

Signs of the Times

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FIRST AEROPLANE IN JERUSALEM

Photograph by Underwood & Underwood, N. Y.

On December 31, 1913, at 3:45 P.M., the French aviator Kormier landed with his aeroplane on a field outside of Jerusalem, toward Bethlehem. This was the first time that the people of Jerusalem had seen an aeroplane. Great multitudes hurried out to the field to inspect the flying-machine, whose name only they had previously been acquainted with. The at other times peaceful city now found itself in a feverish excitement.

On January 1, a bright, clear day, at 9 A.M., after hearty parting salutations by the pasha and the French consul-general, the aeronaut, cheered by musical demonstrations, ascended in the direction of Bethlehem, toward Cairo. LUDWIG KRUG, Jerusalem.

Health Principles or Health Fads



Ignoring Big Things While Busy with Insignificant Ones — More Lunatics than College Students — Have Some Real Excuse for Living — Some Articles of Food Suggested

By DAVID PAULSON, M.D.

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If you commence reading this article, you will not be likely to stop till you have finished it. The article is written in a manner to entertain, and at the same time you will appreciate its good sense. Dr. Paulson is one of those regular medical practitioners who have been in demand for many years as lecturers on health and temperance topics at Chautauquan and other large gatherings. He is also well known as a writer on topics allied with his profession. As you will see by this article, he believes that common sense is more beneficial than fads.

EDITOR.

thing. There is nothing so unfashionable to-day as sound sense, while some foolish fad will draw people as honey attracts flies. This should impress upon us the truth of the striking statement, "That which is highly esteemed among men is abomination in the sight of God." Luke 16: 15.

MORE LUNATICS THAN COLLEGE STUDENTS

People who think, and even some people who do not think, are compelled to recognize that we are facing a desperate situation. For example, there are more insane people to-day in our lunatic asylums than there are students in all our colleges, universities, and other higher institutions of learning. Furthermore, we have more than a million degenerates and criminals in this country. To any one whose eyes have been half opened, it is evident that we are traveling over the same road as did ancient Rome. We are confronted with many of the same desperate problems.

Whenever flowers begin to degenerate, they need to be fertilized with fresh pollen from other flowers. The bee generally performs this useful office of carrying pollen from one flower to another. Degeneration has set in among humanity, and they need to be regenerated. Whence shall they derive the necessary pollen to fertilize them?

ENGLAND SAVED FROM SOCIAL CRISIS

More than one hundred and fifty years ago, England was facing a great moral and social crisis. The different strata of society were arrayed against each other, and a revolution such as shook France to its very bottom seemed imminent. Degenerating forces were rapidly producing their baneful harvest. The bee that brought fertilizing pollen

It is far more important to have a healthy vision than it is to have a healthy body. Who has not seen husky, broad-shouldered, deep-chested men who were only employing their splendid strength to build up the devil's business? On the other hand, we may see men and women with frail and sickly bodies who are accomplishing marvelous things for God. This shows that while good health is a tremendous advantage, it is not absolutely essential to a useful career.

There is a vast difference between adopting health principles and being swept off our feet by health fads. But it seems to be much easier for the average human mind to become enthusiastic over some small thing than it is to accept conscientiously a great principle.

There was a people once who would count out nine insignificant garden seeds, and then lay aside the tenth one for the Lord. That is, they were tithing "mint and anise and cummin" with scientific accuracy but omitted "judgment, mercy, and faith." Matt. 23: 23. In other words, they had forgotten the "weightier matters"; and while they were so particular that the Lord should receive one tenth of these almost microscopic seeds, they did not hesitate to crucify His own Son.

This attitude was typical of that age. People are still inclined to do the same

THERE is nothing so unfashionable to-day as sound sense, while some foolish fad will draw people as honey attracts flies.

FROM personal observation, I know that the food served in the mansions of the rich is frequently as unwholesome as what the poor eat in the slums.

FROM a health standpoint, it is vastly more important to wash the inside of the body than it is to cleanse the outside, although neither should be neglected.

LET me say that for every boy who has been stunted by being put to work before he was sixteen, there are a thousand boys who have burned out their brains, ruined their souls, and wrecked their bodies, by cigarette smoking.

IT is absolutely certain that for every person who ever caught anything besides water from the common drinking cup, there are ten thousand persons who have caught mental, moral, and physical damnation for this world and the world to come, from the wine cup.

from a higher source was John Wesley. His message literally regenerated England. Chapels and schools, Bible societies, foreign missionary societies, were organized; and even the conservative Church of England, that refused to accept this Heaven-inspired movement, was indirectly blessed and re-animating by it.

To-day multitudes, instead of looking hopefully toward Heaven for an uplifting influence, are trying to save themselves by trivial human schemes. For instance, the eugenic fad is now on the very crest of the popular wave. We smile when we see a child trying to lift itself up by tugging away at its shoe-strings, but it is just as useless for humanity to try to lift itself by merely human resources.

THE COMMON DRINKING CUP VERSUS THE UNIVERSAL WINE CUP

Many of our great states have been swept by an agitation that has outlawed the common drinking cup. But the amazing thing is that these same lawmakers could not get their eyes wide enough opened to see the much greater harm that comes from the almost universal wine cup. It is absolutely certain that for every person who ever caught anything besides water from the common drinking cup, there are ten thousand persons who have caught mental, moral, and physical damnation for this world and the world to come, from the wine cup.

DRANK A BATH TUB FULL OF WHISKY

Last year we consumed in this country twenty-five gallons of liquor for every man, woman, and child in the land. As I did not drink my portion, the man who had my share as well as his own drank fifty gallons. That is more than enough to fill an ordinary bath tub. Think what human wreckage that means. Think of the enormous financial loss.

JAILS, POORHOUSES, AND LUNATIC ASYLUMS DEPOPULATED

Kansas furnishes us an object-lesson, on a large scale, of what it would mean to us if the legislature would outlaw the wine cup as it has the common drinking cup. Dr. L. Mervin Maus, department surgeon of the United States army, in an article on "Alcohol and Racial Degeneracy" in the *New York Medical Record*, says:

"During the drought in the West, when asked whether they wanted assistance, the governor replied that Kansas, with a tidy bank-account of \$200,000,000, could weather worse storms than the drought of last summer without hardship. In 97 of 105 counties there were no insane. In 54 of these counties no feeble-minded; 96 counties with no inebriates; 38 county poorhouses were empty; the jails in 53 counties, empty; and 65 counties had no prisoners serving time in penitentiaries. Some counties have called no juries to try criminal cases for ten years."

Kansas has been so long under state-wide prohibition that there are hundreds of men in the state old enough to vote who have never seen an open saloon.

CHILD LABOR VERSUS CIGARETTE SMOKING

In recent years there has been a tremendous agitation, all over this country, in favor of such child labor legislation as would practically prevent children from working until after sixteen years of age. Viewed from one angle, that is a beautiful thing, although there is a question as to whether

some children, if they do not learn to work before they are sixteen, will ever work afterward unless compelled to do so in the work-house.

The average successful men and women had a reasonable amount of hardship in their early life. In fact, hardship seems to be an ingredient that God invariably mixes with the clay early, before it is fully set, if He wants to make out of it a really beautiful and useful vessel.

BURNING OUT THEIR BRAINS

But I hear some say the object of child labor laws is to prevent the unmerciful starving of young minds and the stunting of the young bodies in ill-ventilated factories; to which I reply, "This ought ye to have done," and not left something else undone. What is it that ought not to have been left undone? Let me say that for every boy who has been stunted by being put to work before he was sixteen, there are a thousand boys who have burned out their brains, ruined their souls, and wrecked their bodies, by cigarette smoking. Yet I have seen Lucy Page Gaston, the anti-cigarette apostle, with tears in her eyes, pleading with legislators to pass a law to fine the men who sell cigarettes to these boys; still these very same lawmakers turned around and made a law fining men if they should give honest employment to these boys, but left them with their cigarettes. I ask the reader to decide whether it is not easier even to-day to tithe mint, anise, and cummin, than it is to recognize the weightier matters of the law,—judgment, mercy, and faith.

COOKERY AND HEALTH CERTIFICATE

In Wisconsin they recently passed a law that no couple could be married until they had procured health certificates. I think no one can offer any serious objection to this arrangement. Yet, for the future good of the race, it would be a thousand times more important that the wife should secure a certificate that she can cook food that will not give her husband Bright's disease, nervous prostration, or high blood pressure before they have been married ten years.

Before a man can run an automobile, he has to pass an examination and secure a license. So must the barber who trims my hair. But any woman, without a license, can step into a kitchen and prepare for fifty boarders food that is gradually undermining their health and strength and laying a foundation for serious diseases.

The reader will readily call to mind a dozen other similar illustrations where frantic efforts are made to destroy the noxious tree by picking its leaves instead of laying the ax at its root. God wants us to deal with fundamental principles. If the devil can not keep us from doing something good, he will try to absorb our minds and energies in trivial and superficial remedial measures.

HAVE A GOOD EXCUSE FOR LIVING

First and foremost, discover a good excuse for wanting to live. There is nothing that is half so important as to have a really good excuse for being alive. The chief reason why some people do not get well is because they have no strong incentives for doing so. They have merely selfish reasons. Do you want to be well because you know God has something for you to do that you

can do better than any one else, and you need health in order to do it? Too many people are just floating around in this world like a chip on the wave.

HELPS YOUR LIVER AND STOMACH AS WELL AS YOUR LUNGS

The next most important thing is to breathe day and night as much outdoor air as possible. Think of the consumptives cured to-day that would have been buried a generation ago; and then remember that it is *not* fresh air that heals their lungs, but the improved blood. It must be clear to all that the kind of blood that can heal a diseased lung can just as easily heal a sick stomach, diseased nerves, or a bad liver. So fresh air is now one of our most important remedies.

Go into the most up-to-date hospitals, and you will find the pneumonia patients up on the flat roof making marvelous recoveries, simply because they are having a chance to breathe the fresh air that was formerly denied them.

THE MAGNATE'S COAL AND HIS COOK

The best physicians know that three fourths of our chronic diseases are born at the dinner-table, the breakfast-table, and the supper-table. From personal observation, I know that the food served in the mansions of the rich is frequently as unwholesome as what the poor eat in the slums.

Men who control great industries hire experts to determine just how much heat and energy they can expect to derive from the coal they purchase; but any ignorant woman, without any definite idea as to whether the food she is preparing will make blood in the body or will make poisons in the alimentary canal to destroy the blood, if she can flavor what she makes so it will tickle the palate, is considered an elegant cook by this same wise industrial magnate.

The food should not only nourish the system, but it should also contain sufficient bulk to stimulate the elimination of its own waste products. The useful alkaline salts found in lettuce, spinach, raw chopped cabbage, and other green garden truck, will cleanse the blood, while their bulk will at the same time cleanse the alimentary canal. There are multitudes of sedentary people who, if they should induce two bowel movements a day instead of one, would be surprised to discover that their efficiency would speedily be increased from fifty to one hundred per cent.

WASH THE INSIDE AND BATHE THE OUTSIDE

We should drink from principle. There are poisons in the system that are *not* properly eliminated unless they have abundant fluid to dissolve them. When I hear people say that they have not drunk any water for weeks, I feel that instead of being proud of this, they should be ashamed of it; for from a health standpoint, it is vastly more important to wash the *inside* of the body than it is to cleanse the outside, although neither should be neglected.

