

Signs of the Times

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World-Wide Turbulence and Discontent

THE nations of earth have for a generation been sowing seeds of discontent. There have been great armies of agitators who were not satisfied with existing conditions, and who have been demanding radical changes.

IN ALL PARTIES AND ORGANIZATIONS

These agitators have been found in practically all the political parties. They have been found also in various forms of social organizations that have had the great aim before them of working for the betterment of society.

Many of these agitators have been true patriots, who have seen how conditions were shaping themselves, and who have felt that something must be done to change the order of things, or a world-wide revolution would surely result.

The agitation of these reform workers has continued to grow stronger and stronger, and still the conditions that are confronting us in the world are growing worse every year. If we acknowledge existing fact, we must recognize this as true.

THE REFORMS HAVE NOT MATERIALIZED

While this agitation has been for the purpose of producing reforms, yet in many instances it has been in reality sowing the seeds of discontent. We do not purpose to speak of any of these agitators either to commend or to condemn them. We simply desire to



SOCIETY IN EVERY NATION OF THE WORLD
IN THE GRASP OF REVOLUTIONARY FORCES
—WHAT IS THE OUTLOOK?— WILL CONDI-
TIONS BECOME ANY BETTER?— WHAT DO
THESE THINGS BETOKEN?

call attention to the actual facts as they exist.

We have now reached a situation in the world where conditions are becoming intensely alarming. The illustrations connected with these paragraphs are merely characteristic of what may be seen in every nation in every corner of the globe. Armies of discontented men are forming to march they know not where, but they are determined to bring about a

change. The spirit of revolution is abroad everywhere, and the nations are powerless before it.

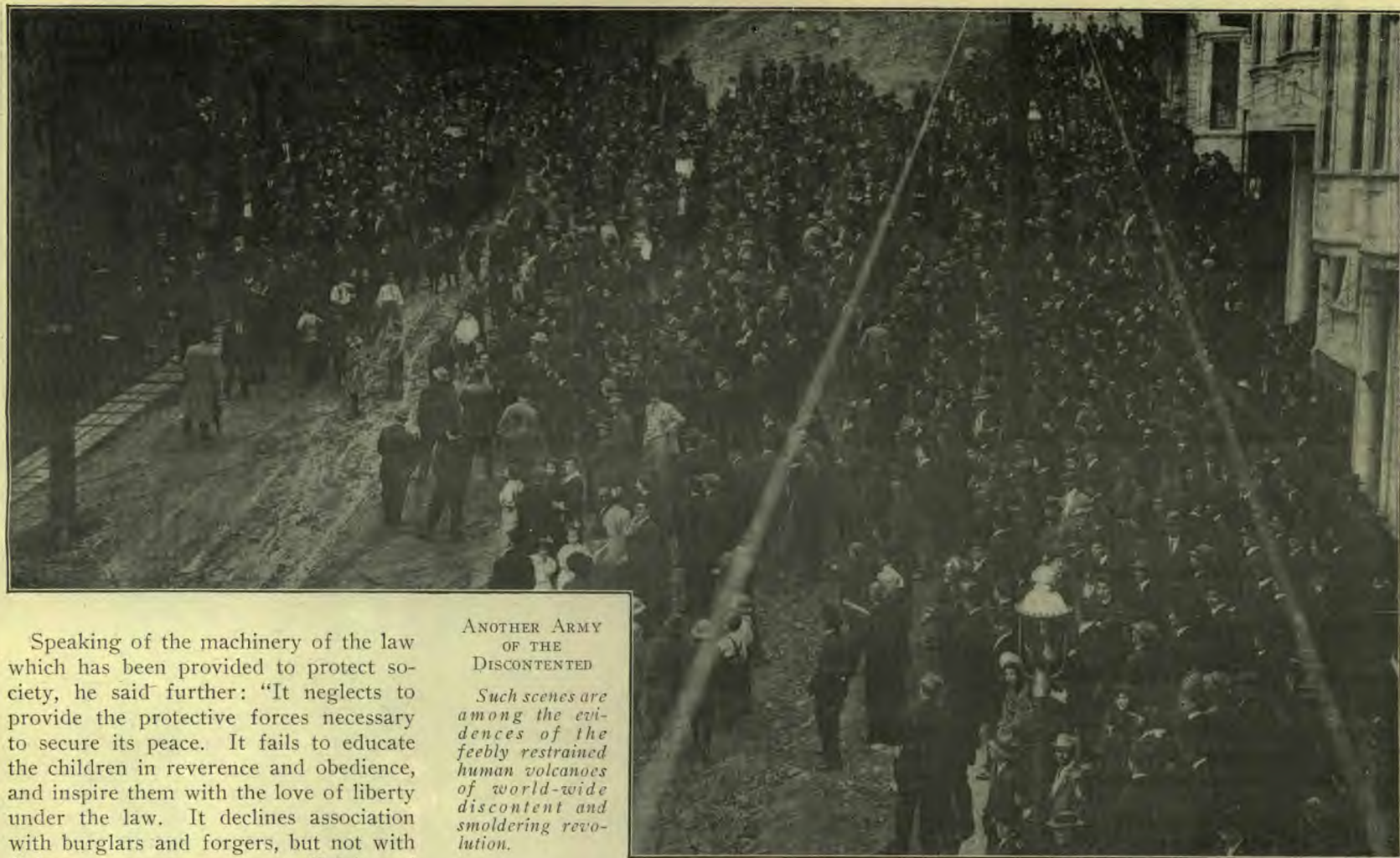
MAN AGAINST MAN

It is not merely one nation rising up against another, but it is citizen against citizen in the same nation. Society is breaking to pieces under the disintegrating forces that are at work.

As long ago as 1908, Dr. Charles William Eliot, who until that year had been president of Harvard University, declared, in a speech in New York City: "The defenses of society against criminals have been broken down. . . . The impunity with which crimes of violence are now committed is a disgrace to the country, and demonstrates the urgent need of much more effective protective forces. A far worse form of lawlessness is the violation of law by rich corporations. Any man or any corporation who conducts business on the edge of the law, so to speak, is a morally lawless person."



ARMY OF UNEMPLOYED, DISCONTENTED MEN
Illustrative of what may be seen in every nation of the world



Speaking of the machinery of the law which has been provided to protect society, he said further: "It neglects to provide the protective forces necessary to secure its peace. It fails to educate the children in reverence and obedience, and inspire them with the love of liberty under the law. It declines association with burglars and forgers, but not with dishonest promoters, corrupt officials, and with lawyers who teach their clients how to evade the law."

AS VIEWED BY A PROPHET

More than five hundred years before Christ, one of the prophets declared: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Here is a time of trouble brought to view that eclipses everything that has ever gone before in any of the nations, and it comes just before the time when God's people are to be delivered. The language is clear and simple; and if we believe the word of God, we may understand it.

THE DEVIL COMES WITH GREAT WRATH

Nearly two thousand years ago, another prophet declared, "Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

When the devil knows that his time on earth is short, his satanic fury rises to the highest pitch, and he does everything within his power to stir individuals in all the nations to the most intense spirit of turbulence and strife.

The Master likened the times just before His coming, to the days of Noah and of Lot, saying, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. And again: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into

ANOTHER ARMY OF THE DISCONTENTED

Such scenes are among the evidences of the feebly restrained human volcanoes of world-wide discontent and smoldering revolution.

the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

THEY "KNEW NOT"

This scripture states that eating and drinking, marrying and giving in marriage—in other words, the activities and the pleasures of life—absorbed the attention of the people in that time, so that they refused to hear or heed the ringing warning that Noah was proclaiming to the world. The text says that they "knew not until the Flood came." The reason why they did not know was that they refused to heed the warning sent. God made His warning plain. And so in these times, He has specifically told, through His prophets, what is coming upon this world. He has told every one what these things mean; and if we will accept that word, we may know that the end of all things is at hand, and the coming of Christ is near.

But if we refuse these warnings, it will be with us as it was with the people in Noah's time,—we will know not until the great event is here, and we are forever shut away from the benefits and blessings of eternity.

AUTHENTIC RECORD OF THAT ANCIENT VIOLENCE

The Master not only tells us that the days just preceding His coming will be as were those in the times of Noah, but He caused an inspired record to be made of the conditions of that time. Speaking of the days before the Flood, this record says: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God

said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:5, 11-13.

