destruction. And they will have "victory over the beast, and over his image, and over his mark." They will in fact, in the very experience through which they pass, gain the victory over all sin. They will pass the test of the Judgment; and as of the victory of Christ over sin we read, "Neither was guile found in His mouth" (1 Peter 2:22), so we read of God's faithful remnant, "And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5).

This is the song of the one hundred forty-four thousand, God's delivered, victorious, translated children. It is the song of that company who are seen on Mount Zion with the Lamb, and who have "His Father's name written in their foreheads." Rev. 14:1. It is their song only. Verse 3. They will be sealed "in their foreheads" with "the seal of the living God." Rev. 7:1-4. Under the proclamation of God's last message of mercy, the threefold message of Revelation 14, they turn from the traditions of men to the word of the living God, and from the commandments of men to the commandments of God. The Sabbath of the fourth commandment—the seventh day of the week—the seal of the living God, is to them, as God has declared it, "the sign between Me and you,

that ye may know that I am the Lord your God." Ezek. 20:20.

God will signally honor these faithful servants. He will make them His "first fruits." Rev. 14:4. He will deliver them from the destruction of men; and in our study, we see them as His translated ones, "redeemed from among men," before the throne, a glorified company.

It would be well for you and me to be numbered among that triumphant, happy throng. In the solemn messages we have been studying together, is the invitation to this glorious realization. The call of the Infinite One is to you and me. The call of faith is to the keeping of the commandments of God. The call of God to eternal life is by the pathway of obedience. His law is the test of character in the Judgment, now almost over. Character alone is what saves. He whose character is formed upon the eternal principles of God's holy law, and in whose life the principles of that law are seen—he alone can stand the shock of sin. "They shall be Mine, saith the Lord of hosts, in that day when I make up My special treasure; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17, margin.

They were loyal and obedient. They honored God's Sabbath. They "loved not their lives unto the death," and God will crown them with honor and glory.

They gave their hearts and their all in absolute surrender to God; and in submission to the will of God, they overcame. And the promise in glad fulfillment to them is: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21:7.

May you, dear reader, through surrender, share with this "remnant" people these glorious things.

Sin Allowed to Run Its Course

Why Was It Permitted?—The Twofold Nature of God's Law—Mercy Mingled with Sacrifice—The Ministration That Exceeds in Glory

By WALTER E. GILLIS

THE most serious difficulty attending the attainment of a true knowledge of the great moral controversy now in progress in this world is not in its abstruseness, but in the superficial attention that is almost universally given to the subject. The subject is not only reasonable, but is susceptible of the minutest investigation.

SIMPLICITY OF SALVATION'S PLAN

To the earnest student of the Word, prophetic history furnishes a foundation upon which he may build his faith with utmost assurance. The plan of salvation is so simply and thoroughly developed that a man, though a fool, need not err therein. It meets the needs of all 'asses so satisfyingly that it bears testimony to its divine authorship.

On the other hand, sin bears evidence of its own destructive character. Who that has broken the commandments of God, and given thought to the matter, does not acknowledge that he has done a destructive thing—that he has done something that has weakened his moral timber, and would make him ashamed in the presence of purity and righteousness? There is no place or excuse for sin in the economy of God.

REASON FOR ALLOWING SIN TO RUN ITS COURSE

However, notwithstanding the repulsive character of the sin that is prevalent in the

earth, there is good reason for a just and merciful God to permit its existence for a time. It is suffered in order that intelligent beings of various orders of creation may see its course, and for themselves determine its worthlessness, and satisfy themselves of God's justice in finally destroying Satan, its author, one who, before his rebellion, stood first in the ranks of the heavenly host.

Again, the entrance of sin called into action latent phases of the law of God, which, to be understood and approved, required time for development. These qualities, unknown to the sinless ones, have been denominated "ministration of condemnation" and "ministration of righteousness" by the great apostle Paul—two phrases designating the two dispensations through whose centuries God has worked for the reconciliation of man.

When human life entered this planet, certain statements of fact were made by the Creator to His new subjects. Adam and Eve were made acquainted with the law of universal dominion—the Ten Commandments. They were told that in the day when they transgressed its principles, dying they should die, not because they had crossed the will of a despot, but as an inevitable consequence of conflict with the law. Living in harmony with it, the abundant life then coursing through their veins would be perpetuated.

AFFIRMATIVE AND NEGATIVE NATURES
OF THE LAW

Tangible, concrete evidences of the dual nature of the divine law were placed before them in their garden home. These evidences were the tree of life and the tree of knowledge. Of the affirmative benefits of the law, they were put in immediate possession. Continued obedience entitled them to partake of the fruit forever. With the negative principle in the law, they were told not to meddle. Their times and seasons were in the hand of their Creator; and He, in the course of perfecting their education as subjects of the universal and eternal kingdom of God, would put them in possession of everything that was necessary and just.

It was not only the prerogative of the Creator to exact unflinching obedience to His laws, but it was both sensible and just. These newly created creatures, with the right of choice, were relatively in the place of the child in the home. By prohibition, education, and test, the child becomes a man or woman of firm, symmetrical character, in harmony with all right laws and customs. Where law is absolute and accurate, as that of God's vast domain, how natural and right that the new citizen should be tested and tried before being admitted to permanent citizenship!

THEY COLLIDE WITH LUCIFER

The parents of our race were thus auspiciously launched on the ocean of life. But in a short time, they collided with the fallen cherub Lucifer, the enemy of God, and made wreck of their fair prospects. An attribute of God until then undiscerned by them saved them from immediate destruction. The commandment says, "Showing mercy unto thousands [of generations] of them that love Me, and keep My commandments." Adam and Eve had been decoyed into transgressing the law. In consequence, the mercy of God comes into action, and supplies a Substitute who will bear the penalty, in order that they may have an opportunity to redeem their failure.

DEVELOPMENT OF CHARACTER THE
PURPOSE

Let us not forget the original purpose of God; namely, the development of a character, in these new subjects of the kingdom, that would perpetually guarantee their being in harmony with the laws of God. Although the situation is now reversed, the requirement continues the same. In the Garden of Eden, they had in possession the benefits of the affirmative phase of the law of God, and were required to take by faith the negative attributes, represented in the tree of knowledge. But they forfeited that which they had, and reversed their relation to the law. Henceforth they would have in possession the negative qualities in the law, and take by faith the abounding life in the law as represented in the tree of life. "The just shall live by his faith" then as now.

TYPICAL CEREMONIES INAUGURATED

In order that man should fully appreciate and bear in remembrance his changed relations with the law, God inaugurated a system of typical ceremonies that presented to the observers, in object lessons, the negative qualities in the divine law, and the only avenue of escape from their condign consequences. It revealed to them that law is inflexible — transgression means death. Ezek. 18:24; Rom. 6:23. The substitute typified the exalted character of the only Substitute that the law could accept — the Lamb of God.

In this system, all the avenues of approach to God were barred until a bleeding victim opened the way. A substitute must die for the suppliant. Truly this was rightly named the "ministration of condemnation." Only

thus could the law be exalted, and the sinner brought to realize the awful nature of disobedience. For four thousand years, this sanguinary ministration of the law continued.

MERCY MINGLED IN THE SACRIFICE

But remember that with the smoke of the sacrifices there ascended the sweet incense, symbolizing the mercy to be found in the Substitute that the law could accept. The formalist saw only the ceremony and the bleeding sacrifice; and for him it was written: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like Adam have transgressed the covenant." Hosea 6:6, 7, margin. The sincere child of God saw by faith a merciful Saviour bruised for his iniquities, and raised to ascend as sweet incense to the throne of God, an eternal guarantee for those who trust in His mercy.

So, while the dispensation was designed to teach to men and to angels the condemnation that is found in the transgression of God's holy law, yet there was ever present that which pointed to the efficacy of the Substitute as a propitiation for the sinner who claimed by faith the life proffered in Him.

THE SUBSTITUTE APPEARS IN PERSON

Now a change has taken place. The Substitute Himself has come, and yielded up His life on Calvary's cross, as a satisfaction of the penalty that must otherwise have been visited upon every transgressor of the law of God. The legacy of life written in that promise recorded in Gen. 3:15, has now been confirmed by the death of the Testator. Restoration of the sinner no longer rests upon a promise, but upon an accomplished fact. The justice in the law can no longer exalt itself against mercy. "The ministration of condemnation" must cease, for "mercy and truth ["Thy law is the truth"] have met together; righteousness [right doing, the demand of the law] and peace have kissed each other." Ps. 85:10.

The glorious dispensation of temple ceremonial and Shekinah, of proclamation of the law and the theocracy, is now to give place to the more glorious one of righteousness ministered by a divine-human High Priest in a temple not built with hands, eternal in the heavens. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. Jesus, as our Substitute in satisfaction of the claims of the broken law, becomes to us the way of life. To Him whom to know is eternal life (John 17:3), we have direct access.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

A VICARIOUS SALVATION

The "ministration of righteousness" does not only contemplate a temple and a High Priest in the heavens. The vicarious punishment suffered for the transgressed law involved a vicarious salvation for the one delivered. Paul the apostle has written distinctly about this new relationship: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

And again: "For God, who commanded the light to shine out of darkness, hath shined

in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. And as another has said: "We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Jesus, who is able to save them to the uttermost that come unto God by Him."

THE LAW ON THE HEART

Christ said, "I am the way, the truth, and the life" (John 14:6); and the psalmist wrote, "Thy law is the truth" (Ps. 119:142). So we would naturally expect to find a close relationship between these two divine forces in the redemption of man. And it is so. The new covenant, which is in reality the foundation of "the ministration of righteousness," provides, "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:31-33.

Jesus declared the secret of this new covenant relationship to His disciples: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." John 14:21, 23.

DIFFERENT EXPRESSIONS OF THE TRUTH

To accomplish this union, God has sent His Holy Spirit. In John 15:26, it is denominated "the Spirit of truth." Thus we have the law "the truth," Jesus "the truth," and the Holy Spirit "the Spirit of truth." And that heavenly Presence brooding over the chaos that transgression of the law has wrought, will finally bring the redeemed to Zion, where they will again have a right to the tree of life; for they have washed away their transgression in the blood of the divine Substitute for a broken law. Rev. 22:14.

