

Signs of the Times

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The Mania for Gold

A World Phenomenon That Will Intensify

"Ye have heaped treasure together for the last days." James 5:3.

THE last days have come. Some one has heaped treasure together. Not the dwellers in the crowded tenements in the cities of the world, where mothers and half-clad children toil making cheap garments and other small articles of commerce.

Not the army of shop girls, shamefully underpaid and overworked. Discouraged and tempted, many fall easy victims to preying, licentious men, and, in order that their bodies may be clad according to fashion, are led to sell their souls for a mess of pottage.

Not the army of factory hands—men, women, boys, and girls—who, for the bare necessities of life, work long hours. Sad, but true, too often even part of the insufficient income goes to buy drink, tobacco, demoralizing amusement, and other things that sap the strength of the world's workers.

Not even the more contented and better situated tillers of the soil are "heaping together" more treasure than is sufficient to clothe and care for them and their families properly.

As we go over the list of workers engaged in the various branches of industry, some poorly and some well paid, we do not find among them the class of whom the apostle speaks as heaping up treasure.

No; he says, "Go to now, ye rich men"—men with untold and fabulous wealth; men who loll in voluptuousness and wanton, extravagant pleasure; the unscrupulous, the greedy, and the grasping ones; pirates on the sea of commerce, heaping together treasure "for the last days." Like the fabled treasure of Captain Kidd, rusting in a cave in some lost island, so rusts the hoarded treasure of many a modern captain of high and frenzied finance, whose income is so vast that the greatest problem of the possessor is, to keep his heaps of gold reinvested.

Portentous omens foretell the coming miseries of the godless, unhappy rich who tenaciously hoard the sordid treasures of the earth, with no time to think of the treasures of eternity. "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

By B. M. GRANDY



of sabbath." James 5:4. The lawful hire of the laborer, withheld that the heaps of gold and silver may swell, that the stock and the bonds may multiply, will become mountains of evidence against the possessors.

With a daily increase of wealth in the United States alone, for the first four years of the present century, of \$13,000,000, and with the wealth of the country aggregating, in 1912, over \$150,000,000,000, which is an average of \$1,500 for every man, woman, and child in the nation, it seems there should be enough for all.

While America is among the richest of nations, yet the whole world has enjoyed a great increase of wealth in the last few decades. Millionaires have multiplied remarkably, the multimillionaires are with us in added numbers, and even the billionaire is not unknown. The fortune of one billion would represent the individual shares of 666,666 people, if the nation's wealth were equally divided. Therefore, as the multimillionaires increase, so also must the pauper class. The multimillionaire, with the power of great wealth, continues to add to his treasure, at the expense of the poorer classes.

There is a comparatively small group of men in this country who can stop practically every wheel on the railroads, close the doors of most of our factories, lock the switches on our telegraph lines, and shut down all the coal and iron mines in the United States. They can do this because they control, to a large extent, the money which this country produces. The control

of the money gives its possessors tremendous power over a nation's industries. Senator Ingalls, when in Congress, truly said, "This concentration of wealth is the most appalling fact in history."

The concentration of wealth affects not only the financial world, but the social, the political, and in fact every phase of human economy. Strikes become more serious and widespread, boycotts multiply, and anarchy and general lawlessness flourish.

The fact that social unrest is so prevalent is an evidence that the control of wealth by the few is not satisfactory to the many. If dissatisfaction were all that is bred thereby, the case

would not be so serious, for dissatisfaction is the heritage of all who have not found the peace of God; but dissatisfaction breeds envy, hatred, malice, and resentment, on the part of the oppressed and downtrodden. Murders, hired assassinations, dynamitings, and a general increase of crime are easily traceable to the social unrest.

Recourse to Violence

MANY reason this way: "Our laws are failing to protect the weak, our courts yield to the corrupting power of wealth. All else failing, why should we not take the direct action route, and by force of arms, right conditions that are so palpably wrong?"

The history of the French Revolution portrays the result of such a course.

"Wronged though you may be, listen, friend, to the words of unflinching wisdom: 'Recompense to no man evil for evil. . . . Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord.' Rom. 12: 17, 19. 'For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.'" James 3: 16, 17.

The acute industrial situation is world-wide, and presages the dissolution of the governments of the earth. The conditions are similar to those which preceded the fall of the great empires of the past. Egypt, Babylon, Greece, Rome, each crumbled in decay when the wealth was concentrated in the hands of the few, and the masses were reduced to a state bordering on vassalage.

The Only Remedy

THE conditions are yearly growing graver and more complicated. Taken in conjunction with other conditions pointed out in the word of God, the industrial situation is but an added token that the dissolution of all things earthly is at hand.

Confederacies are an indication of selfishness and distrust in the hearts of men, and are calculated to compel others to favor certain combinations because of their power. They are especially prevalent in these last days. But futile are their attempts to right conditions, because the hearts of men are fixed to do evil. Sin raises its sinister head in every walk of life. And the only remedy for sin is the gospel of Jesus Christ. The world seeks help everywhere but here. Yet not altogether; for some there are who find the antidote for sin, and apply it to their troubled souls.

These will heed the admonition of the prophet Isaiah, applying especially to the times when God's people await the Lord's return, and will not see in these confederacies the deliverance promised; but their hope is in that sure deliverance soon to come. See Isa. 8: 12-17.

The final adjustment, not only of the industrial troubles, but of all difficulties that harass mankind, is at hand. Surely God's people in this time should be found heeding the Word when it says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8. The same Lord that marks the sparrow's fall, takes note of the direful oppression of humanity throughout the earth. He alone can right the wrongs that will exist at His coming. With this great event will be ushered in that eternal period of peace when the truth of every declaration of God's word pertaining to righteousness will be unquestionably vindicated.

The Reckoning Day

By Louis H. Christian

WE do not know what nation or man, or group of nations or men, has brought on this war. That is not for us to say. Possibly the larger responsibility rests on the rulers, the capitalists, and a few other leaders of nearly all nations involved. But we do know that some one must be guilty of this the greatest crime in the annals of mankind. And knowing this, we agree with the poet in expecting a reckoning day.

*"And what shall these proud war lords say
At foot of His mighty throne?
For there shall dawn a reckoning day
Or soon or late, come as it may,
When those who gave the sign to slay
Shall meet His face alone.*

*"What, think ye, will their penance be
Who have wrought this monstrous
crime?
What shall whiten their blood-red hands
Of the stain of rivers and ravished lands?
How shall they answer God's stern com-
mands
At the great assize of time?"*

*God is the author of life; and being our
Creator, He regards human life as very
sacred. The Bible speaks of murder as
the one sin in which justice can be ap-
peased by nothing less than the life of
the sinner: "Whoso sheddeth man's blood,
by man shall his blood be shed." Gen.
9: 6. The Scriptures teach that the shed-
ding of blood pollutes the very land that
receives it: "For blood it defileth the
land: and the land cannot be cleansed of
the blood that is shed therein, but by the
blood of him that shed it." Num. 35: 33.
They "shed innocent blood, even the blood
of their sons: . . . and the land was pol-
luted with blood." Ps. 106: 38.*

*If this be true, then the entire earth
must be defiled, and the present suicide
of the nations must certainly call for a
heavy retribution. Of this we read: "Be-
hold, the Lord cometh out of His place to
punish the inhabitants of the earth for
their iniquity: the earth also shall dis-
close her blood, and shall no more cover
her slain." Isa. 26: 21. This is a
prophecy concerning the end of the world.
Its fulfillment will come in part during
the second and third of the seven last
plagues, at the close of probationary
time.*

*"And the second angel poured out his
vial upon the sea; and it became as the
blood of a dead man: and every living
soul died in the sea. And the third angel
poured out his vial upon the rivers and
fountains of waters; and they became
blood. And I heard the angel of the waters
say, Thou art righteous, O Lord,
which art, and wast, and shalt be, because
Thou hast judged thus." Rev. 16: 3-5.*

*In these plagues, the earth will "dis-
close her blood." God will require the
blood of the millions slain, at the hands of
those who have warred on and wasted the
human race.*

"Remember the Sabbath Day"

But Which Day Is It, the First or the Seventh?

By A. S. BOOTH

THE New Testament teaches the binding claims of the fourth or Sabbath commandment as much as any of the other commandments of the law of God. The life of Christ was the law of God magnified and made honorable. Isa. 42: 21. The attitude that He sustained to the law in keeping and teaching the commands of the Father is set forth for an example to His followers.

All the endorsements of the Master to the law of God have as much to do with the fourth commandment as with the other nine. As Christians, we have no more right to eliminate the fourth commandment from the endorsements common to all the commandments of the Lord than has the thief, the murderer, the adulterer, or any other commandment breaker, to expunge the commandments that condemn him.

Jesus emphatically declared, "Think not that I am come to destroy the law." Matt. 5: 17. Again, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. In view of this fact, Christ says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19.

To the young man who desired to know what to do to have life, the Master admonished, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. We have no more right to say that this instruction does not apply to the fourth commandment, than others have to say that the special command which condemns them is not included in the statement of our Saviour.

Christ was a faithful Sabbath keeper. He said, "I have kept My Father's commandments." John 15: 10. One of His Father's commandments is the fourth. It was His custom to attend and participate in the Sabbath services. Luke 4: 16-21. He was continually instructing the people concerning proper Sabbath observance.

Christ's instruction to His disciples relative to the destruction and desolation of Jerusalem, fixed the thought in their minds and hearts to pray that their flight from the city should not occur on the Sabbath day. Matt. 24: 20. Thus they would not be compelled to desecrate the Sabbath by making their escape from the city upon that day. Jerusalem was destroyed A. D. 70. That was at least thirty-nine years after the resurrection. In this instruction, the Lord surely emphasized the command, "Remember the Sabbath day, to keep it holy."

Matthew was a leader in the Christian church. He wrote his Gospel more than thirty years after the resurrection. If the first day of the week was the Sabbath at that time, he did not know it; for he calls the resurrection day merely the first day of the week, yet he speaks of the seventh day as the Sabbath. We read that "the next day, that followed the day of the preparation"—the preparation day was Friday, the sixth day, the day of the crucifixion—the priests went to Pilate to secure permission to set a watch at the sepulcher. "So they went, and made the sepulcher sure, sealing the stone, and setting a watch. In the end of the Sabbath [the seventh day], as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 27: 62, 66; 28: 1. We acknowledge, therefore, that inspiration thus tells us just what day was the Sabbath thirty years after the resurrection.

Mark wrote his Gospel almost thirty-five years after the resurrection. He calls the seventh day the Sabbath, and the day of the resurrection simply the first day of the week. He also makes clear that the Sabbath was past before the first day began. Mark says: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath. . . . And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 15: 42; 16: 1, 2. Here the three days are mentioned. The Gospel of Mark was inspired. Inspiration therefore tells us in this instance, thirty-five years after the resurrection, just which day is the Sabbath.