THE SCENES OF VIOLENCE TO BE REPEATED

In that time, this record says, every imagination of the thoughts of man's heart was evil. It says also that the earth became corrupt; and furthermore, that it was filled with violence. The very word "violence" suggests scenes of rioting and of internal strifes, and the unerring voice of prophecy proclaims that the conditions that obtained throughout the world in Noah's day will be repeated just before the second coming of Christ.

Now there have been scenes of violence and revolution in small sections of the world in all periods of its history, but these prophecies call for world-wide revolution and strife.

A DOZEN LINES OF PROPHECY

There are not less than a dozen distinct lines of prophecy given in the Bible, all of which focus upon this generation as the one that will see the second coming of Christ. Every one of the conditions of this time has been pointed out by numerous independent prophecies, in addition to these great lines of prophecy. And if we do not understand the meaning of this time and the great event that lies just before us, it will be for the reason that we have neglected to study and heed the warnings God has given us in His word. This violence that is breaking out in the world now is only the beginning. It will grow worse and worse until the end is reached; and we should sense its meaning, because those who understand the situation and who are prepared for the issue are soon to reap the rich rewards of eternity. Let us not be in the condition of the antediluvian world, who "knew not until the Flood came," and destroyed them all.



THE WORLD'S BIRTHDAY

*The Birthdays of Children
Are Observed—We Memo-
rialize Great Events in a
Nation—Why Not Memo-
rialize the Birth of a
World?—Can the Dates of
Such Events Be Shifted?*

By LE ROY E. FROM

WITH what joyful anticipation the child looks forward to his birthday—on the first of December, let us say. How many questions are asked about that birthday cake, with its candles! How slowly the days seem to drag—for a birthday can not be hurried up or changed, you know. It stands for a historic fact that no power can change, for it must forever remain that on the first day of December that baby boy was born. And each succeeding birthday, falling ever on the same day, with no possibility of a change, bears witness to this fact.

THE BIRTH OF THE WORLD

When the world came forth from the Creator's hand, it was the perfection of beauty. Step by step it was formed into a veritable Paradise, carpeted with foliage of softest velvet, and teeming with happy life. Creation week was the most wonderful week the world has ever known. From a dark, chaotic mass in the beginning, there came forth, in succeeding days, light, firmament, dry land and vegetation, sun, moon, and stars, fish and fowl, man and beast. By the word of the living God this marvelous transformation was wrought.

THE WORLD'S MEMORIAL DAY

A world had been born. Should not such a great event have a memorial—a birthday? Almost all notable events are memorialized. Each nation memorializes some notable event in her history, setting apart a day for that purpose, that her citizens may ever remember the event it commemorates. The signing of the Declaration of Independence is memorialized by the observance of the fourth of July.

Yes, the world has a birthday—a memorial. The crowning act of the Creator in the completion of this world was the setting apart of the Sabbath as creation's memorial. Thus reads the record: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

Again: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord

made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

CAN WE CHANGE INDEPENDENCE DAY?

The American Independence Day can never be changed from July 4 to any other day. It must forever remain a fact that on July 4, 1776, the Declaration of Independence was signed by the representatives of the American colonies. Neither Congress nor any other power can change the day, for the event memorialized is one hundred and thirty-eight years in the past.

UNCHANGEABLE AS A BIRTHDAY

So with the Sabbath-birthday of the world; it is as unchangeable as the birthday of the child or of the independence of the nation. The fact must forever remain that the living God rested on the seventh day of the first week of this earth's history. God Himself can not change this fact, for He can not lie, and the event is nearly six thousand years in the past.

A MEMORIAL OF CONVERTING POWER

But that is not all. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. Not only should the Sabbath bring to our minds the birthday of the world, but it should also remind us that the same creative power which brought the world into being can transform the heart and life.

With what holy joy, then, should every child of God look forward to the Sabbath as it comes to close the week of toil—the memorial of creation, and the sign of personal re-creation! How we should plan for it, prepare for it, and when it comes with the precision of eternity, observe it! Wonderful twofold birthday!

Things for Us to Keep if We Enjoy His Keeping

BECAUSE thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11. The people especially addressed by this scripture are those living when the second coming of Christ is near—a time in which, as ex-

pressed in other scriptures, special patience must be manifest in those who meet aright the perils of the time.

The apostle James, after noting the conflict that will be manifest between employer and employee, says, "Be patient therefore, brethren, unto the coming of the Lord"; and, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. Peter speaks of the people of the Lord in that time, and says they "are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" 1 Peter 1:5-7.

Our Saviour Himself clearly showed that His coming will be at a time of great declension in faith. He inquires, intimating a negative reply, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. It seems as though the work of "higher critics" were spreading that very declension of faith. Paul, speaking of this same time, says: "Yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith." Heb. 10:37, 38.

SOME THINGS WE ARE TO KEEP

While the Lord, on His part, promises to keep, it is in response to a keep on the part of His people. He says, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

James presents as an essential in "pure religion," to "keep himself unspotted from the world." James 1:27. In like manner Paul exhorted Timothy, "Keep thyself pure." 1 Tim. 5:22. His exhortation to the Ephesians is equally important for all believers: "Keep the unity of the Spirit in the bond of peace." Eph. 4:3. How forcible are the words of Solomon, "Keep thy heart with all diligence [above all keeping, margin]; for out of it are the issues of life!" Prov. 4:23.

The Lord's promise is, to "keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. He has promised angelic care to those who "fear Him." Ps. 34:7. To those who "with thanksgiving" make their requests to Him, is promised, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7. And when the Lord compared His people to a "vineyard of red wine," He said, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:3. A blessed keeping, indeed, to those who keep the way of the Lord, and follow His leadings!

J. N. LOUGHBOROUGH.

AND He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.—Paul.

TRIUMPHED AGAINST WISDOM OF GREEKS



SERIOUS OBSTACLES CONFRONTED—PAUL
PRESENTED THE CRUCIFIED ONE WITH
POWER—A GLANCE AT THE CROSS WOULD
EVER CAUSE HIM TO RENEW HIS ZEAL—A
MIGHTY WORK ACCOMPLISHED AT CORINTH

By MRS. E. G. WHITE



RUINS AT CORINTH

DURING the first century of the Christian era, Corinth was one of the leading cities, not only of Greece, but of the world. Greeks, Jews, and Romans, with travelers from every land, thronged its streets, eagerly intent on business and pleasure. A great commercial center, situated within easy access of all parts of the Roman Empire, it was an important place in which to establish memorials for God and His truth.

Among the Jews who had taken up their residence in Corinth, were Aquila and Priscilla, who afterward became distinguished as earnest workers for Christ. Becoming acquainted with the character of these persons, Paul "abode with them."

OPPOSED BY DEMORALIZING RITES AND CEREMONIES

At the very beginning of his labors in this thoroughfare of travel, Paul saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess; and with the worship of Venus were connected many demoralizing rites and ceremonies. The Corinthians had become conspicuous, even among the heathen, for their gross immorality. They seemed to have little thought or care beyond the pleasures and gaieties of the hour.

PHILOSOPHY AND SCIENCE THEIR ONLY REMEDY

Jesus, whom Paul was about to present before the Greeks in Corinth as the Christ, was a Jew of lowly origin, reared in a town proverbial for its wickedness. He had been rejected by His own nation, and at last crucified as a malefactor. The Greeks believed that there was need of elevating the human race; but they regarded the study of philosophy and science as the only means of attaining to true elevation and honor. Could Paul lead them to believe that faith in the power of this obscure Jew would uplift and ennoble every power of the being?

To the minds of multitudes living at the present time, the cross of Calvary is surrounded by sacred memories. Hallowed as-

sociations are connected with the scenes of the crucifixion. But in Paul's day, the cross was regarded with feelings of repulsion and horror. To uphold as a Saviour of mankind one who had met death on the cross, would naturally call forth ridicule and opposition.