Peace

"SEEK peace, and pursue it." Ps. 34:14. Man may find peace with his God; "for He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity." Eph. 2:14, 15.

He may find peace with his fellow men; for "when a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. 16:7.

He may find peace with himself — peace of conscience; because "the fruit of the Spirit is love, joy, peace." Gal. 5:22.

Jesus said, "Peace I leave with you, My peace I give unto you." John 14:27. The peace of Christ, which brings peace with God, with man, and with self, cannot be found bursting forth from the mouth of the howitzer rumbling at our neighbor's door. It cannot be found in the superdreadnaught that majestically sits guarding the way. It is not found in the submarine stealthily coursing through the ocean depths, seeking its unsuspecting prey. Neither is it found in the wings of the bomb-laden dirigible hovering over land and sea.

Peace is found in Him who is "the way, the truth, and the life." Oh, then seek Him while He may be found, and thus find peace and pursue it; for "when they shall say, Peace and safety," and the siren note sounds loudest, "then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

E. W. CATLIN.

A WORD TO OUR READERS

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

DATE OF EXPIRATION

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

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

SCRIPTURE QUOTATIONS

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

Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination.

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post office, under Act of Congress of March 3, 1879.)

A. O. TAIT, EDITOR

L. A. REED, ASSOCIATE

EDITORIAL CONTRIBUTORS

A. G. DANIELLS
M. C. WILCOX
I. H. EVANS
J. E. FULTON

W. A. SPICER
G. B. THOMPSON
E. E. ANDROSS
H. R. SALISBURY

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

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

SUBSCRIPTION RATES

Three months	\$0.50
Six months90
One year (50 numbers)	1.75
With "Questions and Answers"	2.00
With Bible Atlas (maps only)	2.25
With Bible Atlas (maps and text)	2.50
With Bible Dictionary	2.50
Two yearly subscriptions	2.50
Three yearly subscriptions	3.75
Four yearly subscriptions	5.00
Two yearly subscriptions with "Questions and Answers"	3.50
Two or more copies to one person, six months, each \$0.60.	
Two or more copies to separate addresses, six months, each \$0.65.	
Weekly and monthly SIGNS one year, \$2.25.	

JAMES COCHRAN, *Circulation Manager.*

DEVOTION OF THE FILIPINOS

**The Earnestness with Which the Native Converts Enter the Work
What May Be Done with Such a People**

THE grace of God is working marvelous changes in the hearts of men and women in non-Christian and non-Protestant lands. The converts to Christianity in these lands of darkness seem to make very rapid progress in Christian life and experience.

APPEALING FILIPINO ADDRESSES

On our arrival at Manila, our Filipino brethren and sisters gave us a welcome in a tent in which they were conducting a series of meetings. The exercises consisted of singing hymns in their vernacular, and presenting to us appeals in behalf of their people. These appeals were made separately by five young men and one very old man.

DESIRES A SCHOOL FOR TRAINING THEM

Emilio Manalaysay, one of our most earnest, faithful evangelists and translators, said: "I represent the Tagalog people living in the central and southern part of the island of Luzon. My people number about 1,500,000. Being in closest touch with Manila, the capital, they have been enlightened and influenced more than any of the other people of the Philippines, by recent changes in the islands. Our work in the Philippines began among the Tagalog people. We now have three churches, with a membership of three hundred; and four companies, of about one hundred believers, awaiting baptism. My earnest request is for a school in which to train the scores of our young people who have a great desire to give their lives to this work."

INDUSTRIOUS AND CALLING FOR LIGHT

Leon Roda said: "I address you in behalf of the Ilocano people, who live in the northwestern part of the island of Luzon. They number about 850,000 souls. They are very industrious, and come behind none in intellectual attainments. We have opened up one mission among this tribe. Elder Roy Hay is in Vigan, and has been studying the language for one year. My people are in great darkness, and I long to have the third angel's message made known to them. I desire to be released from work among the Tagalog people, and be sent to labor for my people, the Ilocanos."

SHOULD BE TAUGHT THAT JESUS IS COMING

Augustin Panaga said: "I am the only Sabbath keeper among the 160,000 Cagayan people. None of them know that Jesus is soon coming, and they are not prepared to meet Him. My request is that I may be sent with some foreign worker to give this message to my people."

PROSPECTS FOR HARVEST OF SOULS

Ricardo Sabella said: "The Visayan people, whom I represent, live in the southern islands of the group, and outnumber

all the other tribes. They number 3,222,000 souls. We have started work in two of the largest islands of the Visayans; and the prospect is very bright for many souls being won for the Master."

PLEADS FOR LITERATURE FOR HIS PEOPLE

Daniel Balayo said: "I am the only Sabbath keeper of the Bicol people. There are less than 570,000 of them, but they must hear this message. I am distributing our Tagalog literature. My request is that you will soon provide literature in the language of my people, that I may take the message to them."

EARNESTLY REQUESTS PAMPANGAN LITERATURE

Apolonio de Jesus said: "I represent the Pampangan people. They live just north of the Tagalog people; but thus far, no one has been there to tell them of the soon coming of Jesus. I am now seventy-three years of age, yet I am very busy selling our Tagalog books. I request you to print books in the language of the Pampangan people, and I will take the message to them."

WHAT COULD NOT SUCH PEOPLE DO?

Men and women possessing the earnestness, intelligence, and consecration manifested by these believers, are a great asset to our cause in the Philippines. Given good training and leadership, they will be a great help in quickly proclaiming the message for this time to all the people in these islands.

A. G. D.



INTERIOR OF CHURCH, SANTA ANA, P. I.

THE TREE OF LIFE

Removed from Earth to Heaven—If Left on Earth for Man's Use, Would Have Immortalized Sin—The True Vine and the Living Word That Impart Life Now

THIS tree is first mentioned in the second chapter of Genesis, and is said to have been located in the midst of the Garden of Eden, the home of our first parents while they were yet in the image of their Creator. Indeed, it was intended to be the means of the perpetual existence of man as a "son of God." Luke 3:38. But when, through disobedience, man lost God's image, access to the tree of life was denied him, lest he should eat thereof, and thus eternally perpetuate a life of sorrow and misery. Gen. 3:22-24. While man, shut away from the tree of life, must weaken and die, the tree of life could not die. But to continue as a tree of life, it must of necessity perform the functions for which it was created. It could not do this by remaining on earth, since earth sojourners were shut away from it on account of sin. It was therefore removed to a holier atmosphere, and knowledge of it became so clouded that no direct reference to it is discovered until after the life-giving Christ came down to earth. By the touch of His life power, the very lowest in moral corruption will be permitted to eat of the tree of life, which is in the midst of heaven's pleasure ground, the Paradise of God. Rev. 2:7.

NOW BY THE RIVER OF LIFE

From another beautiful reference to this tree of life, one learns that it now occupies a position on either side of the river of life, which proceeds out of the throne of God, and its leaves are for the "healing," or restoration, of the nations.

Faith easily grasps the thought of a redeemed people being privileged to partake of life's tree in the long hereafter; but the text conveys the idea that somehow its leaves have to do with the healing of the malady of sin in this present world. Then, too, by its close association with the river of God's pleasures (Ps. 36:8), the water of life so freely offered to all, even in this stage of being (John 7:37; Rev. 21:6), one is led to think that some property of the leaves of the tree of life is available for the restoration of man's original right to Eden.

THE TREE THAT FAILED

The house of Israel was planted as a "choice vine" and a "pleasant plant." Isa. 5:1-7. Later the Lord called it a "green olive tree," which was not only "fair," or beautiful, but bore "goodly fruit." Jer. 11:16. This would seem to indicate that it was at first patterned after the Edenic tree; but failing to continue in goodly bearing, its branches were broken, thus making way for other branches to fill the vacancy. Rom. 11:17-24.

But the newly grafted branches that are to take the places of those cast-off parts of the tree, can find their places only through faith in Him who is the way, the truth, and the life. Not only so, but the faith thus exercised must make the connection by which they become branches of the "true Vine." John 15:1-5.

Thus united, the branches bear "much fruit." But of what nature will be the fruit of such connection?—It must be of the sort for which the tree can be responsible. Then since Christ, who is the life of believers in every nation, proclaims Himself the real Vine, from which the believing branches receive their life and productiveness, it follows that the fruit they bear must also be for the healing benefit of all nations.

But the leaves of this tree, with their healing power, may be compared to the word of God. It is by this Word that men are born into the kingdom of God. 1 Peter 1:23. When this living Word is present in the citadel of man's affections, no request preferred at the throne of heaven will be denied. John 15:7. It is therefore the only source of permanent satisfaction. This fact is clearly established by reference to its influence upon former heathen.

Dr. S. Reynolds Turner, writing of a converted heathen of Amoy, China, says: "We were standing on a hillside overlooking the sea, which at that part of the coast is dotted over with islands, and I was reveling in the beauty of the scene under a bright sun and clear skies. Suddenly he turned to me and said, 'Isn't it beautiful!' I agreed heartily, but added that I thought Chinamen did not, as a rule, pay attention to such things. 'Ah,' he said, 'I never saw anything about me, or thought anything beautiful or worth looking at, until I became a Christian. But since then, the world gets daily more beautiful; and the more I see of it, the more I comprehend our dear Father in heaven.'"

It would be the height of folly to declare that this man's heathen darkness had not been dispelled, and that his soul had not been under the healing process of the divine Word. But there is yet a more cheering view of this healing work, and that is the permanency of its operations.