Luke, in writing his Gospel, some twenty-seven years after the resurrection, says: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His

(Continued on page 4)

Revising the Ten Commandments

Shall Finite Man Correct the Infinite God?—Striking at the Very Foundations of Divine Government

By Milton C. Wilcox

IT goes without saying, that God's government is the basis of all stability in the universe; and it is further evident, to the thinking man, that the basis of His government rests in the righteousness, the justice, the completeness, of His holy law, the principles on which His government is based.

I need not take time to say that the law of God has been generally understood to be summarized in the Decalogue, which has been held as the compendium of all morality. It is so regarded in the word of God. It is the law which points out sin. "Nay," says the apostle to the gentiles, "I had not known coveting, except the law had said, Thou shalt not covet." We all know that it is the Decalogue that says, "Thou shalt not covet." It is the Decalogue, therefore, that points out sin. The same thing is taught in the second chapter of the epistle of James. The Ten Commandments are there called "the royal law," given by the great King. Reference is made to two of its ten words, "Thou shalt not kill," and "Thou shalt not commit adultery." It is also there affirmed that by that law we shall be judged,—a perfectly reasonable thing, for we must be judged by that which it is our duty to obey. And this passage by the apostle is but an echo of that which was taught by the wise man in the Old Testament: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. The Bible is a unit regarding the law of the Most High.

The Ten Commandment law, as found in the twentieth chapter of Exodus, has been generally accepted through all the past by Christians, as the unchangeable law of God. It is prefaced by this statement: "And God spake all these words, saying." Moses believed that the law as there recorded was given of God. He furthermore declared the importance of holding that law in its integrity; for thus spoke Jehovah through His servant: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." Deut. 4: 2.

This principle is absolutely essential to the perpetuity of God's government; because if we can add to the commandment, and change its thought, or take from it, and make it less effective, we are striking at the very government of God.

All the great worthies of the Old Testament believed in the integrity and righteousness of God's law. Joshua believed it; Samuel believed it; Solomon believed it; David declared, "The law of the Lord is perfect"; and

one of the great psalms, probably written by Daniel, refers, in almost every verse, to some phase of the great Decalogue. Isaiah believed God's law; Jeremiah and Ezekiel held to its perpetuity and integrity. Yet above all these, Jesus, the Son of the Most High, in whom dwelt all the fullness of wisdom and knowledge, received the law as God's law without question. Not only did He receive it into His life, and live it in His character, but He taught it, and declared that "it is easier for heaven and earth to pass away, than for one tittle of the law to fall." Luke 16: 17. In the great Sermon on the Mount, He said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5: 17, 18.

Not all things of the prophets are accomplished. The integrity of the law yet remains in every jot and tittle. A jot, it may be recalled, is the smallest letter in the Hebrew alphabet. A tittle is a little distinguishing mark of a letter. Neither jot nor tittle must be changed that would in any wise change the meaning of the law of God.

Modern Sadducees at Work

SINCE the time the law was given, it has had two enemies among the professed people of God: one, the traditions of men; the other, unbelief. Tradition has manifested itself in holding the hoary opinions of great teachers

Christian times, tradition did the same thing. It virtually set aside the fourth commandment by adding the traditions of the fathers, who taught that the command could be made to cover the first day of the week instead of the day which God Himself gave.

Our modern Sadducee is doing business under the title "higher critic." He is telling us that the law as we have it in the Bible, is not as God spoke it—that it has been enlarged since that time; and the proposal is, to revise it back to its original form. We are not overstating the case. In the copy of the Minneapolis *Sunday Tribune* that is before us, we have the statement made: "It will come as a shock to many, no doubt, to learn that the Ten Commandments are under process of revision. A commission of the Protestant Episcopal Church in this country has been working on the matter, and has decided to recommend a shortened form of the law as given to Moses by Jehovah on the mount—a form, according to Bishop Whitehead, of Pittsburgh, more in conformity with the 'thought and conception of the twentieth century' than that of the time when it was given."

It is a wicked fallacy. The Decalogue does not represent the standard of character which was in the world when it was given. The most enlightened country in the world at that time—Egypt—was in the grossest idolatry, as were many of God's people. The law came from God. It represented His character. Is it to be set aside for the "thought and conception" of the present day?

Now, this is a very dignified body that is appointed to revise the Ten Commandments. It is made up of seven bishops. It is called the Commission on the Revision and Enrichment of the Book of Common Prayer. The Book of Common Prayer is the guidebook of the Episcopal Church. In October, the tri-annual convention will decide whether to accept the report of this committee or not.

The bishop tells us that first of all, he wishes to make the law shorter, so that it can be more easily remembered. He wishes to "eliminate a great mass of reading that only lengthens the service unnecessarily without adding to the spirit or dignity of the worship." He suggests that the commandment will impress itself more

upon the hearer if it is shortened, as for instance, "Honor thy father and mother," and the rest left off, as it is not needed. "Some of the commandments," he tells us, "have argumentative qualities. But that is not the essence of the matter; and the fourth commandment, relating to the observance of the Sabbath, is purely local. It says, 'God worked six days, and rested on the seventh;' but who



"Giving this commandment . . . out in the great desert."

as superior to the simple Word; or, in other words, it has allowed the opinions of these men to interpret God's law, rather than accept it as God has given it. So the Jews made void the law of God that they might keep their own tradition. Yet the very sect among the Jews that did this were those who prided themselves on their correctness and faithfulness. They were the Pharisees. In later

now believes that a day then was twenty-four hours? A day then might have been a thousand years, and we believe it was a very long time."

How do the bishops know but that the very words they are omitting are the words which are important to the commandment? Take for instance the fifth commandment. The purpose is to leave off, "that thy days may be long in the land which the Lord thy God giveth thee." History has demonstrated that obedience to the law of God begins with obedience to parents, and is conducive to long life and perpetuity of the family. The very thing God wanted to impress as the result of obedience of the commandment is left off.

Cast Out by Tradition

THE fourth commandment is shortened to "Remember the Sabbath day, to keep it holy." Why? Tradition will tell us that the day which God set apart is not the day to keep, but that the first day is the day enjoined upon Christians. What is the evidence of it?—Tradition, and tradition alone. The Lord did not say, in that commandment, that the first day was the Sabbath of the Lord. The commandment declares, "The seventh day is the Sabbath of the Lord thy God." Of what use is the law unless it says what it means? Divinity seems to have foreseen the time when man would seek to set aside the commandment, and therefore made it so plain that it could not be misconstrued. Not only one day of seven, but "the seventh day," "is the Sabbath of the Lord thy God."

Neither is the fourth commandment a local commandment, as the bishop declares it to be. God seemed to have an object in giving this commandment not in Egypt, not in the land of Palestine, but out in the great desert, what might be called "No Man's Land," in order that men might see its universality.

Then we are told that there are two versions of the Ten Commandments, one in Exodus 20 and one in Deuteronomy 5. It is strange that man cannot see that the former is given as God spoke it, and as it was written on the tables of stone, but the law as given in Deuteronomy 5 is a repetition of it by Moses, by word of mouth, to the children of Israel, forty years later, to impress upon them its lasting obligation.

Making Known His Sabbath

WE are told that there is a reason given for the observance of the Sabbath, in Deuteronomy 5, that we do not find in Exodus 20. That is true. We would like the reader to think of this. There is a divine reason in this. In Neh. 9: 13, 14, we are told that when God called His people out of Egypt, He made known to them His holy Sabbath. He made that Sabbath known in three different ways. It was to speak to them in three different ways, as a mighty witness for God.

1. As given in the commandment in Ex. 20: 8-11, the Sabbath stands as a memorial of God's creative power. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Its obligation is as wide as God's creation. Wherever men dwell on the face of the earth, receiving life and subsistence from God, their duty is, to observe God's law, to keep His Sabbath. It is the duty of the creature to the Creator.

2. But God did special work for Israel. He redeemed them out of Egyptian bondage, as typical of redemption from the deeper, darker bondage of sin. Consequently the Sabbath became to Israel a sign-memorial of God's redemption. And this is the thought that is emphasized by Moses in his repetition of the law forty years after. "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought

thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." Deut. 5: 15. Read the whole of Deut. 4: 34-49. You will there learn that it takes just such a God as the Creator to provide the redemption that Israel obtained from Egyptian bondage. Therefore the memorial of creation became to the children of Israel a sign of their redemption. Week by week, as the Sabbath came, it spoke to them not only of the Creator, but of the Redeemer.

3. But more than this, in another phase, the Sabbath was to speak to them of their Sanctifier, the One who re-creates. Therefore we read in Exodus, the thirty-first chapter, thirteenth verse: "Speak thou also unto the children of Israel, saying, Verily ye shall keep My Sabbaths: for it is a SIGN between Me and you throughout your generations; that ye may know that I am Jehovah who SANCTIFIETH you." To sanctify is to make holy. The same God who made the day holy, and



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700,000 WOMEN DO MEN'S WORK IN WAR INDUSTRIES IN GREAT BRITAIN

A woman engineer oiling up an engine in a London factory. She is one of many who are toiling in lowly capacities, caring not how arduous or menial is their work.

There are now nearly 700,000 women working in the war industries, where, before the war, there were only 184,000. The labor problem in England has been solved, to a great extent, by the women who have stepped into the places left vacant by the men going off to war.

The same conditions prevail to a greater or lesser degree in other of the belligerent countries.

gave it as a memorial of His creative power, wishes His people by faith to let this creative power into their own souls, and transmute them from the base and sinful to the high and holy. Only creative power can sanctify or restore the heart of man. Consequently, "if any man be in Christ, he is a new creature," or, as the margin of the Revised Version reads, "there is a new creation." 2 Cor. 5: 17. Therefore the Sabbath became a sign of God's constant power to sanctify and save.

Sinister Efforts of the Enemy

IT would please the enemy of God to have men forget these things, to lead them to trust to man, hoping that there is that within man which in some way will change his nature from sin to righteousness, from selfishness to holiness. The teaching of evolution has endeavored to do this apart from God, and the fruits of the teaching appear in such catastrophes as we now see enacted in Europe.

Higher criticism may tell us that we do not need that part of the commandment which gives the reason why God gave us the Sabbath day. Consequently the assumption of men who count themselves wise is that it can be set aside. But above all things, mankind needs ever to keep in mind that thought which the Infinite commanded, "Remember the Sabbath DAY."

Any day might do as a day of physical rest; but one day only speaks of the creative power, the redeeming power, the sanctifying power, of God; and that is the seventh day. And when men presume to set aside any part of that commandment, they are striking directly at the very foundation of God's government. More, they are taking from the poor souls who have, in their almost utter hopelessness, infinite longing for salvation, the only power that can save them from the awful consequences of sin.