"THE wages of every noble work do yet lie in heaven or else nowhere. As in battle or the shock of war, thou shalt fear no pain or death, shalt love no ease or life. Thy work, like Dante's, shall 'make thee lean for many years.' My brother, the brave man has to give his life away."

THE FIRST MARTYR FOR CHRIST

*Eloquent Defense Before Enraged Tribunal—Convinced by the Power of the Presentation of Truth—
The Message Rejected and Messenger Stoned to Death—Paul a Participant, but
Deeply Convicted of the Wrong That Was Done*

By MRS. E. G. WHITE

STEPHEN, the foremost of the seven deacons, was a man of deep piety and broad faith. Though a Jew by birth, he spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews. He was very active in the cause of Christ, and boldly proclaimed his faith. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spake."

As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice. Therefore they brought him before the Sanhedrin council for trial.

THE TALENT OF SURROUNDING COUNTRIES BROUGHT AGAINST HIM

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the prisoner. Saul of Tarsus was present, and took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbis to bear upon the case, to convince the people that Stephen was preaching delusive and dangerous doctrines; but in Stephen he met one who had a full understanding of the purpose of God in the spreading of the gospel to other nations.

Because the priests and rulers could not prevail against the clear, calm wisdom of Stephen, they determined to make an example of him; and while thus satisfying their revengeful hatred, they would prevent others, through fear, from adopting his belief. Witnesses were hired to bear false testimony that they had heard him speak blasphemous words against the temple and the law. "We have heard him say," these witnesses declared, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

THE RADIANCE OF HEAVEN IN HIS FACE

As Stephen stood face to face with his judges to answer to the charge of blasphemy, a holy radiance shone upon his countenance, and "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Many who beheld this light trembled and veiled their faces, but the stubborn unbelief and prejudice of the rulers did not waver.

When Stephen was questioned as to the truth of the charges against him, he began his defense in a clear, thrilling

voice, which rang through the council hall. In words that held the assembly spellbound, he proceeded to rehearse the history of the chosen people of God. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it, now made manifest through Christ. He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which the Jews trusted for salvation had not been able to save Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple of Solomon, and to the words of both Solomon and Isaiah: "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?"

KNEW HIS END HAD COME

When Stephen reached this point, there was a tumult among the people. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his

voice would soon be silenced forever. He knew that he was giving his last testimony. Although in the midst of his sermon, he abruptly concluded it.

Suddenly breaking away from the train of history that he was following, and turning upon his infuriated judges, he cried: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."

LIKE BEASTS OF PREY THEY RUSH UPON HIM

At this, priests and rulers were beside themselves with anger. Acting more like beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. In the cruel faces about him the prisoner read his fate, but he did not waver. For him the fear of death was gone. For him the enraged priests and the excited mob had no terror. The scene before him faded from his vision. To him the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant. In words of triumph, Stephen exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

The Priceless Gift on Calvary

O Calvary, immortalized by death
Of Him who as our Maker granted breath
To mortals here! Upon the cursed tree,
Grief-stricken, with the dreadful agony
Of awful wo, the Prince once glorified,
Adored by heaven, in ignominy died.
Undone, we fall before the majesty
Of Heaven's gift, that sinners might be free.
Our hearts, amazed, extol the mighty cost
The Father gave to justify the lost—
The love that finite mind can never know,
Which yielded all, His mercy to bestow.

O for a soul imbued with Calvary,
Compassionate with tender sympathy,
That spurns no cross, nor shuns the darkest hour,
When evil hosts are marshaled in their power;
Firm by the strength of Christ, the Man who died,
Urged by the Spirit of the Glorified,
Strong in the love that counts no gift as loss,
Blessed by a daily vision of His cross!

WORTHIE HARRIS HOLDEN.



As he described the glorious scene upon which his eyes were gazing, it was more than his persecutors could endure. Stopping their ears, that they might not hear his words, and uttering loud cries, they ran furiously upon him with one accord, "and cast him out of the city." "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation into the case.

RESULTED IN SAUL'S CONVICTION

The martyrdom of Stephen made a deep impression upon all who witnessed it. The memory of the signet of God upon his face, and his words, which touched the very souls of those who heard them, remained in the minds of the beholders, and testified to the truth of that which he had proclaimed. His death was a sore trial to the church, but it resulted in the conviction of Saul, who could not efface from his memory the faith and constancy of the martyr, and the glory that had rested on his countenance.

At the scene of Stephen's trial and death, Saul had seemed to be imbued with a frenzied zeal. Afterward he was angered by his own secret conviction that Stephen had been honored by God at the very time when he was dishonored by men. Saul continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward this persecution brought terror to the Christians at Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews, in order to conciliate them, and to secure their favor.

A MIGHTIER ONE HAD CHOSEN SAUL

After the death of Stephen, Saul was elected a member of the Sanhedrin council, in consideration of the part he had acted on that occasion. For a time he was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God. But soon this relentless persecutor was to be employed in building up the church that he was now tearing down. A mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood.

The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. Driven from Jerusalem, the believers "went everywhere preaching the Word."

MANY FROM HUMBLER WALKS

Among those to whom the Saviour had given the commission, "Go ye therefore, and teach all nations," were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow His example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during His earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ.

When they were scattered by persecution, they went forth filled with missionary zeal. They realized the responsibility of their mission. They knew that they held in their hands the bread of life for a famishing world; and they were constrained by the love of Christ to break this bread to all who were in need. The Lord wrought through them. Wherever they went, the sick were healed, and the poor had the gospel preached unto them.

TO THE UTTERMOST PART OF THE EARTH

Philip, one of the seven deacons, was among those driven from Jerusalem. He "went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake." Thus encouraged, he sent to Jerusalem for help. The apostles now perceived more fully the meaning of the words of Christ, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Coming of Our Lord

He Tells of Signs That Will Precede His Coming—He Also Predicted the Complete Destruction of the Temple in Jerusalem—No One Sign Alone to Be Taken as Conclusive Evidence

By EUGENE W. FARNSWORTH

IN this article, I shall try to give a few Bible reasons which show that the second advent of Christ is near at hand. This doctrine is not the belief of one class or denomination only, but there are a great many of God's people throughout all churches and denominations who believe that "the coming of the Lord draweth nigh."

The fact is, if a man really and sincerely believes that Jesus is coming soon, that great truth will color every plan of his life, and will affect all his actions. The man who thoroughly believes that Christ will come in a little while will be less inclined to build an expensive house, and greatly enlarge his bank-account, than he would if he expected to live here many years.

SOME SIGNS TO PRECEDE HIS COMING

God has made known through His word some of the signs that will precede Christ's second coming. These are described in the twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, and the twenty-first chapter of Luke.

In the last verses of the twenty-third chapter of Matthew, the Saviour ends His discourse this way: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Verses 37-39.

Those were the last words of the Saviour in the temple as a teacher. He spoke a few words when on trial; but as the great Teacher of the people, these were the last words He uttered,—"Your house is left unto you desolate." When He left the temple that day,

In the trust given to the first disciples, believers in every age have shared. Every one who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service.

AN OBJECT-LESSON AND AN INSPIRATION

The unselfish labor of Christians in the past should be to us an object-lesson and an inspiration. The members of God's church are to be zealous of good works, separating from worldly ambition, and walking in the footsteps of Him who went about doing good. With hearts filled with sympathy and compassion, they are to minister to those in need of help, bringing to sinners a knowledge of the Saviour's love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the Saviour; for the influence that attends the carrying out of the divine commission is irresistible.

He left it forever, and any temple without a Saviour is a desolate place.

THEY ASK A FULLER EXPLANATION

Proceeding to the Mount of Olives, east of Jerusalem and overlooking the city, the disciples came to Jesus, and asked Him to explain more particularly the meaning of His words. "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24: 2.

Apparently they thought His explanation harder to be understood than His previous statement. It seemed to them incredible. As they looked at the massive stones that formed the foundation of the temple, it seemed an impossibility for these to be overthrown; so they tried to convince Jesus that He had made a mistake. "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

They really asked two distinct questions: Tell us when the temple and the city shall be overthrown. When will it come to pass that one stone shall not be left upon another? And, further, what shall be the sign of Thy coming, and of the end of the world? One question relates to the destruction of Jerusalem, the other to the destruction of the world at the end of the Christian age.

HE ANSWERED BOTH QUESTIONS

It seems reasonable that both these questions were answered by the Saviour. Christ told them when the city would be overthrown, and He also told them when they might expect the return of their Lord.

In answer to their inquiries, in the following verses Christ first took a survey of the whole Christian dispensation, and told them what was to take place in a general way. After that He took up the destruction of Jerusalem, and then the signs of His second coming. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Verses 4, 5.

TWO DOZEN FALSE CHRISTS

Twenty-four persons professed to be the Messiah, within a few years after the crucifixion of Christ. The Saviour saw what would come, when He said, "Let no man deceive you." This prophecy was not confined to the years just after His return to heaven. Since that time, many have claimed that they were the Messiah, and that the second coming of the Lord was seen in them. It would seem that by this means the enemy designs to throw contempt on the idea that the Lord Himself will ever return. He wishes to deceive the people. That is his business. He would turn their minds from the true coming of the Messiah.

WAR, EARTHQUAKE, AND PESTILENCE ALONE ARE NOT SIGNS

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Verse 6. All through the Christian dispensation, there would be wars and rumors of war. Strife and commotion have abounded, "but the end is not yet." The disciples were not to think, as soon as they heard of war, that it was a sign of Christ's second coming. "The end is not by and by," according to Luke. Notwithstanding war, earthquake, or pestilence, Christians were not to think from these alone that Christ's coming was near at hand.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Verses 7-10. Not a very encouraging picture! Yet that would be the of His people down through the ages.

MANY FALSE PROPHETS

"And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verses 11-14. In these scriptures we have a general survey, a panoramic picture, of prevailing conditions down to the end of time. Having given a general idea of what we might expect, Christ then took up the first question, concerning the destruction of Jerusalem, and answered that very clearly.

This question will be considered next week.

"THE amount of a man's religion does not depend upon the amount of his brains, but on his heart, hands, and legs."

He Will Come Suddenly

Men Are Looking for Some Great, Decisive Event—The Gospel to Be a Witness in All the World—When the World Is Saying, "Peace and Safety," Sudden Destruction Comes

By H. G. THURSTON

THE prophet Malachi wrote of the coming of our Lord: "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:1-6. If this scripture may be applied to Christ's first advent, it *must* be applied to His second coming, as in it the time of final judgment and the overthrow of sinners is clearly taught. The proclamation of "the day of vengeance of our God" was not the message due nineteen centuries ago.

NO MORE DEFINITE THAN THIS GENERATION

Of the time when the Lord is to appear, the prophet says He will "*suddenly* come." The very year of Christ's baptism is revealed in Dan. 8:14 and 9:24-27, but nothing more definite than "this generation" is found concerning His second coming.