SUPERSTITION GIVES WAY IN AFRICAN CONVERT

A single incident may be cited to illustrate this point. Bishop Tugwell, in an address in London, referred to a case in West Africa. After a certain service, He said to the Christian converts, "Now I want you all to come and preach in the open air." They followed him to the market place, where was assembled an unusually large congregation. The two classes, Christians and heathen, stood in separate groups. The contrast between these classes was remarkable. The Christians were bright, clean, cheerful, and happy, while the heathen looked degraded and miserable. Seven years before, all were

alike heathen. A Christian woman was called on to speak. Stepping forward with her Yoruba Bible held aloft, she said:

"I want to tell you that if you once taste what is written in that Book, you will never forsake it. I will give you two illustrations. You remember that when the white man came and told you to collect rubber from the trees, you refused to do so, and said, 'If it falls on our skin, we shall have leprosy.' But when you saw other people collecting it, and found that they did not get leprosy, but that they got money, then you lost your fear, and now you are all rushing for rubber. Is not that so?" They said "Yes." She then said: "Can any one drive you from it now?—No. Why not?—Because you have found it a good thing. Now if once you taste the word of God, you will never let any one drive you away from it."

Following this argument, she said: "When the white man came and offered you silver, you said you did not want *pan* [that is, tin]. You said, 'We want cowrie shells' [their old-time currency]. But now, if any one offers you silver, will you throw it away?"—"No." "Why?—Because you have learned the value of silver money. So it is with the word of God; once taste it, and you will never let any one drive you away from it."

Who can deny that upon such people the "beauty of the Lord our God" abides? Are not such cases true examples of the healing power of the word of the living God? J. O. C.

REORGANIZING THE ORIENT

More Effective Service for the Far East—Healthy and Vigorous Growth Demands More Rapid Action in Administration

Elder Fulton prepared this article while coming across the Pacific Ocean from Australia to attend the recent general council at Loma Linda, California. What was planned and recommended at the Shanghai meeting was unanimously and enthusiastically adopted at Loma Linda. In an early issue, Elder A. G. Daniells, president of the General Conference, will have an article describing the reorganization of the Asiatic Division, also telling of the reorganization in South America, and what these things mean to our work.

EDITOR.

AT Shanghai, China, May 1-15, was held a conference of Seventh-day Adventist missionaries; and no doubt this meeting will go down in their denominational history as an epoch-making gathering. About one hundred and thirty missionaries and delegates were present, representing China, Japan, Korea, the Philippines, and the East Indies. Reports of progress were presented from all parts of the far East, showing that substantial gains had been made, and in some cases membership had doubled during the past year. In the different fields, their respective training schools are doing good work in developing native evangelists and colporteurs; and during the year, a number of evangelists have been ordained to the ministry, thus indicating that confidence is reposed in the native element. The many open doors have, it was felt, thrown a responsibility upon the church, and a call was made for a large number of recruits from the home lands, and a considerable sum of money is to be raised for advance work during the coming year.

A SCHEME OF REORGANIZATION

It is proposed to reorganize the far East and adjacent countries into a division conference, which shall embrace, besides the far East, India and the Australasian Union Conference, all together making nine subdivisions, which are to be again divided into local and provincial missions. This will call for a number of experienced leaders and administrators. While it means more machinery, yet the promoters confidently believe that it means also a mighty forward movement.

The weak element of the organization in the past has been that the leaders in the mission fields have not had full administrative powers, and have been dependent on a mission board which, while always sympathetic, has been too far away to administer a field that has now assumed such large proportions.

The Seventh-day Adventist churches in Australia and New Zealand, as well as those in America, will be asked to send men and means. Already some young men and their wives have gone from Australasia to China and Japan, and it is gratify-

ing to know that a good report is made of them. The missionary college in New South Wales, where the Australasian section of the denomination are training their missionaries, is full of students this year, many of whom have volunteered for foreign work. Some of these will be selected for the work in the far East.

LITERATURE IN THE VERNACULARS

The books, magazines, papers, and tracts of this denomination are being rapidly translated and printed in the native languages and dialects of the respective fields, and these are proving to be important factors in the missionary work carried on in these countries. Already the Chinese *Signs of the Times*, published at Shanghai, has the largest circulation of any paper published by the denomination, and it has the largest circulation of any religious paper published in China. Some inexpensive religious books for the Chinese are to be printed soon, and a large staff of native colporteurs put into the field, under trained leaders.

In the Philippines, native colporteurs are having phenomenal success selling our denominational books, some disposing of as much as one hundred dollars worth in a week. It is believed that this kind of missionary effort can be made self-supporting even in China and Korea.

The activities of the denomination are shown by the following facts and figures: In 1863, just a year or two after the denomination was organized, and the first year for which we have statistics, there were only 125 churches in the denomination throughout the world, with 3,500 communicants. In 1913, the last year for which we have statistics, we had 126 organized conferences — more conferences than we had churches in 1863. And in 1913, we had 5,248 evangelistic workers — more than the entire membership in 1863 — while the membership in 1913 was 122,316.

CONTRIBUTIONS

In 1865 the per capita contributions stood at....	\$ 2.29
In 1875 the per capita contributions stood at....	4.13
In 1885 the per capita contributions stood at....	7.36
In 1895 the per capita contributions stood at....	8.55
In 1905 the per capita contributions stood at....	13.52
In 1914 the per capita contributions stood at....	24.56

This increase, all will agree, is substantial and marked, being doubtless the largest denominational average in the world. But it is not as high as the mission demands are felt to be, and strong efforts will be made to bring the average higher still. God has helped His people thus far, giving them hearts and ability to support His work; and now as the demands increase, He will give, we believe, added ability to meet the emergency.

J. E. F.

QUESTION CORNER

CONDUCTED BY MILTON C. WILCOX, MOUNTAIN VIEW, CALIFORNIA

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

213 — NOT RULES FOR EATING

Please explain Matt. 15:17. It seems very plain on what we should eat or drink.

J. P. C.

Our correspondent would receive help upon this if he would but take into consideration this fact,—that all the instruction given in the fifteenth chapter of Matthew, verses 11-20, is not as to what we should eat or drink, but as to what is ceremonially unclean and clean. There was no question between Jesus and the Jews over the matter of diet. The Jews, however, looked upon their divers washings and baths as means of saving them from sin; but what our Lord shows is this,—that none of these things change the nature of man; that the sin is in the heart itself, and whatever ceremonies we pass through, unless the heart is changed, the person is defiled still. We are not saved by what we eat or drink. We are saved through faith in the Lord Jesus Christ, and in that alone.

The question regarding the thief on the cross is another matter. Note the request of the thief in Luke 23:42. It was not, "Lord, remember me when Thou goest to heaven," but, "Lord, remember me when Thou comest into Thy kingdom." Doubtless the thief had heard Jesus preach, as He did preach, that the kingdom of heaven was like a man taking a journey into a far country, to receive for himself a kingdom, and to return. Jesus takes His kingdom when He returns. (See Matt. 25:31, and many other scriptures.) It was to that time that the thief looked,—when Jesus was coming again, when He would raise the dead at His second coming, as stated in 1 Cor. 15:51-54 and in 1 Thess. 4:16, 17. Then those who had been sleeping in Him through all the centuries of the past would be raised from their unconscious sleeping, and be made immortal. Then would the kingdom of our Lord and Saviour be inhabited by the subjects who had been faithful to Him in their time of probation here.

The thief, believing in Jesus as He was dying upon the cross, asked the Lord to remember him. But did not Jesus say, "This day shalt thou be with Me in Paradise"? Let us see. Paradise is where God dwells, in what is called the third heaven. 2 Cor. 12:2, 4; Rev. 2:7; 22:1, 2. We learn, by these scriptures, that in the midst of Paradise is the tree of life; that the tree of life is on either side of the river of life; that the river of life flows from the throne of God. Consequently, to be in Paradise is to be directly in the presence of God. Yet the third day after His death, our Lord tells Mary, "Touch Me not; for I am not yet ascended to My Father." John 20:17.

What, then, did He mean when He said to the thief, "Verily I say unto thee, To-day shalt thou be with Me in Paradise"? Simply transpose the comma—which is only the work of man, for the original Greek copies are written without any punctuation at all—from after the pronoun "thee," to after the adverbial phrase "to-day." The adverbial phrase "to-day" may modify either "say" or "shalt be." If we make it modify "shalt be," we bring confusion into the scripture immediately, because Jesus did not go to Paradise on that day, and consequently the promise could not be fulfilled; but if we make it modify "say," all is perfect harmony. It would read then, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise."

"Thou shalt" and "shalt thou" have really the same meaning, an emphatic form of declaration. See Rev. 2:17.

There was a wonderful meaning in the fact that Jesus gave the promise that day. His own people had put Him to death. His own disciples had forsaken Him. Yet the man dying by His side upon the cross could look through all the discouragements and darkness, and believe in the Lord Jesus Christ; and so Jesus said to him, "I say unto thee to-day, when seemingly I can fulfill no promise; to-day, when My own nation has nailed Me to the cross; to-day, when even My disciples are doubting,—to-day do I say to thee, that as thou hast asked Me to remember thee, I will remember thee, and thou shalt be with Me in Paradise."

All these seemingly contradictory scriptures will be very plain and clear to us if we will but remember that only by resurrection can man live, and those who are raised from the dead are not simply existing in their "immortal souls," but are there because God has given them the resurrection life.

214 — ARE THE DEAD CONSCIOUS?

Referring to an article in a recent number of the SIGNS OF THE TIMES under the above title, and taking in connection with that some statements of the Bible, I am confused; for the Bible speaks of the thief dying on the cross as having the promise of Jesus that "to-day shalt thou be with Me in Paradise." It also declares that Enoch was translated, and Elijah was taken to heaven. How are these statements to be reconciled with the one that "the dead know not anything"? Are we to believe that the thief in Paradise, Enoch translated, and Elijah taken up into heaven, are all unconscious?

X.

Our correspondent has evidently confused the popular idea of soul and spirit, with the resurrection. Those who are raised from the dead, or those who are translated to heaven from among the living, are certainly not unconscious. Both Enoch and Elijah were translated to heaven without seeing death, therefore they are not among the unconscious ones. Moses was raised from the dead. He therefore is not unconscious. Jesus our Lord was raised from the dead. He exists in bodily form in heaven just the same as do these others above named.

215 — HOW WE ARE SAVED

A correspondent incloses a tract, and asks us to comment on "question 3." Here are other questions that cover the same ground, so we need not take time to dwell upon what is asked for in the tract.

Please explain, through the SIGNS, Eph. 2:14, 15, 16; Col. 2:16.