Would you know the holiness of God's law, read it in the life of the Lord Jesus Christ. Read it in His crucifixion. That law is so holy that He must die in man's stead, in order to save him from the claims of the broken law. This law abides, for forever God's "word is settled in heaven." Forever it will abide in the hearts of souls saved to all eternity, establishing the government of God forever. And in that government, there will be no question as to the meaning, the purity, the integrity, the unchangeableness and perpetuity, of the word of God.

"REMEMBER THE SABBATH DAY"

(Continued from page 2)

body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23: 54-56; 24: 1. Thus we see that if the first day was the Sabbath, Luke did not know it. He called the day simply the first day of the week, but he called the seventh day the Sabbath.

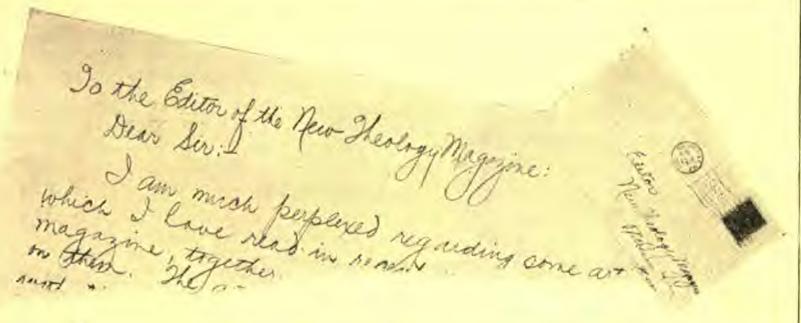
It therefore follows that Jesus, Matthew, Mark, and Luke in these instances clearly teach the observance of the fourth commandment, which reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc.

The first day of the week is mentioned only eight times in the New Testament, and is always spoken of as merely the first day of the week. The seventh day is mentioned fifty-nine times, and always called the Sabbath. While there is only one mention, in the New Testament, of a special appointed gathering on the first day, there are records of eighty-four gatherings on the seventh day. Neither Christ nor His disciples ever said one word in favor of Sunday as a holy day. There is no record, in the New Testament, that the expression "first day" ever passed His lips; yet we have His endorsement of His Father's law, His example in Sabbath keeping, and the command itself.

We should settle all points of doctrine, and all moral questions, by the plain, positive instruction of the word of God. Until we find somewhere in the Bible the command that says, "The first day [or some other day] is the Sabbath of the Lord thy God," let us remember the positive injunction of God: "Remember the Sabbath day. . . . The seventh day is the Sabbath."

All that men may say will not alter the reading of the commandments in the Judgment. We must meet them there. Christ will be our Judge then. If we fail to meet the demands of the law now, how will we fare in the Judgment?

An Open Letter



To the Editor of the "New Theology Magazine":

Dear Sir: I am much perplexed regarding some articles which I have read in recent numbers of your magazine, together with your editorials commenting on them. The articles I refer to have been dealing with the earlier parts of the Bible, and especially with such topics as the creation, the Flood, and miracles in general. The customary teachings of modern science are said to render it impossible for us any longer to accept these Bible records in the older sense as real historical accounts of actual facts, and we are told that they must be understood as merely pretty stories surviving from a more ignorant and more credulous age.

Your comments on these articles accept these new views as to the Bible stories; but nevertheless you claim that the value of these Bible narratives is in no way diminished by these discoveries of modern science, but that we now have even clearer views of their transcendent beauty as stories with profound moral significance, of permanent value in the ethical and cultural training of the race.

These comments on the articles puzzle me. I can well understand the attitude of the older generation of scientists who utterly repudiated any idea of divine inspiration as attaching to records dealing with the early history of our race, which they believed to be palpably untrue, and contradicted by the discoveries of science; but I am quite perplexed at your attitude regarding these questions. You seem to believe all that Huxley and Spencer and Haeckel have ever said concerning the mistakes of the Bible in these matters of science; yet you say, in the very next breath, that you continue to have the same high opinion of the ethical character of the Bible, and the same faith and confidence in the God of the Bible, that you have always had.

As I have thought over the matter, I have concluded that your experience in this matter must be very much like some childhood experiences of my own; and with your permission, I shall narrate a few of them, hoping that they may throw some light on the present situation regarding these larger matters of science and religion mentioned above.

Found Him in a Rosebush(?)

I HAD the dearest and best of mothers. She endeared herself to me as a child by supplying my every need, and I used to go to her with all my childish questions and troubles.

I distinctly remember how my mind used to dwell on the great problems of life, among which was, "Where did I come from?" One day, I ventured to ask my mother about it. "Oh," she replied, smiling, "I found you in a rosebush; and I think the fairies must have put you there, for you were all wrapped up so warm and snug, and you seemed to have just come down from above." A little while later, I learned the facts of life and its origin from some older children; and at first, I was much perplexed to know why mother had not told me the truth in the matter, instead of telling such a fable, especially when the truth would have been just as good to tell as the story. But I concluded that she must have had some reason for doing as she did, and I tried not to let any little thing like this come in between me and my perfect confidence in my mother.

Frequently she would entertain me and the other children for hours by describing a beautiful house she was having built for us just across the river. The country over there, she said, was far nicer than where we lived. The woods, and the green fields, the flowers, and the songs of the birds, were ever so much better than anything we had ever known of, and the place was, in fact, a perfect paradise. And each of us was to have a house of his own when we grew up — if we were good.

This led me to think more critically about the house we were then living in. It was a small house, but pretty good and comfortable, with a good cement foundation, brick walls, heavy slate roof, and all beautifully decorated inside. I asked her who built it. "Oh, I built it," she said; "and it took us just six days." She went on to describe in detail just what was done each day, what a large crowd of men she had working at it, and how, on the sixth day, the family had moved in, and the house was just as nice and comfortable as could be desired.

Putting Confidence in Fables

OF course, this was very interesting; and as I knew that mother could build such a nice house so easily, I felt sure that the one across the river must be a beauty indeed, for she assured me that she was taking the greatest pains with it. But when I mentioned the matter to my teacher, he said: "Why, my dear boy, the thing is absurd.

That house of yours could never have been built in six days." And he went on to describe, with much detail, how contrary to all the principles of architecture such a hurried piece of work must be.

"Your mother must have meant six months, instead of six days. But never mind," he added, as he saw that I looked disappointed over what he had told me. "Your mother only wanted to impress upon your mind very strongly the fact that she was the one who had built the house, that she owned it, and that you children should always look to her for whatever you might need. She had no thought of giving you lessons in carpentry and brickmaking." He went on with a broad smile: "Of course your mother built the house; there is no doubt at all about that. You have a very remarkable mother; and it is quite right that you should put the utmost confidence in what she says, if you are careful only to understand her statements in the right way."

I also had my full share of childish troubles and fears. I was always very much afraid of two neighbor children, Adam and Eva Black. I asked mother what made them so bad. "Well," she said, "they used to be very good, just dear little children. But one day, about six years ago, they were out in the orchard eating green apples, which their mother had warned them against, when they were both bitten by a big, poisonous snake, and nearly died. From that time, they seem to have become perfect little imps for devilry."

Helped by the Snake Bite

ONE day at school, I happened to mention to my teacher what mother had told me. "Well," he said, "that is certainly a good joke. Why, Eva and Adam are ever so much better than they used to be. If you had been here eight or ten years ago, you might well have been afraid of them. They were more like baboons than human beings. I guess that snake bite — if they ever had one — must have helped them a lot; for they are certainly much better than they were, and they are steadily improving."

Once when I ran to mother in fear of these dreadful children, she told me not to be afraid, for she knew how to quiet them and make them behave. "Once they came into the yard," she said, "and made so much trouble that I just turned the water hose on them and nearly drowned them." This encouraged me very much, until I happened to mention it to the Black children, telling them they had better let me alone. But they only laughed, and said it was all only a made-up story. "Your mother has no water hose," they declared, "and she never had any. You just go and look." I did look, and found no hose, nor was there any place where one could be attached to our water pipe. I was much puzzled at this, and hardly knew what to think of the situation; but I concluded that mother had told me this story to cheer me up a bit.

Once the river was running very high, and I was afraid to go for water; but she told me not to fear, for she would watch me, and see that I did not get drowned. "Once your brother Lazarus fell in, and was under the water four hours, before I found him and got him out. But I had no trouble in bringing him around all right." This encouraged me, and I went for the water. Afterwards I told the doctor about it, for I was always proud of what mother could do. "My dear child," said the wise old man, "don't you know that it is quite impossible to restore to life a person who has been under water for one hour, to say nothing of four? Your mother only wanted to teach you that she would look after you, that was all."

Like most boys, I did not always care to go to school, and one day I had actually planned to run away. But mother found it out somehow, and she talked to me so seriously that I had to give up the idea. She told me how much I would lose by not going to school, and what a bad habit truancy is.

"Your brother Jonah played truant one day, and started to run away — to Spain. But soon after he started, a big eagle caught him, and carried him away to its nest, where it kept him for three days. He was a very frightened little boy when I found him," she continued; "and the next day, he went to school all right." This put a stop to my plans for running away, although I afterwards found out, in the geography class, that there were no eagles in this part of the country at all, and that besides, no living eagle could possibly carry off a big boy like Jonah. But then, the story accomplished a very useful purpose with me, and I thought it was only a small matter.

"White Lies" to Impress Truth

I THINK I could recall one or two dozen stories like these that mother used to tell me to impress upon (Continued on next page)

Preferred Slavery to Liberty

"Bewildered and deceived, he moved on toward eternal ruin—toward death that should know no waking, toward night that should see no morning."

By
George F. Enoch



MAN, by his sin, placed a great gulf between himself and God—a gulf so deep and broad that he, by his own efforts, could never hope to cross. He turned his back on the light of heaven, and his face toward the darkness of eternal night. Helpless and hopeless, his lot beggared description. He chose the prince of darkness to be his ruler; but instead of liberty, he found a slavery whose bondage knew no hope. Bewildered and deceived, he moved on toward eternal ruin—toward death that should know no waking, toward night that should see no morning. Down through the ages, generation after generation marched steadily onward into the relentless jaws of the tomb, whose portals never outward swing to permit the entrance of a single ray of hope.

After four millenniums of such gloomy procession, lightened only by the faith of those who grasped the promise of a Saviour to come, a voice was heard proclaiming, "Lo, I come." This voice penetrated the gloom,



and hope began to vibrate the hearts of men. God so loves the world, that He sends His only-begotten Son, that whosoever believes in Him should not perish. Now the fullness of the time has come.