The mighty power of Pentecost sent the gospel everywhere in a few brief years. Yet in the midst of Heaven's blazing light, men, professing Christ's name, taught "perverse doctrines" which gathered a selfish following (1 Tim. 20:30), and finally developed the "man of sin" (2 Thess. 2:1-8). "The son of perdition" exalted himself, claiming power over men's bodies and souls. Twelve hundred and sixty dismal years of oppression and death, written in blood, testify to the efforts of "Antichrist" in binding the consciences of men. During this awful reign, the Reformation began to bring light and relief. Just before 1798, when the "deadly wound" would be laid upon the head of this pretentious power, the sun was darkened, and the moon did "not give her light." Matt. 24:29. The stars were to fall as a fig-tree casts its green figs during a tempest. Rev. 6:12, 13. These startling signs appeared May 19, 1780, and November 13, 1833.

BROUGHT TO THE PROPHETIC GENERATION

These events bring us to the last generation. Luke 21:32. Many and most remarkable tokens of the approaching end are now seen and felt everywhere.

The world's great missionary conference of 1910 uttered words almost prophetic regarding an impending change. The most noted religious authority of England used similar language when speaking of the time when our Lord shall be seen coming.

MESSAGE PROCLAIMING THE GREAT DAY

Following the great star shower of 1833, the message of the approaching "day of vengeance of our God" began to be sounded, and rapidly developed in the advent movement of 1844. Amid scorn, poverty, and bitter opposition, a few people have been praying and laboring for the full consolation of Israel in the literal return of the Glorious One who was slain upon Calvary. This same little people have given more than \$17,000,000 in less than ten years to extend "this gospel of the kingdom," which must be preached "for a witness unto all nations."

It is neither stated nor implied in the prophecy, that all nations will accept this gospel of the kingdom. Jesus says it shall be preached for a "witness."

HEARD IN MANY TONGUES

Thousands, by voice and pen, are now teaching this message. In nearly one hundred tongues it is heard, and the whole world is being lightened.

We can now hear the "peace and safety" notes in every civilized land. This popular lullaby of security must be accepted among the "people" (Isa. 2:2-4) and by "many nations" (Micah 4:1-7) just as "sudden destruction" comes. 1 Thess. 5:2, 3.

Were the calamity of an ordinary kind, escape might be made; but the "sudden destruction" leaves no room for escape of deceiver or deceived. The world will be caught in the snare, and deluged in ruin.

"LEST COMING SUDDENLY"

When the Lord spoke of the suddenness of His return, He said, "Lest coming suddenly He find you sleeping." Mark 13:36. Taken in the light of the entire chapter, and other scriptures, this becomes a *positive* assertion that Christ will come "suddenly."

Not one of God's plans can be changed. The arrangement as outlined in the Guide-book will be exactly carried out.

Why this plan to close up the gospel work quickly, it is not for us to say; but it is ours to believe and proclaim the great truths that our Lord *will* come, that we have reached the last years of "this generation," and that His coming will be "sudden and unexpected." Who can know how soon He will say, "It is finished"?

PLANS NEVER EXECUTED

Without doubt even those who are heralding the message of the rapidly approaching end will have many plans, for the extension of the work, that will never be fully carried out. "The Lord knoweth them that are His," and will "suddenly" bring His sealing work to a surprising but successful close. "Be ye also ready."

Our Eternal Abode Most Glorious

The Desert Shall Rejoice and Blossom as the Rose—The Redeemed Will Behold the Face of the Redeemer in Glory—They Shall Not Build and Plant for Usurpers—Eternity of Bliss Their Inheritance

By ALLEN MOON

IT is interesting to note the definite manner in which the future abode of the saints is set forth in the word of God. In order that there be no room for doubt, a positive form of expression is used. For example, the Saviour said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. Not some particular generation of the meek, but the meek of all generations shall inherit, is God's decree.

THE MOUNTAINS REMOVED

Having promised that the upright shall inherit the earth in place of all the children of Adam, the Lord proceeds in the same positive manner to state His purpose as to conditions that will prevail in the new earth. Speaking of the mountains, which were not in His original plan for this world, but came after sin entered, the Lord has said, "The mountains shall depart, and the hills be removed" (Isa. 54:10); and again, "The mountains shall be thrown down, and the steep places shall fall" (Eze. 38:20).

Mountains and hills and steep places have impeded man's progress in the earth, evidently because God purposed it; but He would make known His purpose to remove all these, and the manner of accomplishing it: "For, behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Micah 1:3, 4.

The Lord drew the curtain aside, and gave another of His servants a view, that he might bring to us the story of what he saw. He says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

Mountains, hills, and sea are all gone. These, by divine wisdom, were found to be necessary to the sin-cursed earth, but do not belong to the eternal world, the home of the ransomed.

THE WILDERNESS AND THE DESERT TO BLOSSOM AS THE ROSE

God will, in His own way, beautify the place of His people, as He has promised. He says: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

The glory and excellency of our God will be revealed in His wonderful works for the children of men. For "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:13.

A beautiful picture of this home of the saved is presented in the following words: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isa. 41:18-20.

THE WILDERNESS TO BE LIKE EDEN

In another place we have what the Lord caused His servant to say by way of summing up the glory and beauty of His new creation, and His purpose for His loved ones: "For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

The garden in which the Lord placed man in the beginning was a representation of his future home. Had not man sinned, his home would have been eternal. He was a candidate for immortal life. But he having sinned, the Lord shut him away from the tree of life and out of the garden before all the earth had been included in Eden. The Lord has reserved the completion of His work of beautifying the whole earth and making it like Eden until sin shall be no more.

AFFLICTION SHALL NOT RISE UP AGAIN

"He will make an utter end: affliction shall not rise up the second time." Nahum 1:9. Sin and affliction are inseparable, therefore sin and iniquity shall not rise up a second time to mar God's beautiful handiwork. "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

Many like words of promise are found in the word of God. His people are assured of an added joy not found in connection with the garden before the fall. The word is: "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:18, 19.

PREPARING MANSIONS

Jesus said He was going to prepare mansions for His people. Afterward, when He had gone to heaven, and His beloved disciple was in exile, the dear Redeemer opened up to John's vision the fulfilment of His promise; for he wrote: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride

adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:2, 3.

God will dwell among His people. How glorious the thought that the ransomed shall forever look upon the face of the Redeemer in the home that He has prepared for them! As He has said again: "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:15-17.

THE CITY DESCRIBED

John had such a near view of the city which came down, that he has given a description; notably, twelve gates having in them names corresponding to the twelve tribes of Israel; and twelve foundations, after the twelve apostles of the Lamb; walls great and high made of precious stones so radiant that the saved might walk in the light thereof; and the streets of the city were of pure gold.

Those who inherit this beautiful home will have nothing to mar their happiness, for He has said: "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

NO MORE DESOLATION

Still further concerning the earth, its capital city, and the people that dwell therein, God says: "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou [Jerusalem] shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:1-5.

In the above, the Lord makes reference to Jerusalem of old having been forsaken, and the land of Israel lying desolate, when His people were removed during their captivity in Babylon, in spite of the fact that God had chosen Jerusalem to dwell in, and the land had been given to the families of Israel by lot. But Jerusalem the golden, the city that John saw, the Lord has named Hephzibah, His delight and never forsaken, and her land Beulah, married; for when God again brings His people into the land of promise, He will apportion it to the families of the redeemed.

NO TEMPORARY INHERITANCE

In the case of the typical promised land, the inheritance was only temporary, but the

allotment was designed to convey to the mind of God's people an understanding of His purpose for the future world. The term "married" indicates the perpetuity of the individual inheritance. See Ezekiel 48. He says finally of His people who have married the land: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65: 21, 22.

The elect will have a right to the tree of life, and will never again be shut away from it. In short, their inheritance is eternal, and throughout the ages of eternity they will enjoy the work of their hands. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 23.

"Ye Shall Not Surely Die"

WHEN God created man and placed him in the Garden of Eden, He forbade him to eat "of the tree of the knowledge of good and evil," saying, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. The marginal reading of this text is, "Dying thou shalt die." While Adam and Eve "lived" for many years after eating of the forbidden fruit, their so-called life was rather a living death than life in the Bible sense. Says the Saviour, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

Adam and Eve actually died spiritually in the very act of disobedience. And in that very act they also became mortal, or subject to death. By that act they cut themselves off from access to the source of life, and began to die. From that day to this, every human being has had within himself the seeds of death. In fact our bodies are constantly dying, and the dead matter is thrown off in various ways. In early life the process of growth goes on more rapidly than the waste. In middle life the two processes are about equally balanced. In old age decay, or death, is more rapid than growth; and dying, eventually the individual does really die in the sense of ceasing to have any of the life inherited from our first parents. Of course this result may be reached much sooner through acute disease.

But Satan in the very beginning denied what God had said:

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 1-5.

Notwithstanding Satan's denial, man did die. He began to die at once, and dying he continued to die until he sank into the grave, and returned to the dust whence he was taken. But the tempter would not admit

even the plainest evidence of death, and said, "That which seems to be death is only transition, or change." "Man is immortal, and can not die." "Man has in him a part of the divine essence, which it is impossible for even God Himself to destroy," etc. These and similar statements are to be heard and read everywhere, and have been made so long and so confidently that with many, belief in conditional immortality for man as taught in the Bible is regarded as rank heresy or even infidelity.

But "let God be true," and if need be, "every man a liar." Rom. 3: 4. The Bible makes life absolutely dependent upon God. It teaches in effect that what we call life is only slow death. But the doctrine of the immortality of the soul, and its companion philosophy, evolution, teach that the tendency of sin, instead of being downward toward the grave, is upward and ever upward; that "there is no death, but only change."

But the only hope of eternal life held out to anybody in the Bible is through the Lord Jesus Christ and His resurrection. Says the apostle:

"If Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 12-18.

But the doctrine of immortality without Christ has made the resurrection seem unnecessary, and to-day very many even of professed Christians deny not only a general resurrection, but the physical resurrection of Christ. This they do because they know not "the Scriptures, nor the power of God." Matt. 22: 29.

C. P. BOLLMAN.

Let Your Torch Light Another

EVEN a child can light a candle, and that, too, with a feeble little match, just ready, perhaps, to go out. You may think your torch a feeble one. And so it may be, but from it some other may be lighted that shall flame with great brilliancy from high upon Zion's wall. Christ is the light, His word the flame. So though your taper, dear struggling child of God, seems feeble and may be flickering, use it in lighting those of your fellow pilgrims. It will not lessen your ray, and think of what may be accomplished by having done so.

T. E. BOWEN.

REAL Christianity means constant giving, but not giving up. Yet it is hard for some people to get away from the idea that friendship with Christ means the loss of much that is desirable. It does not. One who is familiar with the beech-tree knows that its dead leaves often adhere all through the autumn and winter, but that when spring comes, and the sap begins to run through every fiber, the old dead leaves fall. But this is not loss. Life banishes death. He who gives Jesus Christ the right of way in his life will not count it a loss to have his sins cast away.—Selected.

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The Sabbath—Its Origin

Notes Suggestive of Reflection and Study

By E. H. MORTON

1. BIRTHDAY OF CREATION

Gen. 2: 3

2. STEPS IN MAKING—REST, BLESSING, SANCTIFICATION

Gen. 2: 2, 3

a. REST.—God through Christ (John 1: 3; Col. 1: 16) ended His work on the seventh day, making that the Sabbath.

Rest ordinarily is not work, yet resting was a part of the work of making the seventh day the Sabbath.

It is neither logical nor sensible to rest the first day of the week, before the labor of the week is begun.

The meaning of the word "Sabbath" is *rest*. See dictionary.