O. H. S.

We quote the scriptures from the American Revised Version:

Eph. 2:14, 15, 16: "For He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby."

Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day."

What the apostle is teaching is that our salvation is through Jesus Christ alone. It is not through the Jews, nor is it through the gentiles;

it is in Christ only. He tells the gentiles that before they were converted, they were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." But in Christ Jesus they had been "made nigh"; for Christ is our peace, and has "made both one." That is, He had taken the gentiles, and had taken the Jews, and had made them one with Him, hence one with each other, so that all the wall there had been between them was broken down. Jesus abolished in the flesh "the enmity." He tells us in Rom. 8:7 that the enmity is the carnal mind. Our Lord abolished that in His flesh. There was no carnal mind admitted or dominant in His life. It was not in converted Jews, and it was not in converted gentiles; but when Jew and gentile accepted the Lord Jesus Christ, the carnal mind was taken away, and the mind of Christ took its place. The carnal Jew trusted in the commandments contained in ordinances. He trusted in his own acts, in the offering of sacrifices, in meats and drinks, etc. He was trying to gain heaven by his own works. Those things showed that his heart was carnal. But in Jesus Christ all are united. In Him alone is the salvation, not by works that man has done or can do, but by the righteousness of Christ Jesus. Consequently both Jew and gentile in Christ are reconciled in one body to God through the cross; and the slain enmity is the carnal mind, which separates man from God, and consequently separates man from his fellows.

These same principles will help us to understand Col. 2:14, 16. The great thought of the apostle is not as to whether these ordinances and laws were obligatory or not. The thought is that we are not saved by them, and consequently we should not be judged by man as to whether we perform them or not. The sabbath day of Col. 2:16 is not the sabbath that is enjoined by God in the fourth commandment. That does not come into the question. The man who is saved through Christ Jesus our Lord will keep God's commandments, and His commandments are not grievous. 1 John 5:3.

But when we are depending upon meat or drink, feast day or new moon, or some ceremonial sabbath, or any other act that we may do, for salvation, we are robbing Christ of what belongs to Him. All those feast days and ceremonial sabbaths of the Old Testament were shadows, which pointed forward to Christ, and He Himself is the body. He Himself is the Saviour. He is the one to whom we are to hold fast; and if we are truly Christ's, we will want to do, and will do, by His Spirit, just what He Himself did. There will be no question on our part of loyalty to God, no question over the keeping of God's commandments. We will keep them because we love to keep them, because we would rather keep them than transgress them. But when people seek to condemn us, and tell us that we ought to do this thing or that thing after their own imaginings, we will not be condemned by them. Our hope will be in Christ Jesus. Then will we seek to eat and drink and do all to the glory of God. 1 Cor. 10:31.

216 — IS THE BEAST THE POPE?

In an article, "Sunday the True Sabbath of God," is the statement concerning what Adventists teach, "They teach that the 'beast' of the Revelation is the pope of Rome." If this statement is true, my understanding of what you really teach is not correct. So I ask the following question: Does the beast of Revelation 13 or Revelation 17 symbolize the pope?
J. B.

No, we do not teach that the beast of Revelation 13 symbolizes the pope. We have stated, over and over again, in the "Question Corner" and elsewhere, that we understand the beast to refer to the great system of church-and-state government from Babylon to the present time. That system exists under different phases, represented by the heads of the beast. The first is that of Babylon, then Medo-Persia, Greece, pagan Rome, papal Rome, apostate Protestantism, and the papacy restored.

There are two essential elements that enter into this beast. The one is civil power; the other, the requirements of religious dogma. The beast cannot refer to the church alone, for the

church in and of itself has no power to persecute. It cannot refer to civil government alone, for civil government unconnected with religion has no desire to persecute. There must be a union of the two.

The active head in the application of Revelation 13 is the papacy. Four of the heads had fallen. The papacy existed during the time when the fifth head had its application — during the Dark Ages. In the last of the eighteenth century, that phase of the beast passed away. The Roman Catholic Church exists, but it is not the beast. The pope exists, but he is not the beast. There will come a time, we understand, according to the prophecy, when the kingdoms of the world will reinstate this phase of the beast, when they will place at the very head of religious jurisdiction the papacy, and of course at the head of the papacy is the pope. I am sure that our correspondent can see from this that the pope is not the beast, nor is the Roman Catholic Church the beast. That system, united with the state, forms the beast while that union exists. The beast is the union of that church or any other church with the civil power so as to form a persecuting power.

217 — SUNDAY LAWS AND PROHIBITION

A man said to me: "You say it is wrong for the many to set aside the first day of the week and compel you to abstain from work when you keep the seventh day as the Sabbath. You are right. And I say it is wrong for a lot of psalm-singing hypocrites to vote prohibition. Let every man allow his neighbor to be his own judge of good and evil, and in what he desires to drink or eat, or how he desires to worship." Is this logical?
O. H. S.

There are wholly different principles involved in the two questions. First, the question of Sunday or Sabbath laws.

1. Sunday is a religious institution. Sunday laws are demanded because Sunday is a religious institution. Were it not for the religious sentiment behind it, all efforts for Sunday laws would be fruitless.

But religion is a matter of faith and conscience between man and his God alone. It is something with which the state has no right to meddle; and in the very nature of the case, the state must always blunder if it undertakes to meddle with religion. As soon as the state or civil power attempts to control religion — to say how or what or when men shall worship or not worship — it puts itself in the place of God, and becomes intolerant. It discriminates between its own citizens on religious grounds alone, and becomes itself a persecutor of those whom it ought to save from persecution. Therefore it is wrong for the state to establish a religious day and force its observance upon any one, whoever he may be, Sabbath keeper or not. It is wrong for the state to establish any religious institution whatever, or seek to maintain it by civil law.

2. For the state to take such a course makes its courts and magistrates, that might be called to pass sentence, interpreters of God's law, making man a lord over conscience — a thing utterly wrong and indefensible.

3. It wrongly and inconsistently trespasses upon individual liberty. As long as man does not interfere with his fellow men, he has the right to work seven days or six days or five days in the week. That lies between him and God alone. The state has no more right to regulate a man's hours of working than it has his hours of sleeping, the color of the garments he should wear, or the way in which he should cut his hair.

4. Sunday laws are unjust to the Jew and the seventh-day Christian. The seventh-day man observes one day in answer to his duty to God, the same as does his Sunday neighbor. In this respect, both are equal before the law. Each one should be protected in his right; but after the seventh-day man has done this, the state demands that he shall be idle another day — give one sixth of his time, sixteen and two thirds per cent of his income, in deference to the religious opinions of his neighbor. The law that thus discriminates is unjust, and should be wiped from every statute book in the land.

5. A Sunday law makes a criminal of a just man, of a good neighbor, of a loyal citizen, and it does this solely on religious grounds. In

other words, the man becomes a criminal for following Jesus Christ.

Second, prohibition is not a religious question in any way.

1. Man does not have to sell whisky or to drink it to have a clear conscience. No one feels it to be a God-given duty to sell intoxicants. On the contrary, many men feel condemned constantly in doing it. Many saloon keepers will not employ barkeepers who drink.

2. The prohibition question is a political question. That it needs regulation and control is not only admitted but urged on the part of the liquor men. In many communities, liquor men believe in limiting the number of saloons and increasing the license fee. Many saloon men are thus forced out of business. Liquor men do not complain as long as they do it; but the political power that could thus shut out some could as legitimately shut out all, and that would be prohibition.

3. On a purely economic basis, the state is justified in closing the saloons. If those who sold liquor and those who drank harmed only themselves, they could argue for a continuance of their business; but the business creates and fosters poverty, indigency, disease, crime, and, in consequence, necessitates almshouses, police, jails, asylums, courthouses, and the awful expense consequent thereupon. These come because liquor is sold. They are direct consequences of the liquor traffic.

Now it seems a simple statement of common sense to say that the state has the right to do away with a business that is responsible for the catalogue of evils justly chargeable to the liquor traffic. This is not touching the individual man. He may make and drink his own liquor, but he cannot purvey it to others. The vast mass of drinkers would thank God if they could never get it again.

218 — ANOTHER SABBATH

Please explain Heb. 4:8. What is meant by the "another day"? Does it mean another Sabbath day?
W. H. N.

The scripture reads, "For if Jesus had given them rest, then would he not afterward have spoken of another day."

1. The word "Jesus" ought to be "Joshua." See the margin of any reference Bible, and the revised versions. "Jesus" in the Greek is the same as "Joshua" in the Hebrew.

2. When the Lord led His people out of Egypt into the promised land, He did this that they might have rest — rest not only from Egyptian bondage, but from the bondage of sin; and so God's promise to Moses was, "My presence shall go with thee, and I will give thee rest." Ex. 33:14. Israel passed into the promised land led by Joshua — the one to whom Heb. 4:8 refers. God gave them rest from their enemies, as implied in Deut. 12:10; 25:19; and Joshua 22:4. Yet the Israelites did not get the rest from sin, the holy, spiritual rest, on account of their unbelief. See chapters 3 and 4 of Hebrews.

3. Of that completed rest, the Sabbath was a pledge. God rested on the seventh day from all His works. Heb. 4:4. It was rest from finished creative work. It was rest from slavery, from bondage, from war, from sin, that God wanted to give to His people through Moses and Joshua, but unbelief shut it from them.

4. Then after that opportune time passed, God gave another day, expressed in Ps. 95:7, "Today if ye will hear His voice." That was the other day, the day that has been appealing to the weary of earth ever since.

5. Now just as long as people are sinning, they have not entered into rest. Just as long as they are trusting in their own works, they have not entered into rest. When they will leave all else, and trust in God's finished work, they will find spiritual rest. Heb. 4:10. And that spiritual rest, held by faith, brings man to the eternal rest and Sabbath keeping of which God's Sabbath is a pledge.

There is absolutely nothing in Hebrews 4 that refers to another Sabbath day. The great plea is for that faith in God which brings peace, rest here, and rest eternal, of which the Sabbath is a pledge.

"To him that knoweth to do good, and doeth it not, to him it is sin."