As foretold by the inspired prophet, an angel visits the virgin of Nazareth, and announces that through her the divine Son of God is to tabernacle among men. He will thus become Immanuel—God with us. At the same time, devout men and women began to understand. One, speaking of the significance of this event, says, "Through the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Thus the Son of God was born the Babe of Bethlehem. He now becomes a partaker of our flesh and blood, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Completely Bridges the Gulf

HE is therefore Immanuel—God with us. Now the gulf is bridged, and the way provided by which we can cross to God and immortality. Had God the Son remained in heaven, the ladder would have reached far out from God's side, but could not have bridged the gulf. Were Jesus of Nazareth but a man among men, the ladder would have rested securely on man's side of the gulf, and stretched far out over the chasm, but it would not have compassed it, and would have left us still to perish.

But, thank God, He was God, and He became one of us by His birth in Bethlehem. We cannot explain how it was, any more than we can explain the mystery of our own birth, but we know it is a blessed fact. The gulf is bridged. One end of the ladder rests on the shores of eternity, securely anchored in the nature of God; the other, stretching quite across the gulf, grasps human nature, once more connecting man with God, providing the channel by which the grace of God can reach the sinful human heart and restore in it the image of God.

"He came unto His own, and His own received Him not." Such keep their face

turned persistently toward eternal night, and will perish as utterly as though the Babe of Bethlehem had never been born.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." To such the night of death will, at the first resurrection, merge into the blessed morn of immortality and life—a life that measures with the life of God. Have you received Him yet? If not, delay no longer, for the day of salvation is soon to end forever.

AN OPEN LETTER

(Continued from page 5)

my mind some good moral lesson. But I can assure you that she never told me any such "white lie" without some good moral truth as a lesson behind it; for I would have you know, my dear sir, that my mother was an example of perfect truthfulness, and was very careful to train her children in absolute veracity, as well as in all other virtues.

But one day I was sick, very sick, so sick that I could not walk. As I lay in my bed in my little room on the third floor, thinking about the beautiful home that mother had so often promised me, I noticed a smell of smoke; and as I looked toward the bedroom door, I could see dense clouds of smoke pouring in around the door and over the transom. The sharp crackling of flames could be distinctly heard coming from the hallway, growing ever louder minute by minute. In my helpless condition, with no one near me, I began to call loudly for help. Soon I heard mother's voice in the yard below. "All right, Georgie! Don't be afraid. I am going to bring you down the fire escape." Oh, how thankful I was to hear my mother's voice again, and that she was coming to save me! But—horror of horrors!—my next thought was, *There is no fire escape!* Our house had always been regarded as fireproof, and a fire escape had not been thought necessary.

As I lay there, feverishly listening to the steady roar of the flames, watching them as they crept under the smoking door and licked up the varnished wainscoting and the paper hangings on the wall, with the smoke now grown thick almost to the point of suffocation, my thoughts naturally called up the stories mother had told me—stories to encourage my trust and confidence in her and her motherly care—which I had afterwards found out were *only stories*, and quite impossible of accomplishment. And as I thought of these, and realized that the *means* by which she now promised to save me had *no existence*, and knew that in a very few minutes I would be past all possible help, do you wonder, sir, can you blame me, that I almost cursed my mother in my heart, as I began with feverish haste to tie the bed-clothes together for a rope and to grope my trembling way toward the open window?

My allegory has become too plain, and cannot be carried further. But I believe that the above is in no way an exaggerated view of the kind of God the current pseudo criticism and pseudo science would make the God of the Bible to be.

In conclusion, my dear sir, I must say regarding these alleged disclosures of dishonesty on the part of the Bible writers, or of cruelty and incompetency on the part of the One who made the world, that any one who asserts that these disclosures make no difference in our opinion of the value of the Bible and our regard for the God of the Bible, must either be a fool himself or think all his readers are fools.

Yours for honesty and truth,
GEORGE MCCREADY PRICE.

Protestantism at the Parting of the Ways

*Writing the Reformation's
Last Chapter*

By SANFORD B. HORTON



"The Reformers were divided into two schools."

DR. SCHAFF, in his "German Reformation," volume 1, pages 7, 8, has very aptly said, "The Reformation of the sixteenth century is not a finale, but a movement still in progress."

The Reformers were divided into two schools, one of which held that it was necessary to return to the Bible for all gospel teaching, and accept no doctrine based upon the tradition of the church. These were called "radicals." The other, still under the mysterious influence of Romanism, maintained a conservative position. Among the radicals was Carlstadt, who, while the colleague of Luther in the controversy with Dr. Eck, differed in several fundamentals with the Wittenberg monk. Carlstadt, according to Dr. Sears Barnas, in his "Life of Luther," "held to the divine authority of the Sabbath from the Old Testament," on the ground that "we should not, in things pertaining to God, regard what the multitude say or think, but look simply to the word of God;" and in regard to traditional doctrine, that "it is sufficiently against the Scriptures if you find no ground for it in them."

But Carlstadt was not alone in maintaining that the seventh-day Sabbath was still binding upon Christians and should be kept by the adherents of the reform movement. A. Ross, in "Abbildung d. Relig. in Europa, 1665," page 440, enumerating the different churches of the sixteenth century, has the following: "8. Sabbatarians, so called because they reject the observance of the Lord's day as not commanded in Scripture; they consider the Sabbath alone to be holy, as God rested on that day and commanded to keep it holy and to rest on it."

John Frith, an English Reformer burned at the stake July 4, 1533, held to the Sabbath truth by the following positive statement: "The Jews have the word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law."—"Frith's Works," page 69.

In the Light of History

THE spirit of antinomianism operated against a recognition of the obligation of the Sabbath commandment; and attempts were constantly made, by fines, imprisonments, and even death itself, to discourage the true Sabbath propaganda. But these attempts were not effective.

Very much more might be said on the subject of the Sabbath question in the time of the Reformation; and if the reader is interested to inform himself from an exhaustive treatise on the subject, I would recommend the securing of a copy of "History of the Sabbath," by J. N. Andrews and L. R. Conradi. The true Sabbath has been observed from the apostolic days to the present time; but God purposed, we believe, to reserve for this time a more extensive Sabbath movement than was evidently possible in the time of the

Reformation. This phase of the subject will be considered in another article.

With the open Bible now in our hands for over a century, students of the Sabbath question are compelled to admit the permanency of the seventh-day Sabbath. And in the light of history, Sunday observance is clearly discerned to be but a human ordinance, without divine authority. We ask the reader to examine the following admissions, and determine his Christian duty as to Sabbath observance:

"The Bible is the word of God in the fullest sense; but it was never intended that we should learn our faith and practice from it. . . . The Bible nowhere commands us to make any change in our holy day. *Any man who gets his faith and practice from the Bible is bound, at whatever inconvenience, to observe Saturday as the Sabbath.*"—The Rev. E. A. Wasson, in *Church Standard*, August 31, 1895.

"There are some points of great difficulty respecting the fourth commandment. . . . In the first place, we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . Another difficulty on this subject: We Christians, in considering each of the Ten Commandments, turn to what our Lord says in explanation of them. . . . 'Not one jot or tittle' of the law shall fail; that He has come 'not to destroy but to fulfill' the law; and then He shows in the instance of the sixth, seventh, and third

commandment, how He will require them to be fulfilled by Christians, not in the letter only, but in the spirit, and the heart, and thought."—"The Church Catechism," volume 1, pages 334, 335, by the Rev. Isaac Williams; James Pott & Co., 12 Astor Place, New York.

Not Based on Divine Appointment

THE above extracts are from Protestant Episcopal sources of recognized standard. The Baptist brethren furnish admissions also. Roger Williams, writing from Rhode Island to friends in England in 1671, said, "You know yourselves do not keep the Sabbath, that is, the seventh day." Previous to this, he had come in contact with the civil authorities in Massachusetts Bay Colony because he held that the magistrate might not punish for nonobservance of Sunday laws, and he was in consequence driven away from civilization, to make his home with the Indians in Rhode Island. Said Dr. E. F. Hiscox, author of "The Baptist Manual," before a meeting of ministers in New York in 1893:

"There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath

was transferred from the seventh to the first day of the week. . . . Where can the record of such transaction be found? Not in the New Testament—absolutely not."

Only Two Courses Open

IN a controversy between the Presbyterians and the Episcopalians in the sixteenth century, over the question of festivals ordained by the church, the Presbyterians rejected the authority of the church. This controversy is related by the distinguished theologian Hengstenberg as follows:

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle that every institution of the church must have its foundation in the Scriptures, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which His Spirit had brought to maturity, than that of the Old, charged the Episcopalians with popish leaven, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the New Testament church in such matters as these, appealed to the fact that even the observance of the Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up the observance of the Sunday, or to maintain that a divine appointment from God separated it from the other festivals."

We would not weary the reader by adding the many more testimonies available upon

(Continued on page 12)



A view of the great flood in Holland. Observe that the water is up to the eaves of the houses.



Still another Holland flood scene. There are towns with not one house standing.



Destruction and ruin follow in the wake of these mighty "twisters." No building can stand before them.—Photo Brown Brothers.



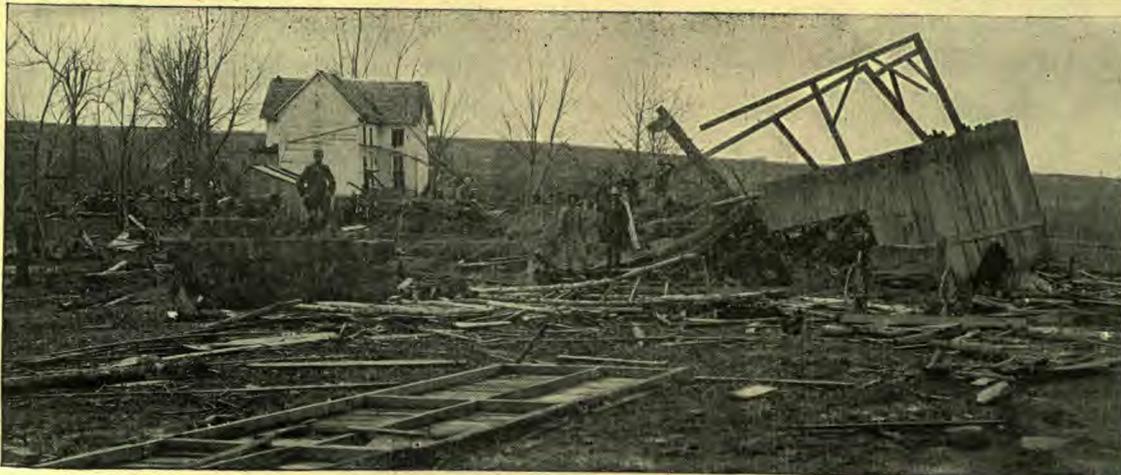
View of a broom factory in Logansport after the March tornado.