A STUMBLING-BLOCK TO SOME, FOOLISH- NESS TO OTHERS

Paul well knew how his message would be regarded by both the Jews and the Greeks of Corinth. "We preach Christ crucified," he admitted, "unto the Jews a stumbling-block, and unto the Greeks foolishness." Among his Jewish hearers there were many who would be angered by the message he was about to proclaim. In the estimation of the Greeks, his words would be absurd folly. He would be looked upon as weak-minded for attempting to show how the cross could have any connection with the elevation of the race or the salvation of mankind.

THE ONE OBJECT OF SUPREME INTEREST

But to Paul, the cross was the one object of supreme interest. Ever since he had been arrested in his career of persecution against the followers of the crucified Nazarene, he had never ceased to glory in the cross. At that time, there had been given him a revelation of the infinite love of God, as revealed in the death of Christ; and a marvelous transformation had been wrought in his life, bringing all his plans and purposes into harmony with heaven. From that hour he had been a new man in Christ. He knew by personal experience that when a sinner once beholds the love of the Father, as seen in the sacrifice of His Son, and yields to the divine influence, a change of heart takes place, and henceforth Christ is all and in all.

ONE GLANCE REVIVED HIS FLAGGING ENERGIES

At the time of his conversion, Paul was inspired with a longing desire to help his fellow men to behold Jesus of Nazareth as the Son of the living God, mighty to transform and to save. Henceforth his life was wholly devoted to an effort to portray the

love and power of the Crucified One. His great heart of sympathy took in all classes. "I am debtor," he declared, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Love for the Lord of glory, whom he had so relentlessly persecuted in the person of His saints, was the actuating principle of his conduct, his motive power. If ever his ardor in the path of duty flagged, one glance at the cross and the amazing love there revealed, was enough to cause him to gird up the loins of his mind, and press forward in the path of self-denial.

Behold the apostle preaching in the synagogue at Corinth, reasoning from the writings of Moses and the prophets, and bringing his hearers down to the advent of the promised Messiah. Listen as he makes plain the work of the Redeemer as the great High Priest of mankind,—the One who through the sacrifice of His own life was to make atonement for sin once for all, and was then to take up His ministry in the heavenly sanctuary. Paul's hearers were made to understand that the Messiah for whose advent they had been longing, had already come; that His death was the antitype of all the sacrificial offerings; and that His ministry in the sanctuary in heaven was the great object that cast its shadow backward, and made clear the ministry of the Jewish priesthood.

HE SHOWED IT FROM THE PROPHECIES

Paul "testified to the Jews that Jesus was Christ." From the Old Testament Scriptures, he showed that according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and of David; then he traced the descent of Jesus from the patriarch Abraham through the royal psalmist. He read the testimony of the prophets regarding the character and work of the promised Messiah, and His reception and treatment on the earth; then he showed that all these predictions had been fulfilled in the life, ministry, and death of Jesus of Nazareth.

Paul showed that Christ had come to offer salvation first of all to the nation that was

looking for the Messiah's coming as the consummation and glory of their national existence. But that nation had rejected Him who would have given them life, and had chosen another leader, whose reign would end in death. He endeavored to bring home to his hearers the fact that repentance alone could save the Jewish nation from impending ruin. He revealed their ignorance concerning the meaning of those Scriptures which it was their chief boast and glory that they fully understood.

TOLD HIS STORY WITH POWER

In the power of the Spirit, Paul related the story of his own miraculous conversion, and of his confidence in the Old Testament Scriptures, which had been so completely fulfilled in Jesus of Nazareth. Paul's words were spoken with solemn earnestness, and his hearers could not but discern that he loved with all his heart the crucified and risen Saviour. They saw that his mind was centered in Christ, that his whole life was bound up with his Lord. So impressive were his words, that only those who were filled with the bitterest hatred against the Christian religion could stand unmoved by them.

THE STREAMING LIGHT THAT DRAWS

To the heathen, as well as to the Jews, Paul and his companions preached Christ as the Saviour of the fallen race. Avoiding complicated, far-fetched reasoning, the messengers of the cross dwelt upon the attributes of the Creator of the world, the supreme Ruler of the universe. Their hearts aglow with the love of God and of His Son, they appealed to the heathen to behold the infinite sacrifice made in man's behalf. They knew that if those who had long been groping in the darkness of heathenism, could but see the light streaming from Calvary's cross, they would be drawn to the Redeemer. "I, if I be lifted up," the Saviour had declared, "will draw all men unto Me."

REALIZED THE TERRIBLE DANGERS

The gospel workers in Corinth realized the terrible dangers threatening the souls of those for whom they were laboring; and it was with a sense of the responsibility resting on them that they presented the truth as it is in Jesus. Clear, plain, and decided was their message—a savor of life unto life, or of death unto death. And not only in their words, but in the daily life, was the gospel revealed. Angels cooperated with them, and the grace and power of God was shown in the conversion of many. "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

Though Paul had a measure of success in Corinth, yet the wickedness that he saw and heard in that corrupt city almost disheartened him. The depravity that he witnessed among the Gentiles, and the contempt and insult that he received from the Jews, caused him great anguish of spirit. He doubted the wisdom of trying to build up a church from the material that he found there.

PLANNED TO LEAVE BUT TOLD TO REMAIN

As he was planning to leave the city for a more promising field, and seeking earnestly to understand his duty, the Lord appeared to

him in a vision, and said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Paul understood this to be a command to remain in Corinth, and a guarantee that the Lord would give increase to the seed sown. Strengthened and encouraged, he continued to labor there with zeal and perseverance.

TREMbled LEST THE HUMAN IMPRESS BE REVEALED

The apostle's efforts were not confined to public speaking; there were many who could not have been reached in that way. He spent much time in house-to-house labor, thus availing himself of the familiar intercourse of the home circle. He visited the sick and the sorrowing, comforted the afflicted, and lifted up the oppressed. And in all that he said and did, he magnified the name of Jesus. Thus he labored, "in weakness, and in fear, and in much trembling." He trembled lest his teaching should reveal the impress of the human rather than the divine.

Paul's later efforts in Corinth were not without fruit. Many turned from the worship of idols to serve the living God, and a large church was enrolled under the banner of Christ. Some were rescued from among the most dissipated of the Gentiles, and became monuments of the mercy of God and the efficacy of the blood of Christ to cleanse from sin.

Why Are Not the Oppressed and Distressed Relieved?

A Demonstration

ARE you sometimes perplexed in regard to the injustice and suffering that exist in the world, wondering why He who has all power does not relieve the oppressed and distressed?

Consider how widely this earth's experiences are observed—that numberless inhabitants of unnumbered worlds are watching developments from cause to effect in your life, and learning therefrom the beauty of holiness and the sinfulness of sin.

The Infinite will not allow one of His creatures to suffer any evil that He is not prepared to turn into a manifold good. And in proportion to the ordeal that we endure is the benefit that accrues to us eventually.

And while the individual himself is thus recompensed for his trials, he is an object-lesson to the intelligent universe—"a spectacle," says Sacred Writ, "to angels and to men," that they may learn, by observation, what the inhabitants of the earth are learning by hard experience.

A man who submits to an untried surgical operation in order that the world may have the benefits gained from the experiment, is esteemed a hero. But even a hero will not thus place his life in jeopardy unless he has much faith in the surgeon. And, in sooth, not a great degree of heroism is required for a person to trust his life with a physician in whom he has abounding confidence.

Have we not sufficient confidence in the Great Physician to induce us to trust ourselves in His hands? Our race, by its own perverse course, has brought upon itself a malady which only the Mighty Healer can cure. Surely it would be extreme audacity

on our part to dictate that He use only mild remedies.

Instead of taking such a course, it is but reasonable that we submit unflinchingly to any form of treatment to which He may subject us, grateful that One so capable and so humane is willing to take our case.

ADELAIDE D. WELLMAN.

The Vital Topic

LET your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:5-8.

Some things we ought never to talk about. First, the subject we love most, and regard as most important,—ourselves. It is bad taste, ill-mannered, and unprofitable generally.

The Holy Spirit has set us a wonderful example on this point. "He shall not speak of Himself." His mission is to talk of Christ, to inspire conversation about Christ. John 16:13-15. After the mind has ranged the world of thought, from Babylon to Greece and from Greece to the farthest West, and found no rest, then when brought in touch with Jesus by the word and Spirit of God, it stands entranced, charmed, and satisfied. It seeks no further, but for more, "more about Jesus." To know more of Him is the one purpose of the mind and heart; and to that fixed purpose the heart and mind of the true Christian are firmly and steadily held even to advanced old age, and as long as life lasts it grows.