The Most Ancient and Blessed Art

*Giving as the Antidote for Selfishness — God Knew What Man Needed
When He Planned the Program of Tithes and
Offerings — Source of Happiness*

By MARY ALICE HARE LOPER, M. S.

DID you ever suffer an attack of mental shivers at divine service, as you unwillingly found yourself in the way of the offering plate? If so, did you hurriedly search out the smallest coin you had with you — just to save your reputation? This is a very practical question, for many of us have so little real spiritual philanthropy that it cannot be seen with the naked eye.

THE MOST ANCIENT AND IMPORTANT ART

The art of giving as taught in Holy Writ, is the most ancient and most important of all the arts, and can be learned only in the school of Christ. He gave cheerfully His great all to save humanity; and He asks each of us to give our little all to save others. Every promise of the Bible is pledged to that soul who complies with this divine request; and surely the greatest sacrifice any one can make is very small as compared with that which was made for him. "It is more blessed to give than to receive." The only real happiness one ever experiences in this world, comes as the result of giving — not simply money, but time and talents as well.

THE ANTIDOTE FOR SELFISHNESS

Humanity became so selfish because of sin, that the only way to save men was through the art of giving; so the tithing system and the system of offerings were instituted, in order to impress upon people their obligations to God and to their fellow men. God claims the tenth of one's income as His, to be used in the support of the gospel ministry. Lev. 27:30-32; Num. 18:21; Matt. 23:23. Besides this, we are to give offerings from the nine tenths. 2 Cor. 9:7; 1 Cor. 16:1, 2. But many are guilty of robbing God, as plainly stated in Mal. 3:8. Many are as selfish with the Lord's money as was a certain miller with his customers' wheat, of whom it was said that he would take all the grist for toll, and then fight the owner for the sacks. The miller had as good right to keep the grist, as we have to keep all the nine tenths; and he had as good right to keep the sacks, as we have to keep the tithes. Only the toll for our labor rightfully belongs to us, and the toll will supply all our needs. This amount God gives to us; the rest belongs to Him.

SO TIRED OF GIVING

"But," says one, "I get so tired of this giving, giving all the time!" Do you ever tire of receiving? "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:18.

Money is given us preëminently for this one purpose — to be used in the salvation of souls. The giving of offerings is made just as obligatory as the paying of tithes. In no place in the Bible are we exhorted to lay up treasure anywhere but "in heaven." "He that layeth up treasure for himself . . . is not rich toward God." "For where your treasure is, there will your heart be also."

"All that a man hath will he give for his life." How much should he cheerfully give to secure, not only for himself, but for others, the life of happiness that will never end? "All that a man hath" will secure heaven. But men have so little faith in God, and so much faith in this world, that it is difficult to persuade them to invest in that which means a title to an eternal inheritance.

No one is deprived of the blessedness of

giving, because of poverty. The poor person is invited to give just the same as the rich — "as God hath prospered him." Many people think they have nothing to give, because they do not recognize the divine claims upon that which they have. They have so many wants — not needs — that they cannot supply them all, and so the interests of the gospel are left out of their reckoning. Our heavenly Father promises to supply all our need. Phil. 4:19.

But there is a vast difference between our wants and our needs. It is possible to be more interested in the millinery cause than in the missionary cause. It is possible to lay up more treasure in the lodge than in the church. It is easy to become more interested in automobiles and flying machines than in the "chariots of God." And the sad part of it all is, the man who gives nothing

Thou Lovest Me

By Worthie Harris Holden

"We love . . . because He first loved us."

THOU lovest me — no other
Could die to purge my soul,
Nor, infinite in mercy,
Declare the sinner whole.

Thou lovest me, alluring
My truant love to Thee.
I would be Thine forever,
And love eternally.

Thou lovest me, ennobling
My will to be like Thine.
May I, Thy love beholding,
Reflect Thy light divine.

O mighty Love, imbuing
My soul with power to live,
Let me, with love o'erflowing,
To others freely give!

to spread the gospel, knows nothing of real happiness in this world, and has no promise of the world to come. The happiest man on this earth is the man who most nearly lives up to the Bible standard of giving. He may have very little of this world's goods; his offerings in dollars and cents may be small; but he knows the inward joy of heart consecration — of giving all — and the blessing which follows.

THE BLESSING ON THE POOR

"But others do not know what a hard time I have to get along," says one. Do any of us have any harder time to "get along" than had the poor widow anciently who cast two mites into the temple treasury? Jesus said of her, "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Many seemingly think there is another part to this story, which reads, "And she began to starve from that very hour, and

kept on starving until she died." But evidently such was not her doleful experience. She went out of the temple far richer than she went in. She had the full assurance that God would care especially for her, not only because she was a poor widow, but because she had given cheerfully her all to Him. Every promise of the gospel was hers, and it is evident she did not starve to death.

KNEW A POCKETBOOK SECRET

God does not do things that way. That poor widow knew the secret of a consecrated pocketbook — a Spirit-filled owner. She knew the liberal art of giving, for she had taken lessons from the great Master Artist. She well knew that it is not the amount one gives, but the sacrifice which goes with it, that counts in heaven. And although she went out from the temple not only penniless, but miteless, she had set an example of sacrifice for which she received the commendation of the Master, and which has been a blessing to the world from that day to this.

POOR PROSPECTS FOR THE LAZY MAN

Did you ever read in the Bible of a certain lazy man whose heart was so filled with love for perishing souls that he cast all his living into the temple treasury? — No, you never saw a Bible record like that, for no such thing ever happened. I once heard a man say he wished he were a rock, so that he might have nothing to do but rest for a thousand years. There are hopelessly lazy people who are going to have the experience of resting for a thousand years, while the righteous are in heaven. But sad will be their awakening in the resurrection of the wicked.

"In the sweat of thy face shalt thou eat bread." But there are those who would rather sit in the shade and eat cake than their own hands had toiled for, than exercise their own frames sufficiently to get up a good perspiration and keep healthy. There is no such thing as a willfully lazy Christian. It is just as much the duty of the lazy individual to overcome his laziness as it is for the quick-tempered individual to overcome his besetting sin. Those who shirk duty in any line, are held accountable for burying their talent in the earth, and for the help they might be to the gospel work.

KNOW NOTHING OF THIS BLESSEDNESS

Many church members know nothing of the blessedness of giving. They consider their own selfish interests first, and then perhaps give a little to God of that which causes them no sacrifice. David says, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." And the Lord says: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Here and there are individuals who have dedicated their all to God. It is not difficult to tell who they are. They are always giving, always doing; and they cannot hide the result. The church knows it, and the world knows it.

THE TWO THERMOMETERS ALIKE

One's missionary thermometer and one's spiritual thermometer always indicate the same degree of temperature. When God converts a man, He converts his heart, the seat of affection; and this invariably includes his earthly possessions. He becomes possessed of an intense desire to save souls, and so he plans and works and gives with that blessed end in view. Head conversion is very common. It is much more easily accomplished than heart conversion, for the heart and the pocketbook are inseparable. What affects the one, affects the other. Many who have experienced head conversion have tried the impossible task of giving to God the heart

without the pocketbook, but they have always miserably failed. The heart cannot be Spirit-filled unless the pocketbook is Spirit-emptied — its contents wholly given to God.

The great underlying principle of the gospel is, Give, give, give. And this principle includes man's best good. Only through giving can one keep his affections from becoming centered in this world — only through giving can one lay up treasure in heaven. Only those who in this life make sure of their mansions in the New Jerusalem, will ever see the inside of the eternal city. It is best to secure our abstracts of title now.

Why Should Christians Oppose the Liquor Traffic?

CHRISTIANS should themselves have nothing to do with the liquor traffic, because to engage in a traffic that can flourish only at the expense of its patrons, is morally wrong. The dealer in intoxicating liquors gives no valuable return for what he receives. That which he deals out to his customers is worse than useless to them; therefore the traffic is dishonest and immoral.

As a citizen, the Christian should oppose the liquor traffic because it robs and destroys not only its immediate patrons, but their families. The slave to alcohol consumes upon himself that which should be spent upon his family. He impoverishes both himself and his wife and children, and in this way imposes a burden upon the community. The sober and industrious are taxed for the support of those who are brought to poverty through the saloon.

Disease and crime are not only increased, but they are multiplied, because of the liquor traffic. Courts, prisons, asylums, hospitals, and orphanages must be established and maintained because of the terrible work of the liquor traffic. Therefore the individual citizen, whether he is a Christian or a non-Christian, for the good of the community, for the good of the poor victims of drink, for the sake of their families, and for the sake of his own peace of mind and the protection of his own home, ought to oppose, in every honorable and legitimate way, the manufacture and sale of alcoholic beverages.

It is a mistake to urge that the civil law should deal with the liquor traffic because it is morally wrong. It is wrong, but so are many things of which the state cannot take cognizance. The state should deal with the liquor question from the purely civil standpoint; and there are abundant civil reasons demanding the legal suppression of the traffic.

C. P. BOLLMAN.

The Vine of the Earth

CHRIST is the Vine from heaven; but there is also a vine of the earth, called an empty vine, and a strange vine, bringing forth wild grapes. Hosea 10:1. The fruit of this degenerate vine is not to the Lord, but to itself. It symbolizes all manner of wickedness. Gal. 5:19-21. Josephus tells of a fruit similar to a puffball, found in Palestine, which is beautiful outwardly, but within filled with a bitter powder. This well symbolizes the fruit of the vine of the earth, — the empty pleasures of the world.

When the clusters on the vine of the earth are fully ripe — when the wicked nations have filled up their cup of iniquity — then the harvest will be reaped. The vine of the earth will be gathered, and cast into the great wine press of the wrath of God. Rev. 14:19. This wine press is none other than the seven last plagues, for in them is filled up the wrath of God. Rev. 15:1; 16. The branches of the true Vine, having been purged by the Husbandman, will abide forever.

ELIZA H. MORTON.