Another picture of the destructive effect of the Ohio storm.

The Voice of the Elements

Signs
of
Our
Times



Heralds
of
the
End



The result of the Logansport, Indiana, tornado in March.

One more view of the Ohio storm. Buildings collapsed, and farms were desolated. Immense financial loss is one of the inevitable results of the storm.



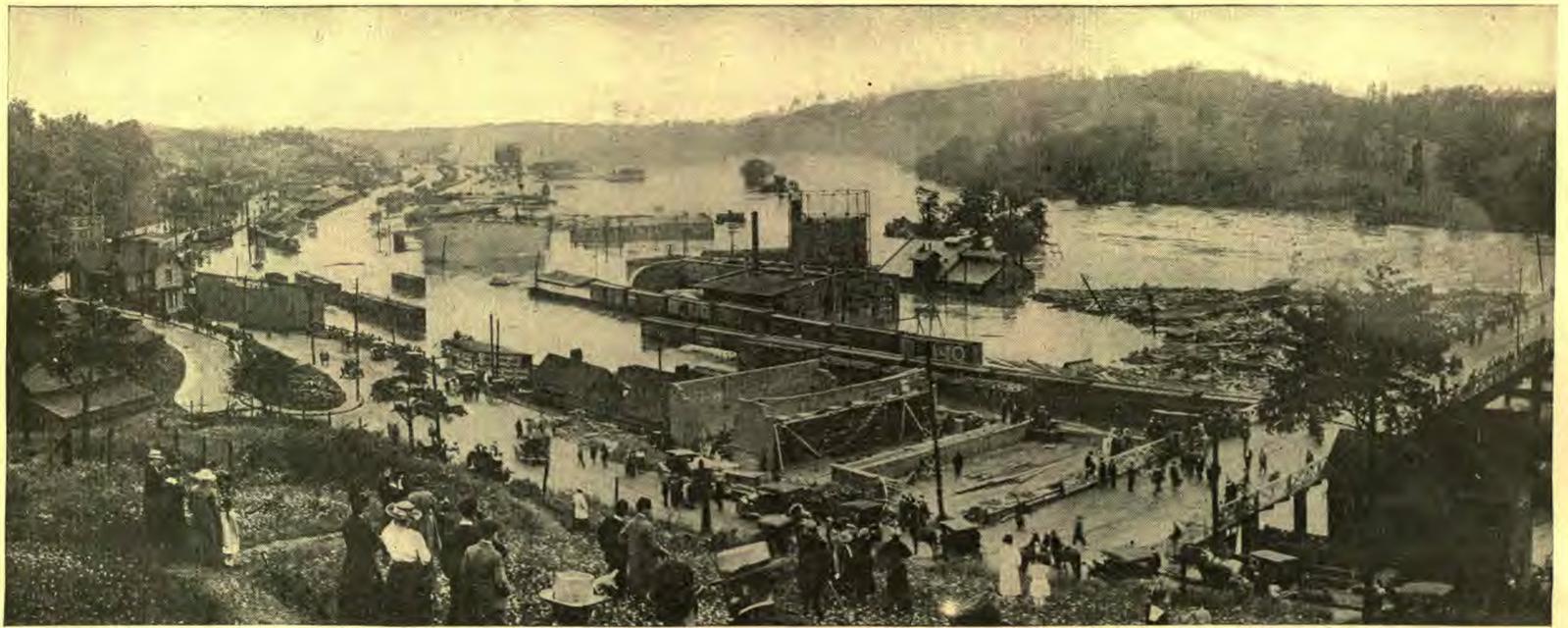
A scene in a flooded town in Holland.

The Dolen Foundry after the Logansport tornado. It had been a landmark for forty years.

God's Judgments Are Abroad
in the Land



Multiplied Evidences Are
on Every Hand



THE CAROLINA FLOOD

The death toll is unknown, but the property loss mounts up into the millions. This is the most terrible flood condition ever known to this section. Factories and other buildings may be seen floating down the swollen stream.—*Underwood and Underwood.*



In the pathway of the Jackson, Mississippi, storm. View of the institute for deaf and dumb, showing havoc wrought by the terrific wind. The loss is estimated at about \$70,000. These multiplied calamities are coming with increasing regularity.

BELOW: Tremendous power of the Illinois storm evidenced by lifting this house entirely off its foundations and depositing it some distance away, on one side of the gable roof. Many buildings crumpled under the impact of the storm, great beams snapping like kindling wood.



"Stormy Wind Fulfilling His Word." Ps. 148: 8.

Ruin wrought by the storm on a farm near Johnson City, Ohio, recently.



Further view of the effects of the Ohio storm as seen in another section.



Wreckage caused by the Ohio storm near Rockville.

BELOW: Desolation followed Ohio's storm. Many were made homeless.



Still another storm scene, close to Johnson City.

See the article, "His Tempestuous Precursors," on page 10.

TO OUR READERS

All reasonable effort will be made to preserve accuracy of statement, and to verify all authorities quoted.

Scripture quotations, when not from the Authorized Version, are taken from the American Standard Revised, unless otherwise stated.

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HIS TEMPESTUOUS PRECURSORS

The Time of God's Controversy with the Nations — Sore Judgments Invited by Sin

WE are in the time of the most turbulent condition among men that was ever known in earth's history. The spirit of strife pervades every part of the world. And along with this strife among men, there is a growing turbulence in the elements.

One of the greatest dangers in this time is that men will first allow themselves to become dazed and stupefied because of the awful conditions prevailing everywhere, and then, following this, they will become indifferent, and drift into a sort of careless fatalism. Instead of permitting ourselves to come into such a state, we should carefully study the meaning of the tremendous and unusual events in the world. There is a deep significance to all that we see about us, and we will do ourselves a great injustice if we fail to recognize it.

A GREAT CLUSTER OF CATASTROPHES

THE first part of January gave us storms up and down the Pacific coast in which several persons were killed and there was great damage to property. The middle of January, the Pacific coast was visited with another flock of storms, in which gales of hurricane velocity demolished property and killed a number of persons. The dispatches of January 12 also reported storm conditions in the Middle West that demoralized train and street-car service, resulting in loss of property, several deaths, and "scores injured by falling debris blown before the blizzard."

Heavy storms and excessively high tides on the coast of Holland January 14-20 resulted in property losses estimated at \$100,000; and the reports also say that many lives were lost.

On the twenty-first of January, the dispatches told of other heavy storms in the Middle West. Toward the close of the same month, a severe storm and flood visited southern California and northern Mexico. The dispatches told of fifty dead in the neighborhood of the Mexican border, as the result of this last onslaught of storms. There were also heavy losses of property by floods in connection with this storm.

The dispatches of February 6 told of storm and flood that created havoc in Arkansas. A number of lives were lost, and considerable property was destroyed.

February 16, storm and flood visited Louisiana.

February 21, fifty-five persons were reported killed, and much damage was done, by storm, flood, and avalanche in portions of Germany. Dispatches of the same date told of storms and floods in Mississippi.

March 21, a tornado visited eastern Illinois, practically demolishing one or two villages, and a number of lives were lost.

The Indiana papers of March 22 and 23 told of a tornado that cut a "wide swath of ruin" and destroyed a number of lives.

March 25, "eight persons were killed in a farmhouse two miles east of Davis, Oklahoma, by a tornado which struck that section."

WIND, FLOOD, SNOW, RAIN

MARCH 29, Great Britain was swept by a storm said by the London Times to have been "the worst snowstorm known for many years. . . . The snow was accompanied by a wind of great violence, and messages from various parts of the country, from Cumberland to the Isle of Wight, report widespread damage." The Times also reported twelve deaths as a result of this storm.

April 8, the dispatches told of a tornado that demolished the town of Belmont, Louisiana, but no lives were reported lost.

The Kansas City Times of April 20 reported that "a succession of violent storms and tornadoes, developing in three extensive storm areas in Kansas and Missouri yesterday afternoon, caused the death of at least ten persons, and injuries to

nearly one hundred others. Property damage, especially in central Missouri, southwestern Missouri, and southeastern Kansas, is said to be enormous."

Another dispatch, referring to the same storm, said, "Three separate 'twisters' struck as many parts of Kansas, causing injury and destruction and death."

June 5, a dispatch from Little Rock, Arkansas, said, "Fifty-nine persons are reported killed, and more than a hundred injured, in a series of tornadoes which swept Arkansas this afternoon." The dispatches the next day claimed that even a greater number had been killed by this terrific army of tornadoes.

On June 7, dispatches from New Orleans reported the gulf storm that resulted in many deaths and much loss of property. On the same date, a dispatch from Memphis, Tennessee, reported "more than 167 persons killed by a series of tornadoes which swept sections of Tennessee, Mississippi, southwestern Missouri, Arkansas, and eastern Kentucky." This dispatch from Memphis shows that the tornadoes that swept through Arkansas extended to a large section of the Southern States, reaching clear down to the gulf. The photographs appearing on pages 8 and 9 of this issue will help to tell, more vividly than the tongue can, of the destruction produced by these great storms.

July 5, a "tropical storm" did much damage in several of the Gulf States. The dispatches a few days later stated concerning this storm that about eighty-five persons were dead or missing; and the property loss, mostly crop damage, is estimated at nearly \$10,000,000.

July 12, "thirty-one persons were killed, and more than a hundred were injured seriously," in a tornado that visited a suburb of Vienna.

The dispatches of July 16 and 17 told us of "serious floods in North and South Carolina and Virginia," which resulted in a number of deaths and much property damage. This storm is described as a combination of torrential rains, accompanied by a hurricane, which swept whole communities before them.

July 19, wind, rain, and cloud-burst destroyed much property in Kentucky.

During the same time that these larger storms were creating so much havoc in so many different sections, there were numerous "electrical storms" in many localities.

A TEMPEST FROM THE UTMOST PARTS

THE foregoing is merely a brief review of but one line of calamities that are appearing in a remarkable way throughout the world. The prophet Jeremiah speaks of a time when "a noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; He will enter into judgment with all flesh: as for the wicked, He will give them to the sword, saith Jehovah. Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground." Jer. 25: 31-33, A. R. V.

Observe that the text says that the Lord "hath a controversy with the nations," and furthermore, "He will enter into judgment with all flesh." He gives the wicked to the sword, and a great tempest raised up throughout the earth produces terrific slaughter.

Some individuals scoff at the idea of such scriptures having an application in these times; but nevertheless, it is a remarkable fact that the Scripture warning and present-day conditions most impressively fit together.

Another prophetic utterance reads: "Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is

naught but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the birds of the heavens; yea, the fishes of the sea also shall be taken away." Hosea 4: 1-3, A. R. V.