When, in our experience, we meet Jesus, the scales that have veiled all nature fall from our eyes—the scales that have given a wrong vision of every object about us and of ourselves, so that self is overestimated, and God and our fellows are underestimated, undervalued. Mountains that have appeared as mole-hills, and mole-hills that have appeared as mountains, are now seen in their proper proportions.

Meeting and knowing Jesus has changed all. How small our greatest heroes appear beside Him! How small self in its true proportion measures! The altogether lovely One is the only true standard by which to measure the altogether faulty ones.

"It is God's likeness, not our own, that is to be impressed on the heart." "Let Christ appear, and self be hid in Him."

"Habitually dwelling upon Christ, His exalted character, and the all-sufficient merits of His sacrifice, increases faith, sharpens the imaginative powers, strengthens the longing desire to be like Him, and creates holy earnestness in prayer that makes it efficacious." ("Gospel Workers," pages 264, 265.) Let us think and talk of Jesus.

G. B. STARR.

LET not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man.—Solomon.



WHY GOD RAISES THE DEAD

PAUL PREACHED THE RESURRECTION, AND WAS PERSECUTED FOR IT—IT WAS AN UNPOPULAR DOCTRINE THEN, AND IT IS SUCH STILL—THE SCRIPTURES TEACH THAT THE DEAD ARE DEPENDENT ON IT FOR ETERNAL LIFE

By T. E. BOWEN

PAUL suffered persecution in his time because he would preach the truth regarding the resurrection of the dead. Men seemed glad to listen to him until he touched upon this subject. Then their ears, so to speak, they would close.

Why was it, reader, that Paul emphasized this subject that was so unpopular in his day? Do you think he enjoyed going about with chains fastened to his hands, watched by Roman soldiers? He might have avoided this unpleasantness had he ceased preaching the resurrection of the dead through the Lord Jesus Christ. He preached it all over the world then, because there was salvation in it. And no minister of the gospel can preach salvation to the sinner to-day and fail to preach the truth regarding the resurrection of the dead.

LIFE IN HIS MIGHTY RESURRECTION

Eternal life comes to us not so much by the death of Jesus on the cross as by His mighty resurrection to life as He came out of Joseph's new tomb. The two events go hand in hand. Satan hoped to keep the Prince of Life locked up, cold in death, a prisoner of his. The Almighty above willed otherwise. He sent down an angel to waken His Son; and as that powerful messenger sped toward the earth before daylight that first-day morning, a track of blazing glory was left behind him, and his approach to earth caused its very foundations to tremble with a mighty earthquake. And as this angel from the throne called to Jesus, saying, "Thy Father calls Thee," the Son of God came forth from Satan's prison-house with the noble tread of a glorious conqueror.

A SUPREME MOMENT FOR A LOST WORLD

That was a supreme moment for a lost world. That was Heaven's answer to Satan's cruel hate and his supreme wicked plot in destroying the Son of God. Jesus died mute, branded as an impostor. His life-work would have been lost, the salvation of man would have been a complete failure, had the Father left His Son a prisoner in the tomb. Satan would have triumphed, with all his hellish hate, over the Son of God.

Listen to the apostle's powerful argument as he drives home the necessity and essen-

tiality of the resurrection of the dead through the Lord Jesus: "Now 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 is 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." 1 Cor. 15: 12-15.

If Paul's preaching was vain unless the dead rise, and if the faith of the believers back there was also vain unless the dead rise, then, friends, the preaching of any one down here nineteen hundred years this side of Joseph's broken tomb, and the faith of believers to-day as they hope for salvation through our Lord Jesus Christ, are vain also if there be no resurrection. All are yet in their sins, with no hope of ever having them forgiven, if Jesus rose not. And just as surely as Jesus rose, just so surely will those who have died in the faith of the imputed righteousness of Jesus' life and resurrection also come forth from their graves.

Instead of death's being the gateway to

heaven, this gateway is the *rent sepulcher*. Death is the devil's locking up process in his own prison-house. The resurrection is God's everlasting release from Satan's prison. Did you ever hear of Satan's releasing one of his death prisoners? Salvation was made sure for every believer that morning when Jesus came forth glorified from Joseph's new tomb.

DO NOT GO WITHOUT BODIES

No one will go to heaven without a body. This is very certain, Jesus did not. And if He did not, surely we can not. And the bodies of those who die are here, and remain here until the voice of the Son of God calls them forth from their graves. This we all know. Otherwise, why did the devil cause Jesus' tomb to be sealed so fast with the Roman seal, and guarded by a band of soldiers? He was sure he had the Son of God locked up where he wanted Him to remain, cold in death. Or why did he contend with Michael the Archangel (Christ), and dispute "about the body of Moses," if the resurrection of the body is of little matter? See Jude 9.

Ah, reader, be not deceived! Jesus came forth from the grave the first-fruit of all those who sleep. Because He lives, we shall live also. Satan hates this truth. It places him in a very unfavorable light. He has invented all sorts of religious schemes for getting people to heaven without a resurrection. But every one is a downright falsehood. The man who preaches the truth of God, with Paul, will preach what the Word says regarding the resurrection of the dead. While it is not to-day popular, it still is the truth. No one who has died gets to heaven without a resurrection. And no voice other than the voice of the Son of God can pierce the tomb to bring out the captive. "I am the resurrection, and the life," is His comforting promise.

ALL GO HOME TOGETHER

And all will go home together, thank the Lord. "We which are alive and remain shall be caught up together with them [who have come forth from their graves] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." And it is a blessed, comforting hope, all hinging on the resurrection of the Lord Jesus from the dead.

Certain Victory Through Faith

Success Through Prayer Under Forbidding Conditions—None Debarred—How to Prevail

By H. G. THURSTON

WHEN Jesus was dying upon Calvary, a penitent thief hung upon a cross at His side. As he beheld the Son of God nailed to a cross of wood, his faith accepted Him as the Saviour of men; and he prayed for life, and obtained forgiveness, and promise of a home in Paradise.

HOW DID HE GAIN LIFE?

What did that poor, unfortunate sinner do to gain life? What *could* he do? He gained victory and life by *asking* for it. That asking was his prayer—the pouring out of his

sin-sick soul for righteousness and a place with his Lord in His kingdom.

The victory gained by that dying man was secured in the only way such a victory ever could be secured. It never came to any man by purchase; for while all is required to "buy the field," the "all" is the entire surrender of self, and not the payment of gold or the works of penance.

RECEIVED BY ASKING

As victory came to that man in that awful experience, so it is gained to-day, by *asking*.

The words of Jesus to the woman at the well in Samaria are plain. He said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water." John 4:10.

The victory so needed by all at this time is not a wave of excitement or a spasm of feeling brought to us by our surroundings. It is forgiveness of sin, and divine power over every evil thing, every day.

Is it possible for a weak, struggling, tempted soul to become a victor? He may have little courage left. His former zeal in meeting trials is gone, and his frequent miserable failures lead him almost to question his own sincerity. Still, amid his surging doubts and fears and tears, he is struggling; for despair has not caused him to quit the battle forever. Through all this, there lingers in his heart one ray of hope that he may some day conquer, though now, like a bruised reed before an awful tempest, he is almost ready to perish.

THERE IS HOPE FOR YOU

Poor, weak, trembling, falling brother, there is hope for you—yes, even victory for you. Go to God and tell Him all. Tell Him all the corruption of your heart, your stubbornness, your weakness, your lack of a desire for that which is pure and holy. If you do not feel like praying, stir yourself up to pray.

The prophet presents in these words a true picture of a large number living to-day: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee." Isa. 64:6, 7.

Are you described in verse 6—"filthy," "unclean," faded, and apparently lifeless in regard to doing anything good? The same prophet presents a similar sickening picture in chapter 1, verses 5 and 6. The seer on Patmos describes the remnant people before they have gained the victory as "wretched," "miserable," "poor, and blind, and naked," and not knowing it. Rev. 3:17. But some even of these will repent, and be victorious, and reign with Christ upon His throne.

HOW SHALL WE PRAY?