Our Representatives

UNITED STATES AND CANADA

- Alabama Tract Society, Room 316, Lyric Building, Birmingham, Ala.
- Alberta Tract Society, 502 17th Ave. West, Calgary, Alberta, Canada.
- Arizona Tract Society, 417 W. 5th St., Los Angeles, Cal.
- Arkansas Tract Society, Box 14, Little Rock, Ark.
- British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
- California Bible House, 537 25th St., Oakland, Cal.
- California-Nevada Missionary Society, 341 E. Lodi Ave., Lodi, Cal.
- California Tract Society, Northwestern, 537 25th St., Oakland, Cal.
- California Tract Society, Southeastern, 417 W. 5th St., Los Angeles, Cal.
- California Tract Society, Southern, 417 W. 5th St., Los Angeles, Cal.
- Central California Bible House, Box 1304, Fresno, Cal.
- Chesapeake Tract Society, 1611 10th St., Baltimore, Md.
- Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.
- Colorado Tract Society, Western, 122 S. 8th St., Grand Junction, Colo.
- Connecticut (See New England, Southern).
- Cumberland Tract Society (Eastern Tennessee), 404 Tremont St., N. Chattanooga, Tenn.
- District of Columbia Tract Society, 708 McLachlen Bldg., Washington, D. C.
- Florida Tract Society, Room 11, Yowell-Duckworth Block, Orlando, Fla.
- Georgia Tract Society, 169 Bryan St., Atlanta, Ga.
- Greater New York Tract Society (See New York).
- Hawaiian Tract Society, 767 Kinau St., Honolulu, H. T.
- Idaho, Northern (See Upper Columbia Tract Society).
- Idaho Tract Society, Southern, Room 327, Sonna Bldg., Boise, Idaho.
- Illinois Tract Society, Northern, 3645 Ogden Ave., Hawthorne Sta., Chicago, Ill.
- Illinois Tract Society, Southern, 304 W. Allen St., Springfield, Ill.
- Indiana Tract Society, 521 E. 23d St., Indianapolis, Ind.
- Iowa Tract Society, Nevada, Iowa.
- Kansas Tract Society, Room 615, Butts Bldg., cor. First St. and Lawrence Ave., Wichita, Kan.
- Kentucky Tract Society, Box 393, Nicholasville, Ky.
- Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
- Maine Tract Society, 75 Grant St., Portland, Me.
- Manitoba Tract Society, 418 Lansdowne Ave., Winnipeg, Manitoba, Canada.
- Maritime Tract Society, Can. Pub. Assn., Oshawa, Ont., Canada.
- Maryland (See Chesapeake Tract Society).
- Massachusetts Tract Society, 607 Tremont Temple, Boston, Mass.
- Michigan Tract Society, East, 426 Trumbull Ave., Detroit, Mich.
- Michigan Tract Society, North, 510 Petoskey St., Petoskey, Mich.
- Michigan Tract Society, West, 1214 Madison Ave., Grand Rapids, Mich.
- Minnesota Tract Society, 336 E. Lake St., Minneapolis, Minn.
- Mississippi Tract Society, 932 Union St., Jackson, Miss.
- Missouri Tract Society, 203 Franklin St., Clinton, Mo.
- Montana Tract Society, 411 S. Black Ave., Bozeman, Mont.
- Nebraska Bible Supply House, 905 N. California Ave., Hastings, Neb.
- Nevada (See California-Nevada Missionary Society).
- New England Tract Society, Northern, 136 N. Main St., Concord, N. H.
- New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.
- Newfoundland Tract Society, Box 217, St. Johns, Newfoundland.
- New Hampshire (See Northern New England).
- New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.
- New Mexico Tract Society, Box 727, Clovis, New Mexico.
- New York Tract Society (Greater), Room 902, 32 Union Square, New York, N. Y.
- New York Tract Society, Eastern, 317 W. Bloomfield St., Rome, N. Y.
- New York Tract Society, Western, 527 Garson Ave., Rochester, N. Y.
- North Carolina Tract Society, 234 Summit Ave., Greensboro, N. C.
- North Dakota Tract Society, Drawer N, Jamestown, N. Dak.
- Ohio Tract Society, Box 8, Mount Vernon, Ohio.
- Oklahoma Tract Society, Box 644, Oklahoma City, Okla.
- Ontario Tract Society, Box 308, Oshawa, Ont., Canada.
- Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.
- Oregon Missionary Society, Southern, 1164 Military St., Roseburg, Ore.
- Pennsylvania Tract Society, Eastern, 4910 Arch St., Philadelphia, Pa.
- Pennsylvania Tract Society, Western, 7155 Mt. Vernon St., Pittsburgh, Pa.
- Rhode Island (See New England, Southern).
- Saskatchewan Tract Society, Room 103, Willoughby-Summer Block, Saskatoon, Sask., Canada.
- South Carolina Tract Society, 1208 Calhoun St., Columbia, S. C.
- South Dakota Tract Society, Drawer 586, Watertown, S. Dak.
- Tennessee, Eastern (See Cumberland Tract Society).
- Tennessee River Tract Society (Western Tennessee), 509 Cole Bldg., Nashville, Tenn.
- Texas Tract Society, North, Box 15, Keene, Texas.
- Texas Tract Society, South, Box 755, San Antonio, Texas.
- Texas Tract Society, West, Amarillo, Texas.
- Upper Columbia Tract Society, College Place, Wash.
- Utah Tract and Bible Society, 776 E. 6th South, Salt Lake City, Utah.
- Vermont (See Northern New England).
- Virginia Tract Society, 2705 W. Main St., Richmond, Va.
- Washington Missionary Society, Western, 228 S. Brannan St., Auburn, Wash.
- West Virginia Tract Society, 124 Marion St., Fairmont, W. Va.
- Wisconsin Tract Society, 305 Ruh Bldg., Fond du Lac, Wis.
- Wyoming Tract Society, Crawford, Neb.

Above is a list of our authorized agencies and depositories, and we invite you to communicate with them if you wish to secure any books or periodicals advertised in this journal.

OUR foreign tracts are put up in envelopes, price 25c each. They are obtainable in Arabic, Armenian, Bohemian, Bulgarian, Chinese, Danish, French, German, Italian, Portuguese, Spanish, and many other languages. Address your Tract Society.

A Different Meal Each Day



That is what the 564 recipes in *THE VEGETARIAN COOK BOOK* make possible. And such splendid, appetizing dishes!

Thousands of vegetarians who were formerly meat eaters tell of their improved health, better complexion, and greater endurance, as a result of the change.

The Vegetarian Cook Book also gives information as to the comparative value of foods, suggests good combinations, and contains several pages on table etiquette.

By Mr. E. G. Fulton, foremost vegetarian restaurateur in America. A copy in your kitchen will answer that often asked question, What shall I have for dinner?

In cloth at \$1.00.



First in Safety

4 Gateways

Between the EAST
and
SAN FRANCISCO
and LOS ANGELES

NEW ORLEANS EL PASO
OGDEN PORTLAND

Trains of Highest Standard
Best Dining Car in America

Oil-Burning Engines—
No Cinders, No Smudge
No annoying Smoke

Automatic Block Safety Signals
Protecting more miles of Rail-
road than on any other line
in the world

Awarded Grand Prize for Railway Track,
Equipment, Motive Power, and Safety-First
Appliances, San Francisco Exposition, 1915

DIVINE HEALING AND HYPNOTIC SUGGESTION

Deceptions Through Following the Wrong Guide—It Takes More than Suggestion to Cure—The True Source of Life

By DANIEL H. KRESS, M. D.

TRUE science, and science falsely so called, have for ages stood arrayed one against the other. This controversy began in the Garden of Eden. God had said to Adam and Eve, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When man sinned, death entered the world, although its presence was not discerned. Man became a dying creature.

THE ONE SAFE GUIDE

The word of God was then, and is ever to be, man's guide. With it, men are safe in their scientific investigations. Without it, they are in danger of arriving at wrong conclusions. "Ye shall not surely die. . . . Ye shall be as gods, knowing good and evil."

Satan claimed that the food which God withheld would not only prolong life, but would impart a feeling of well-being to which they were strangers. There now existed a temptation to arrive at truth by experimentation instead of by a "Thus saith the Lord." The woman "took of the fruit thereof, and did eat."

Judging by the sensation she felt from its stimulating properties, she concluded that "the tree was good for food, and . . . to be desired to make one wise." Fully convinced of the truthfulness of Satan's words, she related her experience to her husband. It appealed to him, and she "gave also unto her husband with her; and he did eat." Ever since then, so-called remedies that are valueless and even harmful, have had attached to them testimonials from deceived mortals, recommending their use to others. Drugs may be deceptive. Stimulation is not strength.

Eve's experience and conclusions were not reliable, because they stood arrayed against the positive command of Jehovah. Man cannot rely upon his senses to guide him in the selection of his food and drink. The word of God is his only infallible guide. The claim made by Satan, "Ye shall be as gods, knowing good and evil," leads men to forsake the word of God; but the results have demonstrated that it is unsafe to do this.

THE SUBVERSIVE ARGUMENT OF THE SERPENT

The argument used by the serpent is used in encouraging the use of alcohol and other narcotics. True science and the voice of Jehovah say, In the day you partake of these, you shall surely die. The claim made by Satan through science falsely so called is, Alcohol is a valuable food in health, and a medicine in disease. The promise is, "Ye shall not surely die," but shall experience added strength and mental vigor by partaking of it. The immediate feeling experienced after using these narcotics would lead any one unacquainted with their deceptive nature, to believe that they actually impart new strength to body and mind.

Many a one, after having read the wonderful claims made in behalf of some drug or patent medicine, has been persuaded to try it, and after having experienced the apparent feeling of well-being, has been satisfied himself, and has recommended it to friends and relatives. Thus every drug has its advocates. Testimonials given by deceived people lead others to experiment, and these evils are perpetuated.

It is just as true to-day as it was at the beginning, that every one who partakes of

the poisons that are forbidden in God's word, even though feeling better for the moment, is sustaining an injury, which he will sooner or later discover.