God's rest was the first step in Sabbath-keeping.

God's rest was spiritual. Compare Ex. 31: 17 with Isa. 40: 28.

Before man sinned, he was not subject to physical weariness, hence his Sabbath rest was spiritual, or that which comes through worship. Gen. 4: 3. (See margin, "at the end of days," or the Sabbath.)

Man's rest may include works of necessity (Luke 6: 1-5) and of mercy (Luke 6: 7-10), and work for God (Num. 28: 9). A double offering was made on the Sabbath.

God's rest, or Sabbath, remains for us. Heb. 4: 9, margin.

b. BLESSING.—To bless is to make holy.

Man can *keep* a day holy, but he can not *make* one holy.

The man must be holy to keep the day holy.

A day that is blessed of God must be a blessed day to those who observe it.

The Sabbath was blessed because God had rested on it, hence every succeeding seventh day was included in the blessing.

What God blesses is a blessing to others. Gen. 12: 2.

What God blesses is blessed forever. 1 Chron. 17: 27; Num. 23: 20; Eccl. 3: 14.

c. SANCTIFICATION.—To sanctify a day is to set it apart for a holy use. Ex. 19: 23; Joshua 20: 7, margin; Joel 2: 15, 16. Also see dictionary.

The Sabbath was sanctified for the use of man. Mark 2: 27.

"That the Sabbath for man was designed, The Bible most clearly has stated. It also as plainly declares That woman for man was created. Yet people insist that the Lord, For the Jews the Sabbath intended; But if they all the women should claim, Would the rest of the world be offended?"

The Sabbath was sanctified before sin entered the world. Hence it is not a type, pointing forward. The word "remember" points backward.

It is, however, a pledge of man's eternal rest. Heb. 4: 4-9.

The Sabbath, because of its sanctification, became a sign between God and man,—a sign of His power to sanctify His people. Ex. 31: 13, 17; Eze. 20: 20. It is a sign to those only who hallow it, and may be a sign to the Gentiles as well as the Jews. Isa. 56: 2-6.

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A MEMORIAL TO WILLIAM TYNDALE

His Promise for the Boy at the Plow—His Life-Work Sheds Its Blessings on Us Still—His Martyrdom



TYNDALE'S MONUMENT AT VILVORDE, BELGIUM

WE who thank God to-day for the open Bible and the liberty to turn its pages, must never cease to give thanks also to God for the testimony of those servants of His who gave their lives in the dark times of papal supremacy to spread abroad the blessed Word that has brought light and liberty over the world wherever it has gone.

One of our workers in Belgium, Evangelist R. G. Klingbeil, sends us a photograph of a monument to William Tyndale, recently erected at the place of his martyrdom in Belgium. It will be recalled that when young Tyndale in England was rebuked by his bishop for reading the Greek New Testament, he declared that he would,

by the grace of God, make it possible for the boy at the plow to become more familiar with the word of God than the bishop in his palace; and to this end he fled, an exile from England, to the continent of Europe, there to bring out edition after edition of the New Testament in the stately English which became the foundation of our common King James Version. Evangelist Klingbeil writes:

"The monument to William Tyndale was set up near the place of his martyrdom, in the town of Vilvorde, Belgium. William Tyndale was put to death on the sixth of October, 1536, in this little town, about five miles from the city of Brussels. The Trinitarian Bible Society of London and the Belgium Bible Society have erected this monument. There were about one thousand Protestants in attendance at the dedication of this memorial. Thousands of New Testaments were distributed in the place, and we hope for better days for Belgium, where infidel unbelief and Catholic superstition make the work so difficult. Our efforts are, however, being blessed of the Lord in Belgium, and we have at present seven churches, whose members are endeavoring to spread the light. We are now commencing our own evangelistic work in this little city of Vilvorde, and the Lord is blessing."

Near the memorial is the site of the old castle of Vilvorde, where Tyndale spent his last months, following his arrest by the Spanish authorities in Flanders, at the request of the king of England. The only letter of Tyndale's that has come to us from this period of imprisonment affords an interesting parallel to that last epistle of Paul to Timothy, written from the prison in Rome, asking him to bring the cloak that had been left at Troas, and the books, but "especially the parchments." William Tyndale wrote to the governor of the castle:

"I entreat your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in the cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings. My overcoat has been worn out. My shirts also are worn out. He has a woolen shirt of mine, if he will be kind enough to send it. . . . I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the procureur that he may kindly permit me to have my Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may spend my time with that study."

So faithful servants of God overcame by the blood of the Lamb and the word of their testimony, loving not their lives to the death; and to-day we honor their memory in the truest way by loving the blessed Word which they have passed on to us, and by following its precepts and proclaiming its message. Tyndale's last words at the stake, Foxe says, were the prayer, "Lord, open the king of

England's eyes." And truly the prayer was answered when the version that still is our daily treasure, of which Tyndale's work was the foundation, was christened the King James Version, because brought out under royal direction and authority.

While the word of the King of kings and Lord of lords can receive no glory or honor from earthly kings, it is nevertheless interesting, in recalling Tyndale's last prayer, to note that in the form of service for the coronation of the kings of England occurs the passage:

"Last of all, the Holy Bible is brought from off the altar, and delivered to the king by the archbishop and bishops, with the words:

"Our gracious king, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

The Reformation is not ended yet; and we who enter into the heritage of the open Bible left us by those who toiled and suffered in olden times, may show ourselves children of the Reformers only by following the teachings of the blessed Word for our day and generation, as they loyally followed the light that came to them.

W. A. S.

BOTH REWARDS AND PENALTIES ARE INHERENT IN LAW

Love the Foundation Principle with God—The Old Testament Prophets, as Well as Christ, Taught This Great Fact—Those Who Are Under the Law

GOD is love." His law is therefore love. When the Lawgiver was on earth, He was asked by a lawyer, "Which is the great commandment in the law?" He did not hesitate, but openly announced: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40. This is not an introduction of a new law, but a statement of what is in the law of the kingdom of God. All of the law and the prophets hang upon these two principles—love to God, and love to man.

LOVE AND NOT HATRED BRINGS HAPPINESS

These are the inherent principles in the law, which, obeyed, insure rewards, and disobeyed, require penalties. "Love is the fulfilling of the law." Rom. 13: 10. And love is the basis of happiness. The Lord did not give a law in the beginning because He desired to control His subjects arbitrarily. He gave the law of love because it was fundamental to the happiness of His children. Hatred results in wretchedness, sorrow, and death. Love insures happiness and life. No one ever became truly happy while engaged in hating another. One may, from no other cause than hatred of others, become wretched, emaciated, and ill. "A sound heart is the life of the flesh; but envy the rottenness of the bones." Prov. 14: 30.

PROCLAIMED BECAUSE IT WAS THE BASIS OF HAPPINESS

The law of love did not become the basis of happiness because God proclaimed it to be the law of His kingdom. He proclaimed it the law of His kingdom because it was the basis of happiness. Written law is the statement of proper relations of parties embraced in its scope. In the law of the kingdom of God, the first four precepts present the proper relations of subjects to their Sovereign; the last six, the proper relations of subjects to each other. Love

fulfils the entire law. One who loves God will not break any of the first four precepts, and thus invade the rights of one's King. One who loves his fellow men will not invade their rights by breaking any of the last six commands.

HE PAID THE PENALTY

Inherent in the law of love there is an unqualified requirement that obedient subjects be rewarded and disobedient ones punished. Without this support, law is null and its precepts are powerless. That this is the innate character of the law of the kingdom of God is manifested in its relation to the Lawgiver when He voluntarily stepped beneath the penalty of man's disobedience. Three times, in that last dark hour of suffering while facing the doom of the lost, without hope, He pleaded so piteously, "O My Father, if it be possible, let this cup pass from Me." But having taken the place of the transgressor before the law, the penalty for sin could not be averted without annulling the law, and it must fall upon Him as upon a transgressor.

If there had been any plan known to God by which the inherent penalty for disobedience could be withheld, and the dignity of His law maintained, it would have been produced in response to the heart-rending plea of One who was innocent in Himself but a voluntary victim because of others' guilt. No other plan was known. The dignity of the law must be maintained by the enforcement of its penalty upon the transgressor, or the kingdom of God must be surrendered.

Calvary is God's everlasting testimony to a fallen world that the law of His kingdom must eternally endure. Paul, viewing Christ dying upon the cross under the penalty of sin as a transgressor, saw the import of His death as He suffered the penalty inherent in the law, as a testimony to the fact that the law must be maintained or the government of God surrendered, and he said: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

HE EARNED ITS REWARDS, BUT SUFFERED ITS PENALTIES

But there was another side to the life of Christ on earth. He was perfectly obedient during His entire life for man, as well as obedient in death to the inherent demands of the law upon transgressors. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2: 8. According to the principle inherent in law, He must therefore be rewarded for obedience. In conformity to this principle, it is said of death that it was "not possible that He should be holden of it." Acts 2: 24. He therefore arose from the dead and was rewarded. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

Christ recognized the demands of the law for perfect obedience, and the penalty of death upon transgressors, both to be equally just. It is therefore very apparent that both rewards and penalties are inherent in law; and further, that wherever just rewards are offered, they are in recognition of obedience to the law. Ps. 19: 11. Wherever sin is imputed and punished, this is a clear testimony to the binding obligation of the law. "For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5: 13.

TIME, PLACE, OR CIRCUMSTANCES DO NOT CHANGE IT

Since from the time the kingdom of God was established until the present, there has never been a period when sin has not been imputed to transgressors and rewards promised to obedient subjects, there has never been a period when the law of the kingdom of God has not held dominion. Time, place, circumstance, can never make necessary a change in a perfect law. To alter a perfect law would necessitate making it imperfect. Human laws may be changed because of their imperfection; but the law of God's moral government never can be altered until immorality ceases to be a sin.

PRESENT CONDITIONS IMPERFECT

Under present conditions the operation of the law is imperfect at times, not because there is imperfection in the law, but because of imperfections in sinful men with whom it has to do. The innocent white slave, forced into a life of shame, must meet the consequences of a life of vice. The son must bear the iniquity of his father's sinful heredity, visited to the third and fourth generation.

Ex. 34: 7. But the innocent victim, remaining in a life of vice only while it is enforced, and springing back into a life of sinless purity at the first opportunity, will be accounted sinless in the execution of penalties against transgressors. The motive is considered in the execution of justice in the righteous administration of God's law.

LIFTED ABOVE EFFECTS OF HEREDITY

Regardless of sinful heredity, the man who desires to break from the sins of his ancestors is lifted by the hand of divine justice from the effects of sinful heredity, when he surrenders his heart for cleansing, and is counted free from any share in the penalty attaching to the sins of his father. "Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18: 19, 20.

Hence in the final execution of penalties for transgression and the final distribution of rewards, every man will receive according to his voluntary relation to God's divine law. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 7-9.

OBEY AND LIVE

In the beginning, it was possible for angels and man to live the law of the kingdom inviolate, and thus to remain forever innocent, and receive the reward of an endless life. But "the wages of sin is death." Inherent in the law, there were, therefore, both life and death. Obey and live, disobey and die, were the inherent reward and penalty placed originally before every subject of the kingdom of God. "And the commandment, which was ordained to life, I found to be unto death." Rom. 7: 10.