In Isa. 62:6, 7 we find a comforting recipe for every dissatisfied soul, longing for victory: "Ye that make mention of the Lord,

"Great Joy to All People"

"Unto you is born this day . . . a Saviour" "Call His name Jesus for He shall save His people from their sins."

SHOUT for joy, earth sons and daughters everywhere! Unto you, to-day, God sends good news, as when Angels came with joy, where shepherds watched, to bear Joyful news of God's love-gift to sinful men.

Hear again the sweetest message of God's word:

Though your sins are many, and the deepest hue,
If you weary of your sin,
And will let the Saviour in,
There is pardon, peace, and cleansing now for you.
Unto you is born, this day,
One who'll wash your sins away,
And will be your daily Guide, and Saviour, too.

Are you troubled, finding not the paths of peace?

Do you wander in the dismal fields of doubt?

Follow Christ. His peace and wisdom never cease.

All who follow Him will ever find it out.

Though the ways of sin and death seem smooth and bright,

He will turn your feet from error's subtle glare,

And will lead you day and night

In the way of truth and light,

Where is joy untold, that all who will may share.

Though you may not understand,

If you let Him hold your hand,

You will reach the gates of life, and enter there.

Weary ones, who seek the fleeting joys of earth,

Heed this loving message God now sends to you.

You who know God's pow'r, and Jesus' wondrous birth,

Will you let Him save to-day, and keep you true?

Tell the joyful news to all who will believe:

Jesus Christ to-day will set sin's captives free.

All who trust His wondrous pow'r,

He will save from sin this hour.

Prince of peace and mighty Word of God is He.

Praise Him in the hush of morn,

That for you the Christ is born,

Who will save to-day and through eternity.

FLORA E. WARREN.

keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Because of her many and most abominable sins, Jerusalem had become a reproach, a byword, and a disgrace to herself and to her God. She went into captivity, but with the promise that when seventy years had passed, God would visit and restore her; yet though God had promised, His people were to pray for the fulfilling of His promise. Jer. 29:10-14. In verse 13, they were told how to seek God and search for Him and the fulfilment of His promise—"with all your heart."

ARE YOU A DISGRACE?

It may be that you are a disgrace to yourself, to your family, to your church and your God, and you cry out, "O that I were a changed man, regenerated, born again!" Well, good news, brother! He can change you. Do you long to be free from your evil speaking, evil surmising, hateful words that

wound others so deeply, your wicked temper, envy, strife, hatred, and every other loathsome thing? If you will ask Him, He will "cause you to walk" in His way. Eze. 36:27.

PREVAILING PRAYER

Elijah prayed earnestly, and rain was withheld until famine spread its horrible mantle over the land. Then began a reformation, and that grand old prophet went before God and begged for rain. He cast himself upon the earth, and while his servant went to the top of the mountain, Elijah prayed to God. The servant returned with the word that he saw no sign of rain. He went six times for a token. The prophet prayed on, undaunted by each discouraging report; and the seventh time, the token appeared.

VICTORY OVER EVERY BESETMENT

Have you asked God for victory over some besetment? Keep your petition before His throne of grace and power, and "give Him no rest" till He fulfils His great promises in you. What others have gained by earnest, persevering prayer for victory, you too may have for your joy. As the widow of Luke 18:1-5 obtained, by asking, what she so much desired, so you may win in the struggle for victory if you but persevere in prayer.

Abraham gained the great victory of his life upon Mount Moriah when he offered up his son Isaac, the dearest idol of his heart. If you really prize victory above any earthly tie

or treasure, you may obtain a daily victory as you sweetly commune with God in secret; and this victory will culminate in rest that will be glorious.

The Saviour bids all hide their weaknesses and deficiencies in Him. He prayed earnestly in the days of His flesh, and He overcame. Heb. 5:7. We must overcome as He overcame. Rev. 3:21.

"STRENGTH of character consists of two things,—power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is, that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by his power to subdue his feelings, not by the power of his feelings to subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies."

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THE "COMING RELIGION" AS IT WILL BE IN FACT

The Logical Outcome of Higher Criticism—How Solidly Are the First Chapters of Genesis Built into the Entire Bible?



SOME weeks ago the *Independent* gave favorable editorial comment on Dr. Eliot's new pamphlet, in which he defines the "coming religion." The first item noticed in the list of applauded theories was Mr. Eliot's rejection of the historical value of the first chapters of Genesis, on the ground that "geology and biology allow us to accept the story of the creation of the world in Genesis as a valuable religious story, a sort of poem, but not as real history." The observing editor adds: "Of course that is true; we all know it."

CAN IT BE A "VALUABLE RELIGIOUS STORY"?

But candidly, how is it possible for a *fictitious* history of the world's creation to be a "valuable religious story"? Of what practical value, one may venture to ask, can a *religious* falsehood, more than any other, prove to the seeker for truth? Can one's faith in the general teaching of the Bible be strengthened by looking upon its foundation utterances as mere romance—the figment of a disordered mind? If he who penned the initial chapters of Genesis simply indulged in idle fancy, how must one regard the remaining assumed historical features of the same book, supposed to be the work of the same mind? If the story of Abraham, the origin of the twelve tribes, and the sojourn of those tribes in Egypt, parts of the one continued recital, which pass current in New Testament contents, are to be received as given, on what basis must one reject the same historian's account of that from which all other things proceed?

IS IT PARTLY AUTHENTIC AND PARTLY FABLE?

The reply may be offered that the latter part of the Genesis narrative was written as concurrent history, while the story of creation was given as a matter of indistinct tradition. But so far as the question of tradition may affect the reliability of historical statements, there is little to be said except that Moses, the supposed writer of the book of Genesis, must have relied somewhat on tradition for his definite account of Abraham's checkered life record, since his own career did not commence until more than three hundred years after the death of his memorable ancestor.

Then setting aside on logical grounds the probability of Moses' having been inspired of God to give the history of creation, it will be in order to give a thought to the possibility of tradition's having given an accurate account of earth's origin. Considering briefly that Adam and Methuselah were contemporary for two hundred and forty-three years, Methuselah and Shem one hundred years, and Shem and Abraham one hundred and fifty years, it is easy to see how the account of creation could have been accurately handed down to Abraham with but three recitals. We may readily believe further that from Abraham's time, on account of multiplied peoples to receive and cherish interesting facts, original records were more readily preserved than before.

THE ACT OF SINAI ENDORSES IT

But aside from all this, to reject the Genesis register of creation as the mere coinage of an inventive mind, is but to put the Creator in the same unseemly predicament, since He stands forth as the principal figure in the narrative. This would be but a single step away from atheism. Such a conclusion must not carry; for when the people of Israel were going from Egyptian slavery to their

future Canaan, the audible voice of God thundered from Sinai's height His Ten Commandments in the hearing of Israel's host camped at the mountain base. In one of those precepts the observance of the Sabbath day was enjoined, as being founded on the facts of creation. In that fourth commandment, God distinctly says that in the creation of the world He wrought six days and rested on the seventh, and for that reason He required His people to rest each seventh day. In this He positively corroborated the Genesis history of creation. Ex. 20:8-11.

WOULD HE ENGRAVE THE CONTRADICTION ON STONE?

Can any one believing in the supernatural powers of Jehovah, think, for a moment, that He made false statements from Sinai, and engraved them on tables of stone, for preservation through succeeding generations, knowing, as He must, that in time they would be discovered as contradictory of what He had before written on the tablets of nature? How short-sighted such a course would have been for One claiming to have brought forth the world by the breath of His mouth!

But if the Sinaitic assertion ratifying the Genesis account were to be proved false, it would then follow that the entire Pentateuch is a base fabrication; for if God, without any substantial reason, incorporated in the Decalogue a narration so grossly false, and one so sure to be detected and exposed, what certainty does one have that any other declaration made by Him is not equally false?

IT WOULD DISCARD EVERY BOOK OF THE OLD TESTAMENT

But to reject the books of the Pentateuch on such grounds, one must of necessity discard every other book of the Old Testament; for they all acknowledge the histories, enactments, and institutions of the Pentateuch as fundamental truths. They recognize the priesthood, the sacrifices, the covenants, the promises, and in fact the whole system of laws it records as instituted by God. If these are not His work, it is impossible that the others should be.