"Wine is a mocker," because it contains a narcotic poison known as alcohol. The same in principle is true of cocaine, morphine, nicotine, caffeine, and other narcotics, no matter by what name they may be known. The admonition is, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." All these drugs appear to make men wiser and stronger. Under their influence, the poor man forgets his poverty, and remembers his misery no more. It makes the one under its influence unconscious of his real condition. Man needs a clear mind to discern his faults and defects of character, in order to feel his need of divine help and a change of heart. Satan is aware of this; hence he blinds the minds of men by the use of narcotic poisons. The mental paralysis they produce makes it impossible for man to distinguish between the sacred and the common, and between right and wrong. They destroy the judgment, and cause men to "err in vision." Their use results in degeneracy of the entire man,—body, soul, and spirit.

RESULT OF IMPAIRING THE BRAIN

By marring the brain, the only medium through which God can communicate with man and transform his inner life, the use of narcotics makes faith in God impossible, and faith carries healing with it.

Some have asserted that it does not matter in what a person exercises faith—that the virtue lies in faith itself. Time fully demonstrated that it did matter whether Eve believed God or believed Satan's suggestions. No permanent good ever results from believing a lie. Faith in a lie may act as an artificial mental stimulus for a time, as did the eating of the forbidden fruit in the Garden of Eden. It may appear to benefit the possessor for a time; but sooner or later, it will be found to be a deception. The only thing that can really benefit is a belief of the truth. The virtue lies in faith in truth. "Ye shall know the truth, and the truth shall make you free."

IT HAS POWER TO SAVE

Such a faith can come only by receiving the word of God; for "faith cometh by hearing, and hearing by the word of God." The word of God, received as the word of God, has in it the power to save and to keep. "As many as received Him [the Word], to them gave He power to become the sons of God." Christ lived and imparted God's word, and thus kept men from evil. He said, "I have given them Thy word."

The one who turns from the word of God is in danger of receiving the voice of science falsely so-called. Experimentation without the word of God as a guide is unsafe, and may confirm men, as it did Adam and Eve, in the belief of a lie. The Bible does not deal in the details of science. These are to be studied. But the great underlying principles pertaining to scientific facts are all found in this Book.

HYPNOTIC SUGGESTION IN MEDICINE

Hypnotic suggestion is classed as one of the important sciences of to-day. It is receiving attention in some of our leading medical universities. There has been forced

upon the medical profession, through Christian Science, etc., a recognition of the fact that mental influences exert a power over the body either for good or for evil, according to the nature of the impulses sent forth from the mind.

The treatment by hypnotic suggestion is as follows: By various means, the individual to be treated by suggestion is put into what is known as a hypnotic state. While he is in this condition, ideas are communicated to his mind which are supposed to remain afterwards the controlling factor in his conduct.

Thus the sick one awakes from his hypnotic sleep asserting that he is well and cannot become sick again. He repeats this over and over. To the inebriate, while in the hypnotic state, the words are repeated, "You must not drink any more, you cannot drink any more."

There are a class of subjects who appear to be cured in this way. That does not prove this to be a true science. When the Son of God said to a man sick of palsy, "Take up thy bed, and go unto thine house," and to the man with the withered hand, "Stretch forth thine hand," His word imparted to them the power to do what He commanded. Nowhere do we read of the Saviour's first putting into a hypnotic state those who came to Him.

CHRIST DID NOT TEACH IT

Christ did not teach that man is divine by nature. To the Jews He said, "Ye are of your father the devil, and the lusts of your father ye will do." Paul said, "I know that in me (that is, in my flesh,) dwelleth no good thing." It is the impartation of the divine nature that gives power to do. "As many as received Him [Christ], to them gave He power to become the sons of God," the power to do right. This power is never communicated to a person in a hypnotic state, or a state of unconsciousness, neither is it forced upon man contrary to his will.

This new philosophy teaches man to look within for help. It teaches that man is by nature a part of God, possessing all His attributes. In other words, the claim is that man is divine. This is merely a perpetuation of the science which was urged on Eve in the Garden of Eden, "Ye shall be as gods, knowing good and evil."

DIRECTED TO THE TRUE HEALER

Christ directed the minds of men to God as the Healer. He said, "I can of Mine own self do nothing." He called upon all to "search the Scriptures." He said, "I have given them Thy word," then added, "Sanctify them through Thy truth: Thy word is truth." He urged upon all, the need of being "born again," and becoming "new creatures." Through receiving the word of God, all this was to be accomplished. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

This new philosophy is not all bad. If it were, no honest man would be deceived by it. The good and the evil are combined. This is what makes it dangerous. The fruit that appears good, conceals evil. It is supposed to impart life, but death is concealed within it.

DISEASES IN THE MIND

It is true that many diseases have their origin in the mind, and are wholly due to a wrong mental state. Some also that are brought on by wrong habits of eating, drinking, etc., are aggravated by a wrong mental state. All are benefited by a change of mind. This change of mind the gospel imparts. Christ's mission is "to bind up the broken-hearted, to proclaim liberty to the captives, and . . . to comfort all that mourn; . . . to give . . . the oil of joy for mourning, the garment of praise for the spirit of heaviness."

ness." Such a mental state as the gospel brings to man carries with it health. It removes worry and fear, and imparts an abiding confidence and trust in the Creator. It brings to men a knowledge of God, and confidence in His all-wise providences. It carries impulses of health to every organ and cell of the body.

"BE OF GOOD CHEER"

To the mentally diseased, the words are still spoken, "Be of good cheer; thy sins be forgiven thee." The cheer that comes as a result of the knowledge of sins pardoned, brings about a mental state that leads away from sin and transgression of law. The mind that before was at enmity with God, and not subject to His law, neither indeed could be, now delights to do God's will, because His law has been written in the heart, and has become a delight. Such a change of mind alone can bring lasting happiness, peace, and health.

NOT AS A CLOVEN-FOOTED MONSTER

The Bible is not to be regarded as a book among books, but as *the* book among books. By it, every theory is to be tested. "All Scripture is given by inspiration of God." There are many books and many pleasing theories that are inspired not by God, but by the prince of darkness. Some one has said, "If I have to face the devil, I like to have him look like the devil, lie like the devil, and smell like the devil, so I can recognize him." But Satan comes to man not as a cloven-footed and hideous monster. He comes as "an angel of light," and his ministers appear as ministers of righteousness. For this reason, many persons are deceived by his misrepresentations, and being unacquainted with the Bible, are in danger of calling darkness light, and light, darkness.

To those who turn away their ears from the truth as revealed in God's word, and will not receive the love of it, that they might be saved, strong delusions will surely come, and lead them to believe and receive a lie as the truth. Satan's delusions can be detected only by those who believe in and have received the word of God. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them."

STIMULATION MISTAKEN FOR HEALING

Science falsely so called can only claim and appear to do that which true science does. It can bring to the mind artificial stimulation, which its receiver may interpret as a new lease of life and added strength; but disappointment will surely follow, even though sentence is not executed speedily.

The wrong food and drink may likewise produce exhilaration and a feeling of added vigor, but he that is deceived thereby is not wise. "Be ye not unwise, but understanding what the will of the Lord is." The whole aim of the gospel is, to bring man into harmony with God by writing in his heart God's laws. A faith that claims health or life, but ignores the laws of health, must be spurious. True faith claims God's promises in His appointed way. It heeds the conditions upon which the promises are based.

The blessings of life and health come only to the doer of God's law. "Blessed are they that do His commandments, that they may have right to the tree of life." No promise of life is held out, in the word of God, to the persistent transgressor, no matter how sincere he may be in his deception.

THE STATUTES OF LIFE

The words addressed anciently to God's people apply to His people for all time. After making known the statutes of life, and the conditions that would assure life, Moses said: "I set before you this day a

blessing and a curse; a blessing, if ye obey the commandments of the Lord your God; . . . and a curse, if ye do not obey the commandments of the Lord your God." God's laws, physical and spiritual, are "life unto those that find them, and health to all their flesh." The spirit of life is the spirit of obedience; and to the one in whom this spirit dwells, the promise is given, "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Christ enters our body temples, defiled by sin, to cleanse them, and thus bring to man that which Heaven wishes him to enjoy, peace, contentment, and health, in the life that now is, and the fullness of these blessings in the life that is to come.

No one need be "ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The Law of God and the Sabbath

"AND God spake all these words." Ex. 20: 1-17.

"It shall not return unto Me void." Isa. 55: 11.

"He declared unto you His covenant." Deut. 4: 13.

"They stand fast forever." Ps. 111: 7, 8; Matt. 5: 17, 18.

"The law of the Lord is perfect." Ps. 19: 7-11; Isa. 58: 13, 14.

"Thy law is the truth." Ps. 119: 142. See 1 John 3: 4.

All will be judged by the law. Eccl. 12: 13, 14.

Man has undertaken to change it. Dan. 7: 25; Rom. 1: 25.

God says, "The seventh day is the Sabbath." Ex. 20: 10.

Man says, "The first day is the Sabbath." See catechisms of the Catholic and Protestant churches. Which do you believe? See Mark 7: 7-13.

The following are all the texts in the New Testament that mention the first day of the week: Matt. 28: 1; Mark 16: 2, 9; Luke 24: 1, 13; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2. Will you honor God? Isa. 58: 13, 14; Rom. 6: 16; Prov. 28: 9; Isa. 56: 1, 2. Will you honor God in keeping the Sabbath?

"Here are they that Here are they that keep the command- worship the beast, ments of God, and the and his image. Rev. faith of Jesus." Rev. 14: 9, 10; 19: 20; 13: 8. 14: 12; 22: 14.

Joshua 24: 15.

ADOLPHUS SMITH.

"ABILITY in life is worth little without stability in Christ."

NOTICE

"The Man in the Scarlet Cloak," by Mrs. L. D. Avery-Stuttle, will be published in book form, if sufficient number of advance subscribers are obtained to warrant it. This is a thrilling narrative of the Reformation under Martin Luther; teaching that justification through faith is God's way of salvation. About 300 pages; cloth bound. Price, \$1.00. Those desiring a copy if published, please address, Mrs. L. D. Avery-Stuttle 1215 Vermont Avenue, Lansing, Mich.

WANTED FOR MISSIONARY WORK

Samuel Booth, 402 G Street, Monmouth, Illinois, desires a continuous supply of all our denominational literature for free distribution.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., desires a continuous supply of all our denominational literature for free distribution.

S. L. Stafford, Route 3, Statesville, North Carolina: magazines, papers, and tracts, a continuous supply, for reading racks and free distribution.