BRING CALAMITIES UPON THEMSELVES

NOTE that this text also speaks of the controversy God has with the inhabitants of the world; and the reason why He has this controversy is because they are killing, and stealing, and committing adultery. They have created conditions that God must meet with His judgments; for, as Isaiah expresses it, "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness;" but "let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26: 9, 10.

God also speaks of His "four sore judgments," "the sword, and the famine, and the noisome beast, and the pestilence." See Ezek. 14: 19-21.

Through judgments of this character, God pleads with wicked men and women. He says: "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Ezek. 38: 22, 23.

SENDS JUDGMENTS TO ROUSE THEM

MEN become lost in wickedness; they become oblivious to every appeal; and under those conditions, the only thing God can in mercy do to help them is to send judgments that will arouse them to their condition. In this way, some will be led to see where they are standing, and accept the salvation that God is so graciously and so kindly offering.

Many scriptures that might be given show that sin invites the judgments of God; and with tempest and tornado, with hail and flood, He is seeking to arouse the inhabitants of earth who are drunken with wickedness. These turbulent conditions that are seen all through the world in so many ways, not only in storm and flood, but in the violent strifes of men, will continue to grow worse and worse — indeed, they will grow worse most rapidly as the very last of the last days are speeding us on to the great climax of the second coming of Christ. God's word makes the meaning of these conditions perfectly clear. The Saviour said of the times just before His coming, that "great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." He furthermore adds that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 11, 25-27.

In this time of God's great controversy with the nations, we should awake, and under the great light of prophecy, we should open our eyes to see the meaning of the events that are all about us, and that are so appalling in their significance. But right in the midst of these great convulsions of nature and the mad furies of men, God will save every individual who will permit Him. It remains for each one to decide whether he will have the salvation that is offered by Christ or the destruction that is coming as a thick cloud over every part of this earth.

MANY are declaring that the nations will learn war no more, and that peace and safety is ahead of us. Many have uttered this false assurance ignorantly. It has been taught them, and they have taken for granted that it is so. But the Lord's word is plain, and He is seeking by its mighty power to dispel the delusion. There are many who are beginning to see the danger ahead, and are raising the signal of alarm. They do not all understand the perils that are on either side of us, and that loom up darker in front of us. Nevertheless, they see them. Now as never before we should study the Word.

NO TWO OF THEM AGREE

Shall We Stand on the Shifting Sands of Tradition, or on the Eternal Rock of God's Word?

MANY and varied reasons have been assigned by those who keep Sunday, as to the exact ground for observing the day. The task would be very easy if there were any Scriptural evidence for keeping the day. All that would be necessary would be to cite the text where God commanded man to keep the day, and that would settle the question. But as there is no such text to cite, and not a scrap of Scriptural evidence anywhere available, neither any example of the Saviour nor of His disciples, the case is more difficult. Men are left to guess, and conjure up some reason of their own devising; and like the witnesses who condemned Jesus, no two of them agree.

In a commentary on the book of Acts, I recently ran across the following from a learned expositor of Holy Writ. Commenting on Acts 1: 3, he says:

"The things pertaining to the kingdom of God.' If the things which He spake were things pertaining to a kingdom, they must have been things pertaining to rule, to offices, to organization, to means of transmission, as well as to matters pertaining to internal or spiritual religion. Take, for instance, such a thing as the laying on of hands in confirmation. Such a rite, the inward grace of which is the gift of the Spirit, could not have been ordained by the apostles without some express direction from the Lord. It is first mentioned very early in the narrative (8: 17) in a way which implies that it was a stated rite of the church from the beginning. So with the laying on of hands in ordination (Acts 6: 6). It seems to have been practiced from the first, and so was doubtless one of the 'things pertaining to the kingdom of God,' of which the Lord spake before He was taken up. *To these we may add the change of the day of weekly religious observance from the Saturday to the Sunday.*"—"Acts of the Apostles," by Sadler, page 4.

DISREGARDING AN EXPLICIT COMMAND

No text cited, no command mentioned, no rock of Scripture upon which to plant our faith! Just a mere guess, a human say-so! This is in line with the statement of another expositor, who gave a similar reason for keeping holy a day for which there is no command of God. Speaking of baptism, Mr. Binney says:

"It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week, or for family devotion, or for women to receive the Lord's Supper."—"Binney's Theological Compend," pages 180, 181.

Here is a theological expositor, who, we are told in the preface of the book, spent fifteen years in the sole employment of preparing a popular commentary on the New Testament, forced to admit that there is no command in the Bible for keeping Sunday. Then why keep a day the Lord never commanded, and disregard a day He did command? One can scarce restrain astonishment at the reason assigned by this learned author for keeping the first day of the week as the Sabbath. Here it is:

"Jesus, after His resurrection, changed the Sabbath from the seventh to the first day of the week, thus showing His authority as Lord even of the Sabbath (Matt. 12: 8), not to *abrogate* or *break it*, but to *preside over* and *modify*, or give new form to it, so as to have it commemorate His resurrection, when He ceased from His redeeming work as God did from His creation work. Heb. 4: 10.

"When Jesus gave instructions for this change *we are not told*, but very likely during the time when He spake to His apostles of the things pertaining to His kingdom. Acts 1: 3. This is *probably* one of the many unrecorded things which Jesus did. John 20: 30; 21: 25."—*Id.*, page 171.

CHOOSING THE SANDS OF TRADITION

THE best he can find is a "perhaps." This is "very likely" thus and so. It is "*probably*" one of the "*unrecorded things* Jesus did." There is no record of any one's being commanded to keep the day, he says; to which we quite agree.

Compare this flimsy pretext for the observance of an unscriptural institution with the command of the almighty God, which He handed down amid the grandeur of Sinai, and wrote with His own finger upon the unperishable stone:

"Remember the Sabbath day, to keep it holy. Six days shalt

thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Upon which will we take our stand? Will we, because of convenience, and to follow the easy, popular course, decide to stand on the sand of man's tradition, or will we stand on the eternal rock of God's word? There is a day coming when the lives of men will be tried as by fire. Then, if not sooner, we will wish to have our feet on a strong foundation, and the law of God written by the Spirit in the heart. G. B. T.

KOREA IS "CLEANING HOUSE"

Japan on the Asiatic Continent

WHATEVER may be thought of Japan's aggressive policy on the continent of Asia, we should be fair enough to admit the marvelous changes for the better which have been wrought in Korea since that backward country has been annexed to Japan.

On arrival at the port of Fusan, in southern Korea, one observes the good streets, the railway station, the fine public buildings of brick, the parks, and the markets. Everything has an air of up-to-dateness and progress. A pleasing feature in contrast to China, and to Korea as it was, and as it is still in many places, is the fact that Korea is "cleaning house." There is great room for improvement yet, but there has been wonderful advancement in those centers where Japanese influence has been strongest. Our second visit, at the end of a year, proved beyond a doubt that in so short a time as a year, visible changes for the betterment of Korea could be readily seen. Missionaries to whom we spoke confirm this statement.

Hitherto denuded hills are gradually covered with trees, and almost barren slopes are covered with fruit trees and carpets of living green. On almost everything in Korea, the Japanese are leaving their impress. Na-



tives are required to plant forest trees, and forbidden to cut any down, except under certain conditions.

Along the water front in Fusan, reclamation of land was carried on. A track had been laid; and a donkey engine and trucks were conveying many tons of earth, which is rapidly filling in excellent building property.

JAPAN THERE TO STAY

It was early springtime as we boarded the train and left Fusan behind. All along the flats of the Rakuto River, we saw Korean men and women in their fields, some plowing, others planting and hoeing. The plows were primitive affairs generally; but in many places, the Japanese have started experimental farms, and are rapidly teaching their Korean cousins better farming methods.

All through Korea, especially along the railways and in large centers, are large and modern public buildings erected by the Japanese. Immense sums have been expended for reconstruction purposes. Korea is putting on a new dress, and Japan is responsible for these changes.

Not only has Japanese influence spread over Korea, but stretching farther north away into Manchuria, the Japanese government has great railroad interests, and has built along its railways large stations, hotels, and other buildings. Its interests along the way are guarded by soldiers, who can be seen at every station, standing with swords and rifles with fixed bayonets.

To the visitor from abroad, there naturally comes the question, What has become of the government? Plainly Japan is firmly planted in Manchuria, and apparently is there to stay. What part she is to act in the great closing drama outlined in prophecy is an interesting study. The revelator saw "the kings that come from the sun-rising" gathering their forces for the last great battle. Rev. 16: 12-16.

Japan, the "Sunrise Kingdom," will be a leading nation there. Quickly she has arisen to be one of the chief military powers of the world. Her navy is rapidly assuming large proportions. Already she is firmly planted on the mainland of Asia. Here she must wield great influence in the Far East, and be a prominent figure in fulfilling prophecy. J. E. F.

The Commandments Personal

DID you ever notice that each commandment in God's holy law is directed to the individual? It is God's code addressed personally to every man that comes into the world.

It is "Thou shalt," "Thou shalt not." "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image." "Thou shalt not bow down thyself to them, nor serve them." "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

Churches or communities are not addressed as such. The word of God is to each unit making up the multitudes. It lays the responsibility of obedience or disobedience upon every individual. The man who utters oaths is held responsible for the offense. "The Lord will not hold him guiltless." It is the man bowing down to idols or images who is responsible for idolatry. God's index finger points to the one individual, saying, "Thou art the man."

The rest of the commandments are the same. Every man is made responsible by God for Sabbath observance in his own home. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." When each man senses his own obligation to keep the Sabbath of the Lord his God in this manner, there is no need for

human enactments to enforce Sabbath observance upon communities. All will be Sabbath keepers. But no one is a Sabbath keeper who does not keep God's Sabbath day. And there is only one Sabbath — the day pointed out in the commandment itself.

The Reward for Obedience

"AND, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?" Here is a personal question addressed to the Master by the individual. What shall I do? The answer is, "If thou wilt enter into life, keep the commandments." Jesus makes obedience personal. The individual himself must obey, if he would enter into life. "If thou wilt enter into life, keep" that which is pointed out in the commandments. All is to be done through faith in the personal Christ. He died to save the individual — you and me; not to give any one license to go on in disobedience to His direct personal commands, but by His grace given, that each may obey every one of those divine precepts. And at last, each is to give account of himself before God.

The one who keeps thus God's commandments shall hear, "Well done, thou good and faithful servant [singular]: . . . enter thou into the joy of thy Lord." Individual obedience is rewarded by individual salvation. Thus the hosts of the saved shall be gathered when the harvest of the earth is reaped. It is the individual "thou" who has "been faithful over a few things," who hears, "I will make thee ruler over many things: enter thou into the joy of thy Lord." T. E. BOWEN.