THE NEW TESTAMENT MUST GO WITH IT

Moreover the rejection of the Old Testament necessarily calls for the elimination of the New; for the latter ratifies in the fullest manner the historical specifications, enactments, and religious institutions of the former, and founds its work of redemption on them.

It therefore follows that if the Mosaic history of first things, the proclamation of the law at Sinai, the institution of the priesthood, sacrifices, and rites of worship, with the commands and revelations recorded by the prophets, are not from God, the New Testament can not possibly be, since it everywhere recognizes them as realities, and is dependent on them for the truths it reveals.

Thus the whole Bible stands or falls with the first chapter of Genesis. Let those who have listened to the seductive teachings of modern higher critics, consider well these points, before adopting theories that must inevitably draw them away from the service of God, and cause them to lose confidence in His word.

J. O. C.

EVOLUTION presents a lot of learned nonsense that brings satisfaction to no soul whatsoever. God's answer to the soul through His word is the only thing that brings contentment, joy, and peace. God's word is the only thing that satisfactorily answers the great questions concerning the Father. It is the only thing that satisfactorily tells the story of the origin of matter and the creation of worlds and men. He who knows the word of God for himself, and who has a living experience in its divine teaching, knows whence he came and whither he is going. Such a person has entered the great haven of God's certainties, and has found rest to his soul.

SCENE OF THE CONFLICT TRANSFERRED FROM HEAVEN TO EARTH

Man Took His Stand with the Rebel Leader—The Great Climax at the Cross—Satan's Rage and Vindictive Warfare—One Last Universal Call to Loyalty

AFTER Satan had entered upon his career of rebellion, he first sought, in the most insidious way, to induce angels to join him, ostensibly to reform the government of God, but really to dethrone the King of the universe and establish himself as its head. Many of the angels were ensnared by the cunning of this artful deceiver.

ALL MUST CHOOSE IN THIS CRISIS

Nor was the conflict confined to the angels; for God had made man as free as angels, as free as all other created beings throughout His vast universe. All must choose, in this crisis, between loyalty to God and loyalty to Satan, who was conspiring to overthrow God's government. Then was vindicated the wisdom of God in creating His subjects free; for since He gave to all the right of choice, and refused to compel the will of any in His service, Satan could not now force their wills in his effort to secure control of the free subjects of the kingdom of God. When the lines of conflict were sharply drawn, and angels had made choice of their leader, Michael (Christ) and His angels fought against Satan and his angels. In this conflict, Michael and the loyal angels prevailed, and Satan and his angels were cast out of heaven. This earth then became the scene of the conflict that had previously been waged in heaven.

A COVERT ATTACK

Since the risk of sin was universal, man must share in the choice between good and evil. Satan did not come to man with flourish of trumpets and a demand for surrender; he posed as a reformer. God had in wisdom so safeguarded man against attack, that only at the tree of knowledge of good and evil, which was in the midst of the Garden of Eden, was it possible to approach him with temptation. God had faithfully warned him not to eat of the fruit of that tree. Being convinced that man had been warned of the apostasy, Satan did not attempt to lead him into rebellion by personally appearing to him. He chose a beautiful, glittering serpent—not the wriggling, creeping serpent of our day, upon which a special curse rests, but one of the most fascinating creatures of God's universe. Through this medium, stationed in the forbidden tree, Satan spoke to Eve. Startled to hear it speak in a language intelligible, yet charmed by its beauty, she turned aside to converse with it, and tarried near the very tree which God had cautioned the innocent pair in Eden to avoid.

THE BRIEF STORY OF MAN'S APOSTASY

The history of man's fall as delineated in God's record of the conflict between good and evil runs thus:

"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.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

"And the Lord God called unto Adam, and said unto him, Where art thou?

"And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

"And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

"And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.

"And the Lord God said unto the woman, What is this that thou hast done?

"And the woman said, The serpent beguiled me, and I did eat.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed

and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 1-15.

Paul says, "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14. Eve was led into transgression through the medium of the serpent. She was deceived by sophistry that appealed to her pride and vanity. To be as gods, knowing evil as well as good, was the deceptive incentive that appealed to her. The argument that God was unjust in withholding a knowledge of evil, seemed to her plausible. Could she have lifted the veil that hid the future, and beheld the anarchy, strife, debauchery, crime, and sorrow that were to result from a knowledge of evil, she would have praised God for an infinite wisdom that had in mercy withheld a knowledge of evil and offered only good.

TOOK THEIR STAND WITH THE REBEL LEADER

Through deception Eve had been led to partake of the forbidden fruit, and had thus taken her stand on the side of the leader of the rebellion against the government of God. Adam, who thought that through her transgression Eve must forever be separated from him, and the joys of her companionship must be lost forever, hesitated in his loyalty to God while debating if it were not his duty to cast his lot with his hitherto loving consort. But this meant that he should follow her in rebellion and sin. Although undeceived, he finally chose to follow her in transgression.

Immediately the halo of light which had hitherto robed the innocent pair in garments of glory, such as adorned Moses and Elias on the mount of transfiguration, disappeared, and they were left naked to their shame. God's love for them, although they were transgressors, was unchanged; yet when He sought them, in fear they shrank from His presence, while they endeavored to provide, with their own hands, aprons of fig-leaves to replace the shroud of glory which sin had removed.

When the Lord asked whether they had eaten of the forbidden tree, Adam at once admitted his guilt, but inferentially placed the blame upon God by saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Instead of making a full confession of his sin, Adam sought to excuse himself for having done wrong. He insisted that his was not an overt act of rebellion, but rather an effort to be at peace with the creatures of God's kingdom.

Eve in like manner attempted to fix the blame upon the serpent, and indirectly upon God for having placed the serpent in the garden. Her logic was that morally accountable beings would always be good if they were never assailed by a tempter. That God accepted no excuse for sin, that He admitted of no apology which sought to relieve the transgressors simply because they had been confronted by a tempter, is shown in their being sentenced to death and driven from the garden, and the earth's being placed under a curse. Gen. 3: 16-24.

THE RESULT OF MAN'S APOSTASY

Adam, to whom the dominion of this world had been committed as to a prince, had, in disloyalty to the King of kings, surrendered to the deceiver his vested rights in the dominion of this earth. By this act, Adam demonstrated the wisdom of God in making him only a subordinate ruler. Satan usurped the dominion in defiance of God's supreme sovereignty; and the rebellion which had hitherto been conducted under cover of a purpose to improve the government of God, was now changed to an open and defiant challenge of the sovereignty of God over the universe of His creation. He who had questioned God's justice and declared His law arbitrary, now determined to demonstrate the superiority of a confederacy without a moral law, over the moral government of the kingdom of God. As prince of the world, he appeared in the councils of the sons of God. He had become the representative of this earthly dominion. Job 1: 6, 7.

When Christ came to the earth as the Saviour of man, Satan tempted Him on the point of loyalty, by offering Him all the kingdoms of this world and the glory of them in exchange for one act of worship. Matt. 4: 8, 9. Christ met and defeated the tempter with a direct command from the sovereign law which Satan had repudiated. Verse 10. Afterward Christ said, "The prince of this world cometh, and hath nothing in Me." John 14: 30.

THE CLIMAX AT THE CROSS

The climax of the conflict was reached at the cross. The character of the kingdoms was there seen in contrast in the characters of their representatives. The malicious spirit of Satan appeared in striking contrast with the beneficent character of Christ, when

in love He died to save the lost. Until loyal angels beheld the scenes of Calvary, they did not all see clearly that God was perfectly justified in removing Satan from his position in heaven, and depriving him of the privilege of association with the unfallen angels except at the councils of the representatives of worlds. The time had now come when his character stood revealed before the universe. Every loyal angel now understood his deceptive purpose.

After Christ's death upon the cross, He "was caught up unto God, and to His throne." Rev. 12:5. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10.

Down through the weary centuries the conflict has been waged; but the cross was such a manifestation of the love of God for those who had been led into rebellion against His throne, that for angels the question was settled, and Satan is nevermore to distract and mar the peace of the councils of heaven by his discordant accusations. The original condition of the kingdom of God in heaven was restored. The battle had been fought, the victory won, and the rebellious impostors forever removed from the territory of the heavenly dominion.