When God called the prophet Jeremiah down to the potter's house to reveal to him His power in shaping character and fixing destinies, He informed him that the nation would be rewarded or punished upon the basis of voluntary obedience or disobedience. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18: 7-10.

God is here represented as the great Potter molding the clay. But He most emphatically declares that in molding and fashioning characters and executing judgment which fixes destinies, He limits Himself to the inherent relations of rewards and penalties in the law. Being Himself the Author of the law, and having therefore fixed its inherent relations, He does not merely respect the inherent relation of the law in His administration, and leave the law to operate independently of its Author. But as the potter molds and shapes the clay in harmony with the inherent natural law governing it, so are fixed the destinies of nations and individuals according to their obedience or disobedience of His law. He is not an indifferent spectator to the operations of His moral law, but He is momentarily its operator and its executor. The subject's relation to the law controls His execution of judgment.

There is therefore nothing arbitrary in God's administration of the law of His kingdom. He "will render to every man according to his deeds." Rom. 2: 6.

UNDER THE LAW

To be under the law of the kingdom of God and subject to its penalty is to transgress voluntarily its moral precepts. Such as do this are, by the law, denied admission to the kingdom of God. But those cherishing the fruits of the Spirit will find the gates of the kingdom wide open to welcome them as its loyal subjects. "But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit

is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:18-23.

This is a striking parallel to Christ's instruction given in His Sermon on the Mount. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:16-25.

THE LAW DEMANDS OBEDIENCE EVERY MOMENT

The law demands perfect obedience for every moment of life. This demand of the law is inexorable. It is a demand upon rich and poor, high and low, alike, and there is no respect of persons in its demands. It is for this reason that justice is said to be blind. Justice is not blind, it is unqualifiedly just. The ignorant transgressor who dies in sin must perish, although in the execution of his sentence he is judged by a different standard from that by which the one is judged who transgresses with a full knowledge of the law. Only doers of the law can be justified. No subterfuge can excuse disobedience. It is an inherent demand in the law that subjects must be absolutely obedient if they are to be justified in the final act of judgment before the law. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:11-13.

In a later article will be considered the possibility of perfect obedience to God's just law by sinful men. R. C. P.

WHY THE EARTH WAS CURSED

FOR the creation was subjected to vanity." Thus does inspiration through Paul state over again what was declared when sin entered the world. The record of that curse is found in Gen. 3:17-19: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Then we know from this that the creation was subjected to vanity by the will of God on account of sin. It was not the plan of God that sin should enter, and creation be lowered in the scale of power until decay and death should mar its fair and glorious aspects. But when man by his own choice inexcusably and unreasonably had sinned, God saw, in His infinite wisdom and goodness, that it was necessary to place within man's dominion that same rebellion which man had brought into the dominion of God.

It was to help him see what he had done, and to show him that he could not transgress the law of God with impunity, and that having once transgressed it, he could not escape its just and certain penalty. He was to eke his existence from the earth by toil and labor, until he returned again to it. Therefore, in his hard work and in the various aspects of nature, he had constant reminders that dust he was and to dust would he return.

Before man sinned, the earth was under his dominion, and obeyed him perfectly. He was in complete harmony with the laws of God, and his obedience to God was pictured in nature by the obedience of the animals and the perfect response of the growing world about him. He found everywhere perfect sympathy to his slightest touch. After sin had come, all was changed. His fear of God in consequence of his sin was repeated by the fear of every creature about him. As he had not trusted God, the birds and the animals could not trust him. The fear of man and the dread of man was upon every beast of the earth, and upon every bird of

heaven. Gen. 9:2. And this fear increased with man's deeper abandonment to sin and crime.

Thus the creation was subjected to vanity by God Himself, as a means of redeeming man from his sin. It pictures in its various phenomena the deranged condition of man, mirrored in its own imperfection and decay. This is the explanation of death wherever we find it. It is but the wages of sin; and the preliminaries of death are vanity, vexation of spirit, waste, unprofitableness, and corruption generally. The signs of death in creation are the omen to man that dust he is and to dust will he return, because he has sinned. The wages of sin is death.

Every sign of fear among the creatures of this world is but a token of that fear which has come within the heart of man himself since he turned away from God, his rightful Lord and Protector.

L. A. R.

KNOW THE TRUTH FOR OURSELVES

THE Master says, "Ye shall know the truth, and the truth shall make you free." John 8:32. And again He says, "If the Son therefore shall make you free, ye shall be free indeed." Verse 36. Each individual is to know the truth for himself. "It is written in the prophets, And they shall be all taught of God." John 6:45.

God's only plan of teaching is to teach men through His word, and He has arranged to have it so that the weakest and the feeblest of the human family may understand and know for himself the teachings of that Word.

We are not to take things merely because men supposedly wise and good are teaching them, but we are to know the truth for ourselves. We are to see it in God's own word by the guidance of His Spirit. We are to take nothing for granted just simply because some good man in whom we have confidence said it. "Put not your trust in princes, nor in the son of man, in whom there is no help," is the divine admonition. Ps. 146:3. Even though the man be a prince and a great character, yet he may be mistaken or misguided. Our faith and confidence and trust must be anchored in the infallible Word itself. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." Ps. 118:8, 9.

The prophet Jeremiah even goes so far as to affirm that a curse will be reaped by the man who places his trust in men instead of in the living God.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:5-8.

One of the commonest mistakes is for people to place their faith in supposedly good men in the place of understanding for themselves the truth of the living God as revealed in His word. God designs that you, as well as the most influential, useful, and devout minister, are to know for yourself the living truth of the living God. You are to know it not because you see it in the teaching of the minister, but because it is clear to you from the Bible itself. The minister may be a great help to you in understanding the word of God, but he must not become your god.

THIRTY-FIVE years ago we were affirming that alcohol was taking down into drunkards' graves 60,000 people a year in this country alone, but now the figures given out are that it is destroying from 600,000 to 700,000 a year. Much evidence is accumulating on every hand to show the destructive powers of alcohol, and tell of the miseries it brings into the world; but where is the individual who can tell of a single benefit that may be derived from it?

SOME uninstructed people have the idea that creation by evolution is an exact science, and that it teaches definite, positive truth, whereas they ought to understand that it is no such thing. Evolution is nothing more nor less than a mass of theories and speculations, these theories being about as numerous as the prominent teachers of the so-called science. And it is this jargon of contradictory speculations they would ridicule us into accepting instead of the soul-comforting and soul-restful truth of the word of God.

Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

4267 — EVENTS OF EZE. 39: 17-20 AND REV. 19: 17-21
Does Eze. 39: 17-20 have reference to the same event as Rev. 19: 17-21?
N. C. M.

Yes, the same event is evidently referred to. These are both prophecies of the last great battle that will be fought prior to our Lord's return, otherwise spoken of as the war of Armageddon. The bodies of those slain in that war, together with all the wicked who are destroyed by the brightness of Christ's appearing, will be left to be devoured by the wild beasts and the birds of prey during the thousand years that the earth lies desolate, as foretold in numerous prophecies.

4268 — DECEIVED BY THE TONGUE
In what way does an unbridled tongue deceive the heart, and make religion vain?
James 1: 26. A. K.

The text reads: "If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion is vain." Examine the text carefully, and you will see that it does not say that the unbridled tongue is that which deceives the heart; but rather, the man who thinks he is religious, and yet does not bridle his tongue, has deceived himself. That is plainly what the text says. Study it closely, and you will see that this is so. In our minds, or in our imagination, we often read things into texts that are not there. The greatest thing in Bible study is to examine the text attentively for what it says.

4269 — FIRST TRUSTED IN CHRIST
Please explain Eph. 1: 12. Who was it that first trusted in Christ?
J. W. R.

In the Revised Version this text reads, "To the end that we should be unto the praise of His glory, we who had before hoped in Christ." The King James Version reads, "who first trusted in Christ." The Revised Version says, "we who had before hoped in Christ." The reference seems to be to Paul and his fellow Jewish Christians, who, before the Christ came, looked forward to His coming through the light of prophecy, "waiting for the consolation of Israel." Luke 2: 25. Acts 26: 6, 7 says, "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 28: 20 speaks of the "hope of Israel," that is, the Saviour Himself, for whom Paul was bound with chains.

4270 — EATING FLESH
Some claim that man was allowed to eat flesh in order to shorten his sinful life, but I have found no such statement in the Bible. Can you tell me on what this claim is founded? Luke 22: 15, 16 seems to indicate that the Passover will be eaten in the kingdom of God.

From the fact that flesh was not given to man to eat when he was first created, but he was told that his diet should consist of herbs and fruits, it is apparent that flesh was not intended to be used for food, and therefore that it is not the ideal diet. The fact that after man began to eat flesh, his life was shortened, would indicate that it produced this effect. And after the children of Israel were led out of Egypt, the Lord's evident intention was, to remove flesh from their diet, for He did not permit them to eat it until they were insistent in their demands for it. God might as easily have given them flesh to eat as manna, but He withheld it for their good. "It was His purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted

appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden." "Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them." ("Patriarchs and Prophets.") But they murmured persistently, and so God gave them that which was not for their greatest good, because they would not be satisfied with that which would prove most beneficial to them. However, they were obliged to suffer the results of their intemperance. The fact that up to that time there was not a diseased or infirm one among them, proved that their diet was suited to their needs.

Our Lord's statement in Luke 22: 15, 16 does not refer to eating the Passover in the kingdom of God. At the crucifixion, the Passover service was done away. The type met the antitype when Christ, the real Passover, was sacrificed, and the typical service lost its significance.

4271 — MOSAIC SACRIFICIAL SYSTEM
Do you think the Mosaic sacrificial system was inspired of God? Why was animal slaughter necessary?
H. T.

Certainly it was inspired of God. The instruction for this service came to Moses direct from God Himself. In Col. 2: 16, 17, Paul speaks of meats and drinks and holy days and new moons and sabbaths, "which are a shadow of things to come; but the body is of Christ." Christ was the real substance, and these sacrifices and offerings were a shadow pointing forward to Him. The first part of the tenth chapter of Hebrews makes it very clear that God had a purpose in instituting that sacrificial system. There could be nothing plainer than that God required those things in the old dispensation, and that some of the people understood their meaning.

But the fact that one may not understand God's reason for doing certain things is no justification for his discrediting those things. In the very nature of the case, it is impossible that finite man should be able to comprehend all the ways of the infinite God. Yet one may be sure that He gave no ordinance to man but what was needful to his salvation, and we may always trust His judgment.

An understanding of God's truth and of God's plan of salvation can not be grasped by finite human reasoning. It must be grasped by an experience. "O taste and see that the Lord is good," is the divine suggestion. Ps. 34: 8. We must taste in order that we may see. A basket of the most delicious fruit may be placed before us, and an individual who has been accustomed to eating it may tell us with great enthusiasm how good it is; but we must taste if we would see for ourselves. And thus it is with the experience of the blessed truth that is in God's divine word. The individual may be earnestly invited to come; but before he can see, he must taste.

4272 — THE WARNING MESSAGE TO SODOM
From Matt. 11: 23 it seems that God did not do all He could to save Sodom. Can God be negligent?

It was impossible that the same works should have been done in Sodom that were done in Capernaum, for Capernaum had the Saviour dwelling in person right in its gates. He could not have come to Sodom in the same way that He came to Capernaum, and still have carried out His plan of salvation. Why He planned as He did will be one of the themes for study throughout eternity.