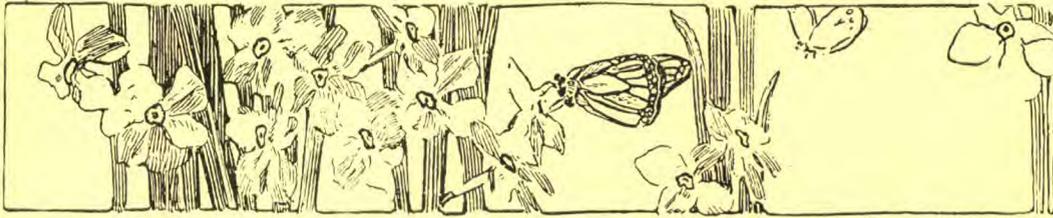
Protestantism at the Parting of the Ways

(Continued from page 7)

this important Sabbath controversy. But in the admissions quoted, is there not a clear confession that the present-day Protestant churches are out of harmony not only with the Bible but with their articles of faith, which say, "The Bible and the Bible only is the religion of Protestants"? As Dr. Hiscox, already quoted, said in the meeting mentioned, "I wish to say that this Sabbath question, in this aspect of it, is, in my judgment, the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people."

In our judgment, there is but one of two things to do — either proceed with the work of the Reformation by returning to the Bible for all doctrines, including Sabbath observance, or return to Rome, who not only repudiates the Bible as the teacher, but is the mother of the Sunday-sabbath institution. There is not, nor can there be, any middle ground. Either the Reformation principle and movement were right, or they were wrong. If right, they must be maintained until the last chapter of the great Reformation is written.

"THE path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult."



"The Lord Is There"

BY S. M. S. HAYNES

BEYOND time's solemn keeping,
Beyond earth's toil and weeping,
Beyond death's cruel reaping,
There is a city bright and fair
All decked in gold and jewels rare;
And it is called, "The Lord is there."

Beyond earth's strife unending,
Beyond all pride unbending,
Beyond life's tedious wending,
There is a rest from toil and care,
The weary load no more to bear.
Sweet is that rest—"the Lord is there."

Beyond time's separation,
Beyond sin's condemnation,
And with that great salvation,
There is a home of beauty fair.
The ransomed crowns of glory wear.
In peace they reign—"the Lord is there."



CARRYING CORN TO MARKET. THE LEADER CARRIES NO BURDEN.

Opening African Mission Doors

The Place of the School in the Nyasaland Mission

By G. A. Ellingworth

THE two most important agencies in our work for the natives of Nyasaland are the school and the dispensary. The idea that the heathen of Africa are waiting to accept the gospel as soon as they hear it, is a fallacy. The average native is the most contented person in the world; and if he has enough food, a little cloth, a beer drink occasionally, and some tobacco, he is quite satisfied with his lot. If he is tired of visiting with the people of his own village, he will go off to visit the people of some other village. Should he feel very energetic, he will go to hunt with some of his companions.

The desire for things new is directly traceable to the influence of the school work that has been done by early missionaries. These tell us that they found the native very unwilling to go to school. They had even to bribe him. They had, as they say, "to create wants." Now calls for schools are coming much faster than we can supply teachers. In all these cases, it is seen that boys from fourteen to twenty years of age have come in contact with other schools, or have worked with boys who have learned to read and write, so now they desire a school in their own village.

You will say that this is simply desire for temporal things. That is also true, but we must remember that temporal things are the only things they know. The fact that there is a desire is our opportunity. When the boy or the girl comes to our school, we then have the chance to develop that desire until the pupil asks to join the Bible class and prepare for baptism.

These boys and girls are the hope of Africa. While they are young and impressionable, we can bring to bear on them the power of the Word, and point them to the true life in Christ Jesus. One very seldom hears of an old man's accepting Christ. Another thing that makes education so necessary is that in the native tongue there is no language expressive of sacred things. Many words must take a new meaning, or new words be coined. Every word used has, in the native mind, its original common set-

ting. For instance, the word "cross" is translated *mtanda*, a cross beam or stick; and the first thought on hearing the word preached will be of the ridge pole of his hut. Any one who tries to see things from a native viewpoint will realize how strange this new message is that comes to them in words taken from the things of their daily life. It is education that is going to enable the native to understand and appreciate the gospel.

Our great need is workers who have had



STUDENTS AT MALAMULO MISSION, AFRICA

a good normal training, coupled with "grace, gumption, and go," to train the boys we have here, to build up our present work, and, as fast as possible, establish our work in Portuguese territory lying to the east and west of us. If you look at the map, you will see that we are in just a narrow strip, with broad sweeps of country around us for which we have so far done nothing. The rate at which the gospel travels is limited only by the lack of consecrated workers and consecrated means.

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"Do not give him drugs except on the doctor's advice and direction."

"SUMMER complaint," or diarrhea, is one of the most-to-be-feared child destroyers. Mothers need to give the utmost attention to the prevention of this disease. Fortunately, however, there are a number of things that can be done, even after the disease appears, that may be successful in combating it, especially if done in time.

The suggestions here given are not intended to take the place of the services of the physician, but are merely to aid the mother whose care of her child must supplement that of the physician, or who possibly may be so situated that the immediate help of a doctor is not available.

The very first symptoms must be taken by the mother as imperative call to immediate action. Any digestive complaint in summer may be ominous, though it may seem at first ever so slight and innocent. It may quickly develop a serious disorder, and a little delay may mean fatal results. There should be no delay in calling a doctor. "Only a case of summer diarrhea" has too often made a funeral.

What Indulgent Mothers Forget

ALL medical treatment should belong to the physician. This is particularly true when baby is the patient. Do not give him drugs except on the doctor's advice and direction. Baby's stomach and bowels are very delicate and sensitive; and the use of drugs, the full action of which may be unknown to you, and very likely is not stated on the label, may cause trouble that can never be remedied.

Diarrhea in any form, from the simplest to the most serious, is caused by the presence of poisonous bacteria, or germs, in the intestinal tract, generally the result of some error in feeding. Baby may have been overfed, either by breast of by bottle, by too much food at a time, or by too frequent feedings. Indulgent mothers may forget that baby's stomach is of limited capacity, and allow more food than it can take care of. The result will be fermentation, and then irritation of the sensitive mucous membrane, followed by diarrhea. The trouble may be caused by particles of food, such as meat, corn, potatoes, or other foods, that were not properly chewed, and hence could not be digested.

The most common cause of diarrhea is milk that already has bacteria in it. With the favorable conditions of warmth and food found in the intestines, these rapidly multiply.

Stern Measures Imperative

THERE are a number of symptoms, or signs, to warn the mother of danger. The bowel movements will be more frequent than usual. The stools become thin or watery. There may be lumps of undigested curds, and per-

Nature's Danger Signal

An Imperative Call to Immediate Action

ARTICLE THREE

By L. A. HANSEN

Associate Editor *Life and Health*

haps mucus. The odor will be offensive. The color will vary, perhaps becoming green. The appetite begins to fail. The tongue is coated. There is more or less fever, according to the severity of the attack. Vomiting may occur. Gas may form, causing distention of bowels, and a rigid abdomen, with relief when gas is expelled.

What should be done? — First, stop feeding. More milk adds food for the germs. Give no food for at least twenty-four hours, perhaps longer. Give instead drinks of cool, boiled water at feeding times and between times. It is at this point that the destiny of many babies is determined by the mother's attitude — whether she yields to sympathetic tendencies, either of herself or of friends, to give baby something to eat, or whether she considers his real needs, and gives strict heed to them.

The digestive tract must be emptied of all food. The vomiting and diarrhea are natural efforts to accomplish this. Encourage vomiting to empty the stomach. Give a teaspoonful of castor oil to empty the bowels. If baby will not take it otherwise, it may be given in orange juice.

To aid further the emptying of the bowels, give a high enema of about a pint of tepid water to which a teaspoonful of salt has been added. This requires care, however. Attach a soft rubber catheter to the hose of a fountain syringe, grease with vaseline or olive oil, and insert slowly and carefully about six inches into the bowel, allowing the water to run while inserting, to distend the bowel ahead of the tube. Hold the syringe bag or enema can about two feet above the baby's body. Allow the air and a little water to escape before using.

Use Fomentations or Poultices

WARM applications over the abdomen will be helpful. Fomentations or poultices, changed as frequently as necessary to have them bearably hot, may be used for an hour. Follow with a cool compress of several thicknesses of cheesecloth, covered with a towel. This treatment may be repeated every four or five hours.

Fomentations are given with a woolen cloth — a piece of blanket, underwear, or other similar material — wrung out of hot water until as dry as possible, and folded inside a soft dry cloth. There should be two fomentation cloths, so that one may be applied while the other is being prepared. Care must be observed not to burn the baby.

Poultices may be made of linseed or bran, mixed with boiling water. Make thick enough to cut with a knife. Spread on cloth. Make two, and alternate in using. Fomentation cloths are preferable to poultices.

Sponging the body with cool or tepid water

will aid in reducing fever, and will help to induce sleep. Place cool, wet cloths on the head. Allow plenty of fresh air. Do not be afraid of baby's catching cold; a baby with fever will not catch cold.

A child should be kept as quiet as possible when there is a tendency to bowel trouble. It should not be carried about, nor should it be allowed to run around or play. To be on its feet or to be moved much, aggravates the trouble.

Directions for Feeding

THE problem of feeding the baby during and after diarrhea is a serious one. The disease causes a nutritional waste, greater or less according to the duration of the attack. This waste is to be overcome as quickly as possible. At the same time, there is an inflamed condition of the digestive tract, which must not be irritated. Improper feeding may but prolong the difficulty.

After withholding food twenty-four hours, or possibly longer, give barley water, made by cooking two tablespoonfuls of barley in a quart of water for two or three hours, straining, and adding a little salt.

Egg water may be given after the first twenty hours. Beat the whites of two eggs in a pint of water until they are thoroughly mixed and the albumen is dissolved. Strain through a cloth, and add salt. This may be fed freely.

Rice water will also be permissible and helpful. Soak two tablespoonfuls of rice in three cups of cold water, heat gradually to the boiling point, and boil till the rice is soft. Strain, and add salt.

Milk should be withheld while diarrhea continues. The preparations mentioned will nourish for some time. They should be kept on ice between feedings.

The hands should always be washed after changing baby's napkins or handling them. This is particularly important when there is summer diarrhea, as the disease is communicable by soiled hands or utensils. The soiled napkins should be boiled in case of diarrhea.

No More Good-Byes

"THERE shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done." Rev. 21: 4-6.

In the hallowed state and time herein foretold, the songs and the rejoicings of the redeemed will relate to a deeper and sweeter appreciation of the Saviour's love than they have known on earth. There in scenes of glory will be sung new and beautiful songs, yet they will be connected with that ancient story which saints have loved so long. The righteousness of Christ and the wonders of His cross will never cease to be the theme of study — above all others most suggestive and most profound. Centuries will pass, and millenniums multiply on the great calendar of the ages, and still the sweetest of all names will be Jesus. Then, and onward, all will sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

And who will sing this song, and how long?—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 12, 13.