Mrs. Henry Malone, 1211 E. Richards Street, Sherman, Texas, desires a continuous supply of magazines, tracts, etc., to be used in jails and for general missionary purposes.

What Next?

Forecasting the most important events of the future, by means of Bible prophecy, is what distinguishes the *Signs of the Times Magazine* from most other periodicals.

In a way that leaves no room for doubt, the February number, in two articles, makes clear that Turkey's end is near. Another article declares that the great European war is mentioned in the Bible. A third lays the impotence of Christian churches in the present crisis to a lack of spiritual preparedness.

For definite contents, see list below.



Here is what *Signs Magazine* readers will find in the February number:

- Editorial
- THE TURKISH EMPIRE WILL SOON COME TO AN END
- THE GREAT WAR FORETOLD
- General
- TRAGIC STRUGGLE FOR LIBERTY
C. P. Bollman
- THE WORLD-WIDE MESSAGE
S. H. Carnahan
- THE OLD MOSLEM POWER MUST GO
T. E. Bowen
- THE CHURCH AND THE PRESENT CRISIS
Jean Vuilleumier
- THE SECOND COMING
A. S. Booth
- THE HEALTH MESSAGE FOR FEBRUARY
David Paulson, M. D.
- THE CHURCH OF TO-DAY
Frank S. Weston
- SPIRITISM
Mrs. E. G. White
- THE CONQUERING CHRIST
John N. Quinn
- INVISIBLE THINGS
Eliza H. Morton
- FAITH IN THE DIVINE METHODS
B. Fay Mills

Editorial Comment
NOTES ON REVELATION.

Current Events

The Country Church, German Dyes, His Temporal Power, Germs and Books, Uncle Sam's Bountiful Harvest, Carnegie and Peace, American Efficiency, The Kingdom of Christ, President Wilson and the Catholics, Three Cords of Gold, Methods of the Church Federation, Malefic Benevolence, Need of Vital Spiritual Religion.

Poetry
EARTH'S SOVEREIGN
Edward J. Urquhart
DEATH—BY ORDER OF THE KINGS

Be a regular *Signs Magazine* reader and know what next to look for.

\$1.00 a year. 5 or more to different names and addresses, 60c each a year. Our representative (see list on page 13) will forward your order to us.

Signs of the Times Magazine
Mountain View, California

Signs of the Times

MOUNTAIN VIEW, CAL., JANUARY 18, 1916

Pope Pleads for a United Christendom

AT the general convention of the Protestant Episcopal Church, held in Cincinnati, Ohio, in October, 1910, a commission was appointed "to arrange for a world conference on faith and order." They planned to have had this world conference in 1914, but the war that broke out that year prevented it. However, the commission has been very active, and many meetings of church dignitaries have been held in various places, and an active correspondence has been kept up by Robert H. Gardner, the secretary, with leading churchmen throughout the world.

In this correspondence, the pope of Rome has been approached, and through Cardinal Gasparri, has delivered to the commission one of the most significant letters of recent times.

Under the auspices of this world conference of faith and order, a meeting was in session at Garden City, New York, January 4; and Cardinal Gasparri's letter, conveying the sentiments of the pope, was read and most enthusiastically applauded. Among the striking things in the cardinal's letter, the following may be selected:

"Your project of an international convention of all who believe in Jesus Christ as God and Saviour, to accomplish the speedy fulfillment of the final prayer of the Lord that all may be one, I have, in obedience to your request, submitted to the most blessed father.

"I need not here describe the affection with which I saw the august pontiff kindled for you. . . .

"The august pontiff therefore was pleased with your project of examining in a sincere spirit and without prejudice the essential form of the church, 'or the inner essence of the church'; and he earnestly hopes that under the spell of its native beauty, you may settle all disputes, and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and cooperation of men's minds, and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men.

"Thanking you, then, that you have thought well to request the aid and support of the Roman pontiff in expediting your worthy project, his holiness expresses his earnest desire that the end may answer your expectation. . . .

"The august pontiff therefore kindly permits that copies of my letters, which though a faithful, are yet but a faint portrait of the pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute.

"It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman pontiff will never be lacking to any one who, having freed himself from prejudiced opinion, with a true and sincere will strives with all his strength that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who enrolled in the name of Christian may betake themselves to the bosom of the one most loving church, and may be joined and associated as members with Christ the head."

The report says, "The letter telling of the pontiff's interest in church unity created a tremendous stir." It is also stated that "the ministers applauded vociferously."

ROME TO REIGN SUPREME

Careful Bible students have taught, for years, that the prophecies most clearly indicate that just before the second coming of Christ, Rome, for a very short time, will reign supreme in this world. Furthermore, the same prophecies just as clearly indicate that Protestantism will cease to protest against Rome, and will unite with her in forming a world-wide religious despotism and tyranny. The man who cannot see that this thing is coming with a mighty progress, must be either exceedingly indifferent or else totally blind.

It was an organization of churchmen, claiming to represent the true church of God, that crucified the Christ, and that put to death all His

apostles save one. It was the organized church, claiming to represent Christ, that also, all through the Middle Ages, misrepresented Him by torturing and killing the millions of martyrs. In all of those tragic times, the individual who was carefully following the Bible saw what it all meant, and knew where to take his stand. And likewise in this time in the world's history, when the greatest human tragedies of the ages will be enacted, men who understand their Bibles, and who are personally acquainted with their God, will have no difficulty in knowing what position to take.

The history of all the past shows unmistakably that a church as such is a very dangerous thing to follow. God has given us an infallible guide in His word as impressed upon the individual soul by His divine Spirit; and in this time, Catholic, and Protestant, and those of every other persuasion, need to know their Bibles for themselves, and thus avoid being swept down by the mighty avalanche of delusion that is forming in the world to fulfill the last great prophecy of events that immediately precede the second coming of Christ.

Federal District Court Passes on Oregon Sunday Law

AS has been noted in recent issues of this paper, several test cases have been before the courts in Oregon for the purpose of declaring unconstitutional the Sunday law of 1864, which for years had been regarded as obsolete. But Judge Charles E. Wolverson has upheld the constitutionality of this law. This is another one of the accumulating court decisions that regard the observance of Sunday as a proper subject for legislation.

The readers of this paper well know we have taken the position, for more than forty years, that a universal Sunday law will yet require all people to observe that day under the severest penalty. The death sentence itself, according to the prophecy of the Bible, will finally be pronounced upon those who refuse to bow to this Sunday institution, which has no foundation whatever in the word of God. All who believe in the Bible as the one and sufficient source of guidance in religious matters, will do well to watch carefully the developments in the field of Sunday law activity.

Elder H. W. Cottrell, who is on the ground, will present us a review, in the near future, of this federal decision, and what it signifies.

A Warning to Capital

B. C. FORBES, an editorial writer in the San Francisco *Examiner*, had a column recently on the subject of profit sharing. He advises the capitalist to consider seriously the dividing of profits with the common laborer, as well as with the stock-holding officer. Among other things, he says:

"We are entering a new era of democracy. The European war will alter the whole status of government, of capital and labor. Dynasties are doomed. We are to witness a changed order. The 'common people' are to rise up in their might, and take a stronger hand in running things. It behooves capital in this country to bestir itself to remove every reasonable cause for complaint on the part of the rank and file."

There is, indeed, a growing and more pronounced complaint, not only in this country, but in all the world, against the capital class. The capitalist of this time has difficulties just ahead of him which will eclipse anything the world has yet seen.

Speaking to the capitalist class who live in the last days, the apostle James earnestly exclaims, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." And in view of this defrauding of the laborer, the prophet-apostle points the rich man to the result that will follow. He is bidden: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your

flesh as it were fire. Ye have heaped treasure together for the last days."

Nothing could be clearer or more striking than this Scripture text. According to its plain statement, the rich men "have heaped treasure together for the last days." They have done this fraudulently, by oppressing the laborer; and God has forewarned them that they will "weep and howl" for their "miseries" as the result of it.

It is well that men stand under the light of prophecy as they face the conditions that confront the world; otherwise they may sink in despair as they contemplate the spirit of revolution that is breaking out everywhere among the laborers, and rapidly growing more intense.

International Federation

REPRESENTATIVE CAMPBELL, of Kansas, has introduced a bill in Congress proposing "the international federation of the world." His bill provides for a president, a vice president, two houses of congress, and a supreme court, as the governmental machinery of the new federation.

The appalling conditions in the world will lead men to try every sort of expedient and plan to save themselves from the ruin they see coming. But any one who is following closely the thrilling presentations of the Bible prophets concerning these times and conditions, knows perfectly well that even some of these expedients which are grasped to avert the ruin, will only assist in hastening it along.

THE states of Oregon, Washington, Colorado, Arkansas, Iowa, Idaho, and South Carolina, by prohibitory law, banished the saloons from their borders on January 1 of this year. California, which made a big fight for prohibition in 1914, has been successful in initiating a prohibitory law that will be voted upon in the fall of 1916. The proposed law is in two sections, and either one or both of them may be voted upon by the individual voter. One section of the law proposes the abolition of the saloon on January 1, 1918; and the other, if carried, will prohibit the manufacture of alcoholic liquors for beverage purposes after January 1, 1920. The friends of temperance in California are very confident of the success of these reasonable and righteous measures.

UNDERGRADUATES and other men at Yale University will organize a field artillery company; and Major General Leonard Wood, United States army, will detail instructors to drill the student recruits, as a part in the general plan for national preparedness.

ACCORDING to the reports just published from Charles G. Yale, of the United States Geological Survey, California mines yielded, during 1914, \$20,653,496 in gold. This is the greatest output in thirty-two years.

THE dispatches of January 4 announce that Emperor William of Germany is suffering from cancer of the throat, and is in a very critical condition.

MEMBERS of the Chinese Republic Association residing in America have raised a million dollars to help in financing the growing revolt against Yuan Shi Kai's monarchy.

Notice of Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 24th day of January, A. D. 1916, at 10 o'clock A. M.

The election of directors, repealing or adopting by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

C. H. JONES, President.
H. G. CHILDS, Secretary.