But the Lord is not negligent. He is "merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103: 8. He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9), and He uses every means in

divine power to save men; and in the great day of Judgment the light that men have received, and also the light that they have rejected, will be taken into account. Therefore He says, "It shall be more tolerable for the land of Sodom in the day of Judgment," than for Capernaum.

Questions of this character may sometimes puzzle us, but it is not vital that we learn how to solve all of them now. The individual who connects with Christ has all eternity before him in which to see and understand the depths of God's wisdom in His great plan of salvation.

4273 — KING SAUL OFFERING SACRIFICES
From 1 Sam. 13: 12, 13, it seems that God was displeased that Saul offered the burnt offerings. How could that be, as Saul was not the only one outside of the priesthood that offered offerings?

The direction of God was that the priesthood was to be committed to Aaron and his sons. Read chapters 27-30 of Exodus. After that time, no one else was to perform the rites of a priest unless especially directed of the Lord. In 1 Sam. 10: 8, Samuel had instructed Saul to go to Gilgal, and to wait there till he came, when he would offer sacrifices. But Saul became impatient because of the delay, and presumptuously offered them himself, in his self-exaltation after his victory over the Ammonites, and this in face of the fact that he had been instructed to wait, and had not been ordained for any such service. Surely all the circumstances and all the dangers of the time and the occasion were as well known to God as they were to Saul, and God had told him to wait till Samuel came. Why did he not wait?

In perplexing situations, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God's hands, serve only to involve us in new troubles.

**SYSTEMATIC
BIBLE STUDY**

THOSE who followed the reading suggested for last week, among other most helpful promises, found this one: "What time I am afraid, I will trust in Thee." Ps. 56: 3. Who has not been tortured with fear? And in the midst of those tortures, those who have learned to trust in God have found perfect freedom from every such desolating torment. And who has not been made fearful because of some threatened danger from his fellow men? And under such circumstances, with what assurance come promises like this one: "In God have I put my trust: I will not be afraid what man can do unto me." Ps. 56: 11. It is only when we are reading the Bible through by course that we are sure of finding all these "exceeding great and precious promises." We are to be fortified by "every word" that proceeds out of the mouth of God. And we can not overemphasize the fact that an important part of our Bible study is, to read carefully again and again every portion of the Sacred Scriptures.

SCHEDULE FOR THE WEEK ENDING MARCH 7
Exodus 19-26
Psalms 60-66
John 1-8

Read a chapter in each of these books on weekdays, and on the Sabbath read two chapters in Exodus and two in John.

The reading in Exodus this week gives the account of that most wonderful event in human history, the giving of the law of Ten Commandments upon Mount Sinai. "The Lord's Day the Test of the Ages," by Wilcox, and "The History of the Sabbath," by Conradi, which were suggested as helps last week, will be valuable also in the understanding of the portion of the book of Exodus that we are to read this week. The chapter in "Patriarchs and Prophets" on the giving of the law will be found not only interesting but inspiring.

In the reading of the first part of the book of John, chapter 14 of "The Desire of Ages," as well as other portions of this valuable book, will be very helpful.

TREKKING THROUGH AFRICA

A NIGHT MADE HIDEOUS BY DEMON-WORSHIP—
CLAIMING TO PASS TO AND FROM HEAVEN

ELDER A. BOEKHOUT gives an interesting account of a recent itinerating trip which he made through the jungles of Africa, among a number of native villages, for the purpose of obtaining pupils for the Barotseland Mission school, South Africa. We condense from his article as follows:

He and one of the mission boys started the first of July, taking with them their blankets, and food for two months. They went a hundred miles by train, and then trekked in ox wagons the rest of the journey. He gives a touching account of his visit to some of the villages, and the eagerness of the people to have schools started among them. "Yes, they wanted a school very badly, but ours was too far away." So the women began to argue. "What if their children died so far from home? Would I not come and build a school near?" As Brother Boekhout returned to the wagons, he was followed by some who were eager to go to school; but their mothers called them back, being afraid to let them go, and kept close watch that none should leave.

He encountered difficulties and discomforts all along the road. There were many lions in the forests, and he saw a number of fresh lion tracks on the trip. He sometimes went for miles without finding water, and what he found was not fit to drink. In one place he found just a little black water dripping from a stony place, but it was all they had, and being thirsty, he was glad for a sip of even this.

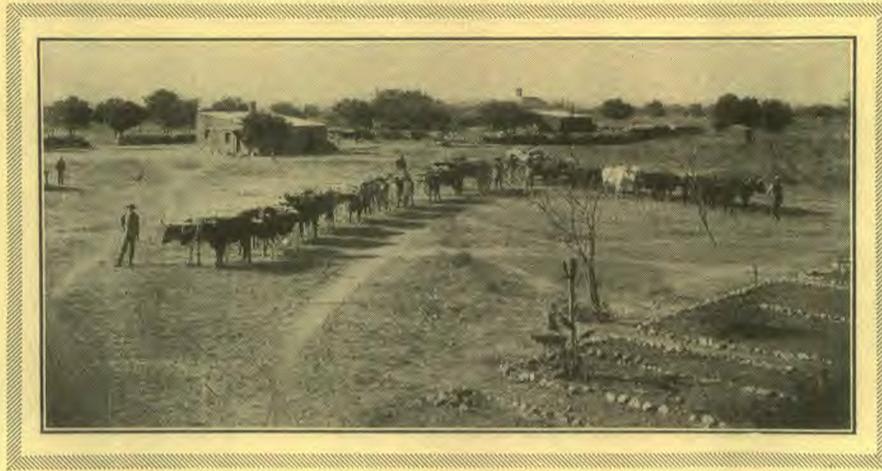
After traveling several days, Brother Boekhout was seized with an attack of black-water fever, and suffered considerably from the jolting of the wagon. His mission boy came up alongside of the wagon, and said: "Missionary, we are troubled. We are praying much for you." He was carried in his blankets to a small village, by the native boys that had joined him at the different villages, and was laid down on the outskirts of the village, where they had a meeting every evening, and his mission boy preached to the villagers.

IN THE THRALDOM OF DEMONS

We quote his own words relating some incidents of the trip, as follows:

"On the march, we arrived one evening at a village off the road. After our evening meal we had hymn-singing and service. As we were all tired, we soon spread our beds. It is a rather funny experience to travel as we did. There the boys lay, some with blankets, some without any covering, but all closely huddled together around a huge fire. Yet, as I watched them, the thought came to me how the Lord Jesus watched them too, how He yearned to rescue them. O, wonderful love of God! And that we should be the channels of that love, coworkers with God—is not that wonderful too?"

"We had very little rest that night. In one of the huts there was a sick woman. The chief told me how the spirit of a great induna 'Murandu,' who died lately, had entered that woman. In honor of the fact, many women were singing praises to that spirit, in front of the sick woman's hut. 'He



had come down in their midst again. He would give them fruitful seasons again. O, praise him! Such and many more exaggerated expressions I caught as I listened. By midnight it was quiet.

"At four o'clock in the morning I awoke, and heard a shrill voice crying out: 'Why don't they praise me? Why are all the people lost in slumber? Go and wake them.' Up came a man armed with a spear. He returned to that hut. And again that voice sang out those same words, but with anger this time. At this the boys awoke, and did not lie down again, but sat around the fires. Were they afraid? I could not make it out. Soon the whole village was astir, and the old singsongs of praise to that spirit started again. Does not the word of God truly say that they are taken captive by the devil at his will? 2 Tim. 2:26.

"Passing that hut next morning, I went in to see what old hag had thus disturbed the night. To my surprise I found a young girl sitting on a mat. She was adorned with beads, and looked like a queen. Out of her eyes shone that weird light for which I can find no word, but which convinced me that the poor girl was indeed 'captive at his will.' I asked her what ailed her. She answered, 'Jesu,' that is, 'Jesus.' So I told her about Jesus.

CLAIMED TO GO TO HEAVEN AND RETURN AGAIN

"It is a remarkable fact that the natives call everything supernatural by the name of 'Jesus.' Here is another instance. I had noticed the absence of grown-up boys of say from twenty to twenty-five years; and while I was staying at Mpiri, some eight were going on the march to a place one hundred and fifty miles west. There, so they told me, a man went up into heaven and down along a wire. That man had told them all to come and bring a few mealies, Kafir-corn, and peanuts, then they would have a fruitful season. If they refused to come, surely their crops would be a failure next year. And that man they also called 'Jesus.' And nothing could keep them from going. I argued half an hour with twenty-five boys that had come all the way from Broken Hill, but to no purpose. Go they must. And from nearly every village on the road some had gone or were going to see this wonderful 'Mwami Jesu,' that is, 'the Lord Jesus.' This story afforded me an excellent opportunity to speak freely about the true Lord Jesus and His coming. Let us pray that some have not been forgetful hearers.

"More boys joined us, even from that village of the sick woman, bringing our number up to twenty. Next we had to pass a stretch of eighteen miles without water. We walked it in one afternoon, arriving after sunset at the village of Kabwenga. Hardly had I sent the boys off to fetch wood and water, when the chief came. Old Kabwenga sat down, clapped his hands, and offered a big basketful of meal. He had heard that the missionary was coming, and ordered his women to grind meal that day. He was so pleased that we had come to visit him too! O, how well the Lord cares! Our supply of meal was just exhausted, and there were twenty hungry mouths to be fed. But here was the provision. Praise Him! Supper finished, we had a grand service; for many, many came, and the songs were good, and our hearts were glad.

"The old induna was very obliging, and brought something every day—peanuts, sweet potatoes, pumpkins, etc. They wanted a school very badly there.

HEATHEN EAGER TO LEARN

"At Makusa's the induna besought me to stop. He would build me a house and a school-house, help me with the gardens—in one word, do everything to please us—if we would only build a school there. I had not seen such eagerness before. But we had to go on. Three of the chief's sons joined us, with full consent of their father. From another village a family entrusted three sons to me, but O, the pitiful tears that ran over that mother's cheeks when we left!"

Brother Boekhout taught the boys a number of gospel hymns, and in his services they assisted him with their songs, and people came from other villages around to hear them sing.

On the evening of their arrival at Lusaka, where they took the train for the mission, the boys sang hymns, and the white people gathered from all around to listen, and they would not believe that the boys who sang without hymn-books were a fortnight ago "raw" in the villages.

They arrived at the mission on August 13, all in good health, and with hearts filled with gratitude and praise to God, who so marvelously cares for us all.

We who live in lands surrounded with all the blessings of Christian civilization can scarcely realize what a "trekking" expedition of this sort involves, nor what hardships and sacrifices the participants are obliged to endure; but we can give substantial aid in procuring for the natives not only temporal but eternal benefits, in extending the light of the gospel to their darkened but receptive hearts.

Am I a Debtor?

WE read in Rom. 1:14 these words: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." But why was Paul a debtor?—Just because the God of heaven had entrusted him with a soul-saving message, and Paul felt the weight, the responsibility, of that which had been entrusted to him, like a great debt—not a debt of property, that could be paid with money alone, but a debt wherein the eternal life of man is involved. This very fact is what caused Paul to give his life for soul-winning.