Eternity will afford no time for estrangement from Jesus; for though one should visit a thousand worlds, and form the ac-

quaintance of every inhabitant in them, yet he will hear from them all, in every place, something about the love of God through Jesus. Christ will be in all who are there, for Christ shall be all *in all*.

These promises of unlimited and unbroken joy speak of a period beyond pain or sorrow. Everything, everywhere, in all of God's dominion, will then be in every respect just what God and His Son, in their council before anything was made, agreed that all things should be. There will be neither excess nor superfluity. There will be enough in everything and of everything to make infinite harmony.

With such conditions, can there be a place of torture in which sinners shall suffer? If a time is coming when every creature will sing God's praises, can the wicked be suffering and uttering lamentations during that same time? Or can there come a time when it will be said, "There is no more pain," if sinners are to suffer to all eternity the most intense pain? —No. Such a condition of things would forever prevent harmony. God, in His eternal purpose, did not provide for the existence of that which neither wisdom nor love can desire; and Satan cannot force God to bring in such a condition of things. It would be a dismal shadow over the beauty of the worlds.

But soon the day will be here when sin and sorrow, pain and death, are no more. And even now, the eternal dawn is near its breaking, when the brightness will appear. Then dates need be counted no more. Nor will man grow old, for decrepitude cannot come to the land of immortality. No funeral bell will toll, and curfew will not be rung, for there shall be no night there. New acquaintances will be formed; but no final good-byes will be said, for all will know there will be another meeting. **WILLIAM COVERT.**

Heaven's Love Letter to Lost Man

O THAT there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

In the light of this and other scriptures, it is clear that God in love and mercy commands His people for their good. It is not to exercise His authority, nor is He more exalted by the compliance of the people with His statutes. He loves us with an everlasting love, and therefore gives good laws, to save us from ruin.

The prophet Ezekiel makes the following merciful exhortation: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

Sometimes the commandment of the Lord cuts directly across our pathway, requiring us to give up many things which we value very highly. Sometimes, in order to keep all the commandments, we must give up a lucrative position and a promising future; but the Lord sees that the only thing we can do and be saved is to turn about and obey His word. He knows that though we may prosper in this life for a brief period, the time will come when all of our earthly accumulations will be swept from us, and we with them be lost. He therefore calls upon us to keep His law for our good forever.

If you should see a man taking a course that would result in his destruction, you would certainly warn him of his danger. You would do it because you loved him and desired to do him a favor. If you should see a blind man nearing a precipice, you would hasten to warn him of his immediate danger. You would do thus because you love and pity him. So the Lord is not willing that any should perish. He says, "Thou shalt not," or, "Thou shalt," to prevent us from committing a sin and bringing upon ourselves condemnation.

The psalmist says, "Moreover by them is Thy servant warned: and in keeping of them

there is great reward." Ps. 19:11. I was nearing a railroad crossing recently; and just before reaching the track, I heard the whistle of a fast approaching train. The engineer sounded his whistle as a warning to passers-by not to attempt to cross the road. It would be very dangerous to do so. He gave the warning with an earnest desire to prevent injury to any one. Likewise God, in His blessed law, warns us of the danger of transgression. He says that "the wages of sin is death" (Rom. 6:23), and that "sin is the transgression of the law" (1 John 3:4).

God is love, and He has loved us "with an everlasting love," and is "not willing that any should perish." The Bible is Heaven's love letter to lost man. Its counsel is for the salvation of the lost, given in mercy by Him who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

David spoke of the great reward. The apostle John wrote of it in the following words: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The reward is eternal life; and God points out, in His law and gospel, how we may obtain this precious boon. If our occupation leads us to violate these conditions, we should gladly give it up, and arrange our work in harmony with His will. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. **C. B. STEPHENSON.**

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Mr. Gus Haralson, Route 1, Red Level, Alabama, desires a continuous supply of the following for missionary purposes: *Signs Magazine*, *SIGNS* weekly, *Watchman*, and *Liberty*.

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USE of the VOICE

This is the title of a pocket manual on breathing, reading, and speaking, by George B. Starr, of Loma Linda College of Medical Evangelists. It is just completed, and is going to fill a long felt want among speakers generally. Of its plan the author says:

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The Coming Heat Wave

ALL the world knows of the terrific heat wave that recently held the East in its relentless grip. Chicago suffered most. For nineteen long, weary days and nights—the longest duration of unbroken heat in the city's history—the populace suffered. There were 325 deaths in that city alone, directly attributable to the heat. In addition, there was a heavy toll of deaths from heat exhaustion, suicide, and drowning. The number of prostrations from heat was over 2,600. Eighty-seven persons were bitten by rabid dogs during the heat siege, while 890 horses dropped dead in the streets within five days.

Great mobs stormed the beaches. So great was the demand for bathing suits at some of the resorts, that the crowds of men and women fighting for admission created riots that necessitated the calling of the police. Fifty thousand applicants for bathing suits were turned away during one day at the Municipal Beach. And it is stated that Lake Michigan had a temperature of eighty degrees at a depth of five feet.

The heat wave was almost without precedent. It extended from the Alleghenys to the Rocky Mountains, and from the Ohio River to Hudson Bay. As one newspaper, through its editorial, expressed it: "Seventy people dead from heat in one Chicago day—

New York stewing—
Boston frying—
Philadelphia boiling—
St. Louis roasting."

Such were the conditions. But severe and distressing as they were, yet, according to the unfailing Word of prophecy, they will be utterly forgotten in a terrible heat wave that will before long envelop the earth, when the sun will literally scorch men with fire. The prediction is recorded in Rev. 16: 8, 9. We quote it:

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory."

The most dreadful judgments ever sent on the earth will be the seven last plagues. Mercy will then have been withdrawn from the earth. Human probation will have closed, and every case will be decided for eternity. The cup of human guilt will be filled up. The last honest soul will have availed himself of salvation. The final period will be placed upon the last page of earth's history. The wine of God's wrath will be poured upon a corrupt generation.

The seven last plagues will be literal. One by one they will be poured out upon the elements, until the very course of nature is changed. Upon the earth, the sea, the fountains of water, they fall. The sun, which has shone alike upon the just and the unjust, then scorches unrepentant men with fire. Bitter night settles upon the earth. The very air itself is poisoned. Great hailstones descend. The voice that shakes heaven and earth will cry, "It is done." All this, as recorded in Revelation 16, will immediately precede the return of Christ.

How consoling to the Christian is this promise, backed by all the power of the living God: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91: 1. But those who, before the close of probation's last hour, seek not this shadow, will be prostrated under the

pitiless glare of a sun that will "scorch men with fire." Shall we not choose the better part? Let us do the wise thing. L. E. F.

Epidemic of Wife-Beating

FROM many quarters come the reports of an increase in wife-beating. In various sections of the country, it has become so prevalent as almost to assume the proportions of an epidemic. Newspapers have referred to it as such.

Extreme measures are used in some places, in the effort to check this brutal practice. According to press reports, "Kansas City, Kansas, is the first city to take drastic and unusual steps to curb the nation-wide spread of wife-beating; and the procedure it has taken is sensational in the extreme."

It has revived and erected a modified form

and rumors of strikes. The conflict between capital and labor grows keener with the rapidly passing years. Hope of permanent and equitable adjustment seems as far away as ever. Even now there are prospective strikes of menacing proportions.

Little do we know of the grave conditions that lie just before us. But this one thing we do know,—every word recorded in Sacred Scripture concerning these last days will meet its fulfillment. For many years, we have maintained that the strained relations between organized labor and consolidated capital will grow more intense. And the rumblings and mutterings of the industrial volcano are growing more frequent. They are becoming more violent and ominous. Some day, they will burst forth. "Whatsoever a man soweth, that shall he also reap." Some day, and that soon, there will be a fearful harvest.

We base our belief upon these succinct, unequivocal statements of Holy Writ: "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. 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. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the



FIELD MASS AT CAMP WHITMAN, NEW YORK

Field mass of the sixty-ninth regiment, New York, conducted by the Rev. Francis P. Duffy, Roman Catholic, chaplain of the regiment. The growing frequency of such scenes, together with Pan-American Thanksgiving masses attended by our leading statesmen, and other events of similar character, have a deep significance to the careful student of the prophecies. The thirteenth chapter of Revelation foretells the pronounced Romeward drift of the nations in these last days.

of the public pillory of colonial times, at which to chastise wife-thrashers. A two-inch iron pipe, six feet in height, has been set in a seventy-five-pound hitching weight. About a foot from the base is an iron ring, to which a chain with ankle irons is attached. It has been placed at the busiest corner in town.

There has been considerable criticism for and against the revival of this severe form of punishment, but into this controversy we do not wish to enter. We do, however, desire to call attention to this indisputable fact,—that nineteen hundred years ago, the Divine Book foretold the coming of just such outbreaks and epidemics, which are growing more frequent and sinister as we approach the finale of earth's history.

Here is the inspired description: "This know also, that in the last days perilous times shall come. For men shall be . . . without natural affection, . . . fierce." 2 Tim. 3: 1-3. The evidences that we have reached earth's closing hours thicken around us. L. E. F.

Strikes and Rumors of Strikes

DESPITE the fact that this is the most prosperous period in American history, and wages were never higher nor as high, yet there were more strikes and lockouts in the United States during the first six months of 1916 than in the entire year of 1915. Authoritative statistics compiled by the government's Bureau of Labor show that between December 1 and June 1, 1,432 labor disputes were reported, while during the entire year of 1915, the number was 1,405. In the month of May alone, 496 strikes were started.

On every hand, we see and hear of strikes

husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 1-9.

Could language be more concise, yet explicit? "Rich men" in the "last days," with their "heaps" of gold! Then, the "hire of the laborers" "kept back by fraud"! And with what result?—"Miseries" that will cause men to "weep and howl." The comparatively severe industrial conflicts of to-day will reach their superlative degree before long.

Let us not forget the admonition: "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh." Great wrongs will never be righted by the commission of greater ones. Violence is inconsistent and unbecoming for the Christian. Vengeance belongs to God. He will repay.

This is the counsel we give. Let us live the Golden Rule. Let us stand unmoved amid the coming industrial conflict, with feet firmly planted on the immovable principles of the kingdom of Christ, unswayed by the surgings of human passion and hate. L. E. F.

We understand that Hudson Maxim is responsible for the statement, "If there is any business in this world that should receive high honor, it is the manufacture of munitions of war." We suppose one's viewpoint will determine whether or not he can agree with this statement of Hudson Maxim's. The consistent Christian must differ. R.