IT SETTLED THE MINDS OF THE ANGELS

The cross of Calvary had decided, in the minds of angels, the question of God's right to reign eternally as King. Four thousand years of patient waiting had been rewarded. Not a loyal angel would ever again consider it right that Satan should share in the councils of the universe; and as a habitation in heaven had previously been denied him and his followers, even so are they now excluded from the councils of heaven. Through a life of perfect obedience to the law of the kingdom of God which Adam had disobeyed, Christ, having met the death sentence for disobedience, purchased the lost dominion, and was prepared to take His place as the representative of this world in the heavenly councils as the second Adam or head of this earthly kingdom; but the time had not yet come for the restoration of the lost dominion.

Satan was the more enraged when he saw that he had been defeated in the conflict at the cross. That this loss embittered him toward the loyal subjects of the kingdom on earth is plainly stated in verse 12: "Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

SPECIAL OBJECTS OF SATAN'S WRATH

Since that time, those who keep the commandments of God and have the testimony of Jesus are the special objects of Satan's wrath. Entirely excluded from heaven, he would do his worst to destroy God's loyal subjects on earth. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17.

Foreseeing that this fiendish onslaught awaited His disciples, Jesus taught them to pray daily: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. The earthly conflict is not yet finished; but Satan knows that his time is short, and Christ's disciples should know that their prayers for the restoration of the earthly kingdom will soon be answered, that the invaders will finally be executed as traitors against God's government. 2 Peter 2:2-4.

DID THE OTHER WORLDS ESCAPE?

How many inhabited worlds have escaped without loss in this conflict is not revealed. Doubtless the parable of the one lost sheep as compared with the ninety and nine remaining in the fold is designed to suggest that the other worlds continued entirely loyal throughout the controversy. Heaven sustained a loss of subjects; but Christ, the first leader of the heavenly host, and His angels, were ever loyal there. This world alone was surrendered in the disobedience of Adam, its representative head. Hence, here Satan's principles of accusation and condemnation, and his propaganda of destruction, may be seen in marked contrast with the love of God, who "sent not His Son into the world to condemn the world; but that the world through Him might be saved."

THE SOURCE OF ACCUSING AND CONDEMNING

To accuse and condemn is satanic. To love and save is Christian. Satan's exhibition of principles during six thousand years of world history, together with the havoc they have wrought, has

forever determined the matter, with loyal subjects of the kingdom of God, of their relation to rebellion and sin in the future. God still tarries to make one universal call to sinners before the conflict closes. When the conflict is ended, and rebels have met the extreme penalty for their transgression, no one in the universe will ever desire to see a repetition of the experiences of rebellion. No one will ever again desire to secede from the government of God. Eternity will therefore demonstrate the love and wisdom of God in creating intelligent beings free to make their own choice of kingdom and king.

R. C. P.

THE DAYS OF MIRACLES NOT PAST

The Contrary Teaching Is Out of Harmony with Fact—Some Definite Cases of Miracles in Healing the Sick

IN commenting on Dr. Eliot's "twentieth century religion," the New York Sun says:

"Indeed; the mere existence of men, women, fatherhood, motherhood, childhood, love, faith, is a miracle. The atmosphere of wonder and incomprehensibility fills the universe; and the supernatural, so-called, may be stranger and more mysterious in degree, but not in kind, than the so-called natural and normal."

Paul said to the Athenians assembled on Mars' Hill: "He [God] giveth to all life, and breath, and all things. . . . In Him we live, and move, and have our being; . . . for we are also His offspring." Acts 17:25, 28.

HE PRESERVES OUR HEALTH ALSO

God is therefore our Father. He not only brought us into being, but He preserves our health. We are entirely dependent upon Him, moment by moment, for all that we have. "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing." Ps. 145:15, 16. We may well pray, "Give us this day our daily bread."

"The Spirit of God hath made me, and the breath of the Almighty hath given me life." "If He set His heart upon man, if He gather unto Himself His spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." Job 33:4; 34:14, 15.

THE PHYSICIAN AND THE NURSE MAY REMOVE CAUSES

If, through the violation of nature's laws—which are the laws of God—or for other reason, we become ill, and are restored to health, it is not the physician or the nurse, however faithfully they may perform their duty, who heals us, but it is God. "I am the Lord that healeth thee." Ex. 15:26. "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3. Man may assist in the removal of the cause of disease, he may bring about better conditions for the restoration of health, but he can not heal.

THE ONE WHO IN REALITY HEALS

If the Lord is the Physician who heals all our diseases in the natural way, He can, if He wills, heal instantaneously. He has many times brought the dead back to life; and therefore He can restore the one who has passed beyond the reach of human skill, and who, without a special interposition of divine power, must die.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

SOME DEFINITE CASES

I trust I may be pardoned for referring to my own experience in healing by prayer. A number of times have I knelt with others beside the bed of one who apparently must die, whose physician said there was no human help for him; and after committing the case to God in harmony with His word, in some instances immediate relief was sent from heaven, and in others, while the change for the moment was not so marked, yet when faith grasped the promise of God, recovery began, and in time the sick were completely restored. In still other instances, while the presence of God's Holy Spirit was consciously felt in a marked degree, bringing the blessed assurance of sins forgiven and of acceptance with God, no change in the physical condition of the sick one was apparent, and death followed; but the prayer of faith will yet be answered fully in the resurrection of the consecrated sufferer at the last day.

One or two experiences may be of interest to the reader. A few years ago, I was called to the bedside of a young man who had

been stricken with typhoid fever, and who at the time had been confined to his bed twenty-seven days. When I arrived, I found him entirely unconscious, and he had been in that condition for some time. Two physicians were in attendance, but they gave no hope of his recovery. Hemorrhage of the bowels had been in progress for about sixteen hours. He had been a devoted Christian worker, and, like the young man whom Jesus raised from the dead, he was "the only son of his mother, and she was a widow." Luke 7: 11-16.

While, with a few friends, including the elder of the church, we were engaged in prayer, the conviction came clearly that it was the Lord's will to heal him. His consciousness returned, and he began to pray. After prayer, he fell into a restful sleep. Within two weeks from the time when prayer was offered and he was anointed, he was able to be up and to walk about, although his strength had not yet fully returned; and he was able to attend a camp-meeting held in his town.

A WOMAN INSTANTLY HEALED

Another case was that of the wife of a minister of the gospel. At the time of my visit, she was very low. Her physician told her husband that he must be prepared for her death at any time. I remained with them overnight, and in the morning the husband and I knelt beside her bed and prayed over her, anointing her with oil in the name of the Lord, in harmony with the instruction

in James 5: 14, 15. The Lord heard our earnest entreaty in behalf of the sorely afflicted wife and mother, and she was immediately restored to health, and arose from her bed and dressed. This was more nearly like the cases of healing recorded in the Scripture than any it has been my privilege to witness. A council of physicians had been called the evening before, and they stated that she might not live through the night. From that morning, she was perfectly well.

It was not any power or holiness we possessed that restored that mother to her family of little ones, who so much needed her care; but it was faith in the blessed name of Jesus, and in His precious promise to the sick, that wrought the change. To Him shall be all the praise forever.

"Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 22-24.

We have not passed the days of miracles. God still lives, and hears and answers the prayer of faith. As we return to apostolic living, and apostolic faith, we shall see apostolic power manifested in the miraculous healing of the sick, and in other signs and wonders to confirm the Word.

E. E. A.

Question Corner

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

4286—DOES IT REFER TO THE CHRISTIAN?

Please explain Rom. 7: 15-19. Do these texts refer to the converted, or to the unconverted person? E. H. L.

This scripture is outlining ordinary human experience, and of course especially refers to those who are seeking to break away from the lusts of the flesh and of sin in general, and to enter into the liberty of the gospel of Christ. The unconverted person may know from experience that this scripture is true; and the individual who has accepted Christ knows that he has to combat these same tendencies.

We make a mistake when we believe that the converted person passes beyond the place where he has to war against the flesh. The same apostle who wrote this letter to the Romans says in his letter to the Philippians: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you." Phil. 3: 12-15. Paul does not claim perfection, except as is indicated in the fifteenth verse of this last quotation. That is the perfection that consists in being "thus minded," and his mind was that he had not attained to perfection, but must "press toward the mark for the prize of the high calling of God."