As I study the life of this man of God, the thought comes to me, What part of this great debt rests on me? In view of the soul-saving message due the world at this very time, and the fact that God in His goodness and great mercy has caused the light of this last great soul-saving advent message to shine into my sin-darkened life, I am forced to say with Paul, "I am a debtor," not only to the nations of men, but to the great and mighty God, and I greatly fear that nothing less than the winning of the souls of men will pay the debt.

Therefore, with this new year has come a greater sense of the weight of this debt, and with it a new consecration for soul-winning. And now I wish to ask you, dear fellow ministers, how is it with you? And you, dear teachers, one and all, are you simply marking time, or are you in the schoolroom as a soul-winner? And you, dear colporteur, dear Bible worker, dear secretaries in our several offices, are you going the daily rounds just as a mechanic fits joint to joint, or are you there sending out the precious truth in printed form with the sweet breath of prayer accompanying every package and every letter with the tenderness that will be as springs of pure water in a thirsty land?

Dear ones all, let us set this great world aglow with this last message of our God, sent forth in love to a sin-cursed world, for the one grand purpose of saving lost men. Who will be a soul-winner for God?

Yours for service,
G. F. WATSON.

Accomplished by One Tract

ELDER H. W. COTTRELL is in receipt of a letter, under date of January 26, 1914, from a man in the state of Washington, from which we quote the following interesting extract:

"The tracts were duly received, and a few pages read in 'We Would See Jesus,' but it was only the present week that I read 'The Christian Sabbath,' completing it Friday evening.

"It makes clear the question of the first day of the week, and shows that it is but a common day; and the custom of Christ and the disciples to observe the seventh day as the Sabbath; and that the seventh day (Saturday), not the first day, is the Lord's day; and other passages in the New Testament which I had understood differently. . . .

"To my mind, it covers the subject, and makes plain the duty of every one who hopes to see Jesus and live in His kingdom. . . .

"Consequently, the Sabbath was observed as never before in our house."

Is not this a striking testimony to what a truth-filled tract will do when read by an honest seeker after light? Note that the reader of this one tract on the "Christian Sabbath," which he finished reading Friday evening, January 23, who only a few days before, as he stated to the author of the tract, considered the Sabbath question of little consequence, was thoroughly convinced of the truth it contained, and obeyed by keeping the following day as the Sabbath.

In the letter above mentioned, this brother enclosed some change, and said, "Please send a few copies of 'The Christian Sabbath,' and I will mail the same to some of my friends. . . . May God bless you in spreading the message to those who need to know God's will in this matter."

Reader, does this not serve to illustrate what you may do for God through the medium of a little tract, a crum from His great table of truth? Let the printed page be sown as the leaves of autumn, or as the falling of the manna, and all who faint not shall reap.

M. H. ST. JOHN.

THE tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.—James.

God's Power Alone Can Restrain the Devil

Some Diabolical Work in Honan, China—
Remarkable Cases of Divine Protection

By JOHN J. WESTRUP

WHAT a power the devil has over the poor deluded people of this world! In some countries he hides himself under an outwardly fine civilization, but his power to lead people away from God and to deceive is fearful. Here in China, being worshiped in order to appease his wrath, he works more openly and frightfully.

The awful devil-possession, I have written about before. But there is another form of torture, the victims of which come to our dispensary nearly every day.

THEIR BODIES SWELL UP IN A FIT OF ANGER

When they become angry, it seems that the grace of God, which everywhere restrains the devil, has hardly any chance to manifest its protecting power, and the devil eggs them on to a fearful fit of anger. They ruin their voices for lifetime, their bodies swell up and stay swelled, and this slowly gives rise to other diseases. How terrible it will be when the grace of God is withdrawn from the unbelievers all over this wicked world! The whole world is under great obligation to God for the restraining influence of the Holy Spirit. O that men everywhere would thank the Lord for His goodness!

PRONOUNCED VICTORIES OVER EVIL POWER

No one in this country can doubt the existence of the devil. At the same time, the power of God to save is plainly manifested. The great change at conversion is more marked here than in many places. Their faith in God is more childlike, prayers more earnest, and they expect and do get victory over the devil and the flesh. We see many clear evidences of answer to prayer.

KEPT FROM THE ROBBERS

Only yesterday a colporteur told me how God continually protected him and his family and the brethren, while others around



Evangelist F. E. Stafford and native evangelist Tse in front of our new tract society office in Shanghai, China

them constantly suffered from robbers, who are robbing and burning up houses and property at a great rate about us. One day he passed through a thousand of the White Wolf Robbers, and to his joy they did not molest him. Another time he was approaching a very dangerous place infested by fearful robbers; but he and the man who wheeled his papers, books, and other things, kneeled in the road and prayed earnestly for the Lord's protection, then went forward in faith, and passed through without being harmed.

PRESERVED THROUGH TWO-YEAR DANGER PERIOD

We have had many such instances these two years. The more dangers around, the more genuine is the faith. And having faith in God, He is able to show His power and love. Our brethren are scattered over Honan, and not one of them has lost property or life these two awful years, during and after the revolution. We daily praise God for His protecting love. Our one desire is to get nearer to Him and become more like Him. The more we become like Him, the more peace, joy, and blessing we have in our lives. Praise the dear Lord for His love and for His goodness to the children of men.

Cooperation Corner

"I am a Bible worker for the — Conference, and use a great deal of literature in my work. I find the SIGNS OF THE TIMES one of the best pioneer papers. Were I able, I would put it in the hands of all my interested readers; but my limited means forbids this. I am writing to know if you have some back numbers in stock you would send me free, post-paid. I see you have a Cooperation Corner, where persons have the privilege of donating to such a work, that would enable you to furnish papers to those who would use them to good advantage."

Our friends who are donating to the Cooperation Corner Fund enable us to answer such earnest appeals as this with supplies of our excellent literature. It is certainly a pleasure to do this, and those who have a part in this work may feel assured that much good is accomplished. Others desiring to send in donations to the Cooperation Corner may do so by addressing Cooperation Corner, SIGNS OF THE TIMES, Mountain View, Cal.

Wanted for Missionary Work

A CONTINUOUS supply of any of our denominational literature, including tracts, to the following:

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Mrs. Stella Wise, 738 Center St., Shelbyville, Indiana.

C. A. Van Clefe, 1540 N. Front St., Salem, Oregon.

Mrs. Lelia Ray, 414 Pluss Court, Laurens, South Carolina.

J. E. Patterson, Fort Stanton, New Mexico.

J. S. Killen, 102 N. 10th St., Wilmington, North Carolina.

Notice

"SHILOH, THE MAN OF SORROWS," published three years ago in the SIGNS, will soon be published in book form, if enough additional advance subscribers can be obtained to warrant it. I wish to thank those who have already sent in orders. The book will be neatly bound in cloth, 350-400 pages. Price, from \$1.00 to \$1.50. Agents wanted. Send no money, but address the author, quick. Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.



The Home

THE FRIEND OF GOD

By MAX HILL

AND he was called the friend of God"—
O name of love benign!
For Abraham with God had walked,
And knew the love divine.

The friend of God, for Abraham
Knew how a friend to be
To lowly ones beneath his care—
Had learned God's will to see.

And ev'ry humble child of God
May be His friend to-day,

If, like the patriarch of old,
He turns no soul away.

For He who fills eternity,
Will yet with man abide,
If when He comes and gently knocks,
He finds the heart-door wide.

Lord, come within my heart to-day,
And teach me how to be
A friend to all within my reach,
As Thou art friend to me.

pets, curtains, nor bric-a-brac. Sunshine, air, rest, and freedom from anxiety—want of these was the chief factor in the etiology of the disease, and they are the remedies to be used in its cure. Observing these regulations makes it safe and possible for friends to visit the patient, provided that all kissing is left out.

Are We Old at Fifty?

*Much Depends on the Way We Take Hold
of Life—The Best Part of Life
Should Be from Fifty
Onward*

By ADELAIDE D. WELLMAN

IN many a junk heap may be found dry electric batteries that have been discarded as beyond any usefulness, whereas a jar of water, a cent's worth of sal ammoniac, and a few knife thrusts would make of almost any one of them a good wet battery.

Likewise many men and women are assigned to the industrial junk heap, because of being incapacitated for their former work, though with the energy and application that are demanded of young people, they could surpass them in numerous lines.

Almost to weariness we hear elderly persons tell of the opportunities of youth, but to very young persons mature life seems the time of opportunity. It would be well if the order were reversed—if, while young people realized that their early years hold special advantages, men and women of advanced age would comprehend the advantages that they possess over their juniors.

A progressive person of fifty years is to the one of twenty what a full-bearing orchard is to a nursery row. Let us list some of the gains of middle life:

1. More wisdom in health conservation, which frequently offsets any constitutional ailments that may have come with the years.
2. More enlightened judgment in all one's affairs.
3. Greater concentration and perseverance.
4. A calmer philosophy in meeting reverses.

Almost more pitiable than a wasted youth is the spiritless resignation of the middle-aged or the aged to mere retrogression, when they should be energetically advancing. Doubtless a man of threescore could hardly compete with one of half or a third his age, in athletics. Nor would he be wise to attempt it. But the feats for which the young are better adapted are not the whole of human attainment.

Sojourner Truth once exclaimed to me, referring to a group of women seventy or eighty years old: "O, no, honey, they're not old! But I am *beginning* to get old." She was then about a hundred and five.

True, there are men and women who are old at fifty—and at forty—and at thirty—

Treatment of Tuberculosis

*Rational Measures in the Home—Often Better than
Change of Climate*

By MARTHA N. CANFIELD, M.D.

THE laboratory reports have confirmed the doctor's fears—father's sputum contains the tubercular germ. What now? Of course the good man has been working with might and main to pay for the home, and to give Mary her music, and John his chance at college, and has forgotten himself. No vacation, hardly a holiday, only work, work, work, in a dingy, ill-ventilated little office! A few months ago the children were ill for several weeks, and he acted as night nurse to save more expense; and of course, when attacked with grip, he was unable to recover well.

We have all heard this story, and have seen the pathetic setting forth from home in search of the lost treasure, health. The golden West is fabled to hold it for us—Colorado, Arizona, California, New Mexico, etc. Somewhere it is hiding, and we must find it. Let us stand for a moment in the ports of entry and study the arrivals. Here is a young man who has had that unusual termination of pneumonia called empyema, or abscess of the lungs. A portion of the rib has been resected and the lung properly drained. He arrived at our sanitarium from a hotel in the city, and we were obliged to return him to the same place, as we had no arrangements suitable to care for these cases. I remember that the surgeon with whom I saw this patient remarked with fervor as we left the room, "It is a *crime* to send a man like that away from home." He had come from Ohio to the West in this condition.

Another case was that of a young woman affected with tuberculosis, whose parents had wandered from place to place in search of health. Hers was then what is known as an arrested case of tuberculosis. Incidentally we learned these facts, when called to see the

aged and feeble mother, who now needed medical attention and the care that could best be bestowed in the sanitarium. But the parents were reduced to penury by their migrations for the daughter.

While my sojourn in the West covered only a few years, the cases I saw of this malady, which claims its millions annually, made a deep impression; and I am glad to see the movement toward intelligent home care of our tubercular patients.

"The angel sought so far away,
We welcome at our door."

Thus Whittier sang in "My Psalm," and so may the ones sing who are suffering of tuberculosis. It is outdoors they need, combined with good food and good nursing. How much more conducive to recovery it is to fix a tent or a sleeping porch at home for our patient, and keep him thus outdoors, dressed like an Eskimo if necessary, to brave the Eastern winter, but outdoors, in bed if he has a temperature, and quiet, at least until the temperature subsides. This measure, with good food from the home table, with feedings of milk if necessary between the meals, the cheerful atmosphere of home, and the kind home folks about, is better than desolation in a strange land for a patient doomed perhaps anyway.

Thorough isolation may be maintained right at home. In the tent or in the sleeping porch, the patient may be taught to cooperate with you. The dishes, dish-cloth, napkins, towels, etc., should be used only by the patient. The sputum should be burned quickly, never allowed to dry out and thus become a menace to others; and the mouth should be covered while coughing. No flies should be permitted in the tent, which should be thoroughly screened in summer; no car-

I would almost say, at twenty — yes, old people hardly out of their teens.

None grow old quicker than those who shun responsibility or exertion, and resign themselves to uselessness. They need to be charged with the vitalizing power of genuine Christian zeal and courage and hopefulness. "They that wait upon the Lord shall renew their strength."

Fie, you who would be classed as superannuated at fifty or sixty! "Broken in health," do you say? Yet think of the numerous persons who, despite ill health, and age, and mayhap lack of early training, are yet blessing the world by their efforts.

All despise the slovenly tenant who allows the premises he occupies to become "run down" near the end of his lease. Let us not permit ourselves to become "run down" in mind, in speech, in bearing, or in any sense. We can not always withstand death, but we can withstand degeneration.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.— *Peter.*

A Blessing or a Curse

THE doom of a man to hard labor was part of the original curse; but in man's fallen state, the curse is turned into a blessing. Habits of industry are essential alike to physical and mental health, and are the basis of all social progress. Wherever a mild climate and the spontaneous production of nature make regular toil unnecessary, there civilization languishes, and mental development is dwarfed. But a barren soil, a cold climate, and unpropitious sky, develop physical energy, and strong character, and great mental achievements. New England owes its intellectual and moral activity, not to the Anglo-Saxon race alone, but to the inhospitable climate which has compelled its children to hard toil."

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WANTED—A second-hand set of "Ridpath's History of the World." Will pay cash. Address C. E. Garnsey, Loma Linda, Cal.



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PUBLIC OPINION

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Southern Pacific

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, MARCH 3, 1914

OUR Pacific Union Conference will convene in Oakland on March 10. It is hoped that the business part of our conference will be out of the way by the 13th of the month, and immediately following the work of the conference a workers' and ministerial institute will begin, continuing until the evening of the 22d. Elders A. G. Daniells, president of the General Conference; I. H. Evans, president of the North American Division Conference; W. A. Spicer, secretary of the General Conference; W. T. Knox, treasurer of the General Conference; G. B. Thompson, secretary of the North American Division Conference; and possibly a number of other brethren from the general field, will be present to lend their influence and helpfulness to the meeting.

A Desperate Situation — Attempts to Cure It by Law

ONE of the most marked signs of the times to-day is a plain necessity for some sort of control over society—humanity in general, we may say. It shows itself from every possible aspect. Crime is so great and insistent, and so impudent, that it must be held in check by iron-clad laws. The regard for life is so slight that the driver of an automobile must watch every session of the state legislature to learn of some new "Thou shalt" or "Thou shalt not." The great business interests of the country must be guarded, set around, controlled by law. This shows that self-control is perishing from the earth, and that legislatures, seeing the threatening inroads of anarchy and confusion, are attempting to stay the tide.

THE REAL CAUSE OF THE LAWLESSNESS

We do not criticize this desire to bring about law and order, but we call attention to it because it is due to a fault that lies deeper than any law can reach. Thousands have thrown aside the claims and authority of God and of His law; and as a consequence, they eventually disregard every claim and every law. Righteousness exalts a nation, but sin is a reproach to any people; and it is transgression of the law of God, it is a turning aside from the authority of the Word, it is a refusal to hear the gospel of Jesus Christ, the one great means by which men may attain to self-control, that is bringing this awful influx of anarchy and rebellion.

The attempt to make laws to govern the earth is going to strange extremes these days, and as we have said, it is a sign of the times, because of the reason that lies behind it.

CONDITIONS PRODUCE UNUSUAL LAWS

We have a striking illustration of this attempt to enact extreme laws, in some of the proposed legislation to control immigration. As says a note in the *New York Evening Post*: "The sciences are booming in Washington. Geography is being written anew by congressmen who are reconstructing the boundaries of Asia. Astonishing contributions to anthropology are being made by representatives of the American Federation of Labor, whose scent for racial distinctions is nothing short of marvelous. New principles of economics are embodied in bills providing for an international sliding wage-scale test."

We are told that Secretary Wilson has one of the simplest of tests with regard to barring aliens. His test is a body weight and a stature which must be met in order to be admitted to the United States. The *Evening Post* ironically says: "By prescribing a minimum height of five feet four inches, the country is safeguarded against undesirable aliens of a stature so dangerous as that of Napoleon Bonaparte." There are other plans, such as limiting the number of immigrants admissible in a year, to a certain percentage of the number of their compatriots already in the United States.

Another congressman has introduced a bill providing for an economic test whereby no adult male immigrant would be admitted unless he had already

received wages amounting to a certain per cent of those prevailing for the same labor in this country. Some maintain that aliens should not be admitted who can not pass the physical tests required of recruits for the United States army.

Speaking of the Hindu in this connection, the *Brooklyn Eagle* argues: "Now there is plenty of work in this country for persons who are not born to be soldiers or physically fitted to be soldiers. The Hindu, according to all reports, can work, is willing to work, and is a peaceful, decent element wherever he goes. But he is not a labor-unionist, and Secretary Wilson is."

Thus men struggle with the difficulties in the world to-day. These difficulties will increase; and just as Jesus prophesied, so will it come true that there will be, just before His appearing, "distress of nations, with perplexity." Luke 21:25. As we have said before, it is a sign of the times.

L. A. R.

A World Federation

IN a recent address in Boston, Hamilton Holt, the editor of the *Independent*, had for his subject "The Federation of the World." He expressed the sentiment that in this lies the success of the great modern peace movement. He advocated the calling of a third Hague conference, and that one of the first steps looking toward universal peace be to put into practical effect Winston Churchill's suggestion of a naval holiday. The idea of a world federation is coming more and more prominently to the front. It is suggested in both political and religious circles. There is no question but that it will be one of the accomplishments of the near future; and when it is finished, it will be both a political and a religious federation, with the religious element in the ascendancy.

Most Protestant commentators are still agreed in saying that the beast power spoken of in the first part of the thirteenth chapter of Revelation refers to the papacy, which was the great ecclesiastical despotism of the Middle Ages. The world has been educated into the idea that religious bigotry, religious intolerance, and religious despotism are things of the past; but this prophecy in the thirteenth of Revelation, speaking of the papal head, not only calls attention to the deadly wound that it received, but immediately informs us that this wound was to be healed.

Most literally did the papal power receive a deadly wound through the great work of the Reformation, and many people fondly hoped that that power would never be restored. But this prophecy has been saying, all these years, that the deadly wound would be healed; and not only so, but we have the strikingly significant words, that "all the world wondered after the beast," and again, that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear."

In the seventeenth chapter of Revelation, the kings of the earth—the civil power—are considered in this great last-day federation, and of them it is said that "these have one mind, and shall give their power and strength unto the beast."

There are conditions growing up in the world that baffle the strongest minds. The papacy will step to the front, claiming to be the only power that can handle the complex situation and the turbulent difficulties that have been produced in the world. She is making and will continue to make the claim that these perplexing conditions have been produced because she was dethroned, and finally the whole world will fall in line with her.

The political world is now afraid of her. There is not a nation on earth, not even excepting the United States, but that reckons with her power; and many decisions are made contrary to the best judgment of those who are acting, and all because of the fear of giving offense to Rome. The world is headed strongly toward a great universal religious despotism, and of course all religious despotisms must ride into power and maintain their supremacy through dominating the state as well as the church.

To men who ignore the word of God, this world confederacy will appear as the only solution of present-day problems. But there stands the word of the divine Book pointing out the whole thing, and men who will study the Book can see it clearly; and when all is accomplished, and the great climax is reached at the second coming of Christ, with

what chagrin will men see that they have turned aside the clearest light that divine love and divine foreknowledge could present!

State Funds for Parochial Schools

FROM continued appeals by the American Roman Church for government support of their parochial school work, one would almost conclude this country to be the only theater of such a propaganda. But a glance at the news columns of foreign dailies reveals that the same demand for state recognition of religious teaching is made in all quarters where it has not yet been obtained. An item in a late *Melbourne Age* shows that the conflict in that distant country, on this particular aspect, has become sharply irritating, to say the least.

In the heated debate of the question there, the president of the Protestant Defense Association for Australia charges that the Roman Church is insincere in its declaration that Roman Catholics are not in politics. Quoting from a speech by the Catholic Dr. Mannix, in which he made the statement referred to, Mr. Gainford, the aforesaid president, said that after making it, the priest "in the very next few words advised his young men, as Roman Catholics, to forsake their political parties and vote for the demands of the priesthood." In other words, every Roman Catholic was asked to "place the welfare of the papal system before the welfare of the state, that gives him or her the privilege to vote at all."

From the controversy there, it seems that the Roman Church in Australia, as in America, looks forward to success for its demands through its church federation efforts, whereby it expects to capture the "treasury benches" in the interests of Roman Church institutions. Mr. Gainford, seeing this, warns the commonwealth electorate to keep their eyes open to duty at the polls, in view of the seriousness of the situation.

This movement of the Roman Church for political power is in no wise a local issue. Like Napoleon I, its eyes are on world subjugation. But should this, or any approach to it, be secured, the horrors of the Dark Ages would quickly follow. Of this trend of affairs, the people of America seem, partially at least, to have lost power of perception, while indulging their taste for selfish ease. The awakening, however, is sure to come sooner or later, and to some will likely be one of sorrow and distress.

J. O. C.

THE administrative council of China in January adopted Confucianism as the state religion. President Yuan Shih Kai, who urged the measure—indeed, who practically forced it through by his personal authority—assigned as a reason, that the morals of the nation have declined, and he hopes that the establishing of Confucianism as the state religion will check this degradation. It is suggested that this action on the part of China need not bring dismay to Christian missionaries, for the reason that its significance is in the main political. China is passing through many revolutions and upheavals, social, political, and religious, and what the future has in store must be largely a matter of conjecture. But regardless of all these disquieting conditions, it is encouraging to observe the success that our missionaries are having in that land, despite the contrary efforts of the powers of darkness.

Note

PACKAGES are received at this office every now and then, containing back numbers of the *Review and Herald*, the *SIGNS OF THE TIMES*, and the *Lake Union Herald*. The intention of the sender evidently is that these papers shall be used in missionary work; but it would save twice paying postage if he would send these direct to some one of the names that are published from time to time in the *SIGNS*, of those desiring papers for missionary work. Also, the local and union conference periodicals are not desirable for missionary work. Such papers as the *SIGNS OF THE TIMES* weekly and *Magazine*, *Watchman*, *Life and Health*, *Youth's Instructor*, *Bible Training School*, *Protestant*, *Liberty*, etc., are very useful for missionary work; but our church and conference papers, which deal with matters of interest only to those within our organization, are not desirable. All copies should be clean, and postage prepaid.