In one of his letters to the Corinthians Paul says: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 25-27. In this scripture, Paul recognizes that the Christian race is a struggle. We are to strive for the mastery. We are to be temperate in all things. We are to fight, not as one that is beating the air, that is fighting imaginary foes. The works of

the flesh against which we contend are real foes. Then he says he was under the necessity of keeping under his body, and bringing it into subjection, so that he might not be a castaway, even after he had preached to others.

This striving that Paul speaks of is in perfect harmony with the Master's instruction, "Strive to enter in at the strait gate" for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. The whole tenor of the Word is to the effect that the Christian warfare is a constant battle; but it is God's plan, and it may be our experience, that every one of these battles is an assured victory.

God's word to us is: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2: 1, 2. So God sends His word to us in order that we may "sin not." But "like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103: 13, 14. Hence He makes the provision to give us more than one opportunity. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The gospel provides against our falling under discouragement in the battle with sin; we are also admonished against the exaltation of the self-righteousness of the scribes and Pharisees.

4287—WHAT COUNTRY IS MEANT?

Kindly explain Heb. 11: 15. What country referred to? What lesson for us? F. O. O.

Heb. 11: 15 reads, "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." The thirteenth verse, speaking of individuals from Abel on down, says they have "confessed that they were strangers and pilgrims on the earth." The fourteenth verse states that "they that say such things declare plainly that they seek a country." The sixteenth verse says that the better country they are seeking is the heavenly. Therefore the apostle is comparing this earth,

with its transitory and fading conditions, with the heavenly country, which is permanent; and many scriptures unite in showing that the heavenly country is the new earth that is to be given to the redeemed.

The lesson for us would be to devote all of our time and energies in this life to serving God, so that we may enter that heavenly country. Careful study of just what the Scriptures say enables the student to grasp their clear meaning. That is the one great secret of all true Bible study. It is not to seek to know what the Scriptures mean, but to seek to understand clearly what the Scriptures say. The individual who acquires the habit of studying to know just what the Scriptures say, is the one who is in the path for gaining true Bible knowledge.



SYSTEMATIC BIBLE STUDY

IN reading the Bible, it is well to form the habit of noting carefully the contents of chapters, and then thinking over the contents of the various books. In noting the contents of chapters, for instance, in our reading for this week, in Leviticus 19 we find, to mention just a few of the things that might be noted, that the offerings were to be "at your own will." In harvest-time the corners of the field were to be left, and no gleaning was to be done, so that the poor and the stranger might find something to eat. Particular care should be given to the deaf and the blind. We are to be no respecters of persons, be they poor or rich. The talebearer is reprov'd. We are to guard against holding grudges. The cuttings in the flesh for the dead, so commonly practised among some heathen nations, are reprov'd. Warnings are given against those who have familiar spirits. We are to pay respect to the hoary-headed, the aged. The stranger that sojourns with us is to be treated courteously, and justice in weights and righteousness in judgment are called for. When we begin in this way to note the contents of some of the chapters of the divine Book, how full of meaning and instruction they are found to be!

SCHEDULE FOR THE WEEK ENDING APRIL 11, 1914

Leviticus 19-26

Psalms 95-101

Acts 20-27

Read a chapter in Leviticus each week-day and two on the Sabbath. Read a psalm each day. Read a chapter in Acts each week-day and two on the Sabbath.

The Living Message Making Healthy Progress



THE EUROPEAN DIVISION EXTENDING ITS WORK AT HOME AND ABROAD
—THEIR PUBLISHING HOUSE PRINTING IN NINETEEN LANGUAGES—EDUCATIONAL ACTIVITIES AMONG HEATHEN TRIBES BRING FAVORABLE CONSIDERATION FROM THE NATIONS

By H. H. HALL



THE KAVIRONDO,—MISSION BOAT, VICTORIA NYANZA, EAST AFRICA

HERE in Hamburg is located the headquarters of what is known, in the Seventh-day Adventist plan of organization, as the "European Division Conference." This conference bears the same relation to this country and certain mission fields, that the North American Conference, with headquarters in Washington, D. C., bears to North America.

The territory in which it directs soul-winning work is 8,000 miles from east to west, and 6,000 miles from north to south, and includes all of Europe, the northern and western portions of Asia, and most of Africa.

GAINED ONE FOURTH IN A YEAR

Its membership is almost 30,000, of which 5,464 were won last year. Its work is in the hands of 680 ministers and gospel workers, assisted by the treasurers and office employees in its ninety-four local conference organizations, the doctors and nurses in its seven sanitariums and treatment rooms, the 200 workers in its publishing houses, and nearly a thousand colporteurs.

Its tithes and offerings for 1912 were more than four hundred thousand dollars, and its various institutions and missions show an investment of \$1,836,197.94. Its mission work is attracting governmental attention, and its mission schools are so highly regarded that the entire school system among the 25,000 Wapares of Africa has been placed in its hands. But of this we will speak more specifically later.

Not far from the old university of Wittenberg, where Luther and Melancthon taught nearly four hundred years ago, is

THE manager of our book department, H. H. Hall, gives herewith a report of the splendid progress our work is making in the European Division. In previous issues he has told of the progress he has found in England and the Scandinavian countries. Next week he will tell us what he has found while visiting our publishing headquarters in Switzerland, France, Italy, Spain, and Portugal. EDITOR.

their leading school, Friedensau. Beginning in a small way in 1899, it has steadily developed until it now has 250 students enrolled. It was my good fortune to be present at their graduation exercises, the other evening, and to catch a glimpse, through Brother Dail's translation of the various speeches and recitations, of the spirit of both faculty and students.



FRONT VIEW OF HAMBURG PUBLISHING HOUSE

EARNEST MEN AND WOMEN FROM MANY LANDS

The graduation class of fifty was not made up of boys and girls, but of serious-faced, mature men and women, who had learned that "he that winneth souls is wise"; for between ninety-five and one hundred per cent of the students enter gospel work as soon as they leave school.

There I met and conversed, through signs and interpreters, with young men from Russia, Poland, Finland, Turkey, and Swit-

zerland, all of whom seemed anxious to complete their preparatory work and return to their homeland to assist in spreading the gospel message.

Yes, the cradle of the Reformation of the sixteenth century, of which Reformation the third angel's message is but the continuation and development, was at Wittenberg. The educational institution that kindles the enthusiasm and sharpens the weapons of the young soldier in this last reformation has its European headquarters in quiet, secluded Friedensau, only a few miles away. Appropriate, isn't it?

A mute testimony to the faith and good sense of the founders of this school is borne by the old barracks in which the students lived and carried on their work while the school was in its infancy. Buildings have been added from time to time as they were needed and the money was forthcoming for the purpose. With the large new building recently completed, the investment stands at \$75,000, and the institution is nearly free from debt.

A food factory doing a business of \$30,000 a year is operated in connection with the school. A sanitarium capable of caring for sixty patients, and an old people's home in which forty-five inmates are now cared for, are located on the school campus.

PUBLISHING ACTIVITIES

Reference has been made, in previous articles, to the publishing plants at Watford, England, and Christiania, Norway; but the International Tract Society of Hamburg is the largest of all, having an investment of



PLAYMATES IN FRIEDENSTAL, PARE MISSION, GERMAN EAST AFRICA



MISSION STATION, GERMAN VICTORIA NYANZA



OLD PEOPLE'S HOME AT FRIEDENSAU



NEWEST SCHOOL BUILDING AT FRIEDENSAU



MAIN SCHOOL BUILDING AT FRIEDENSAU

\$190,000. It stands close to the Pacific Press and the Review and Herald in the value of publications issued, its sales last year being more than a quarter of a million dollars.

As I went through its shipping departments—foreign and domestic—in which eighteen men are constantly employed, and saw the shelves upon shelves of books, in nineteen languages, issuing from the Hamburg publishing house, I said, "Surely this gospel of the kingdom is going to every nation, kindred, tongue, and people; for all these represent but one fourth of the tongues in which our publications are heralding the coming King."

On the opposite page is shown the front of their office, in which the salesrooms and a portion of the editorial rooms are located. On this page is shown the new four-story concrete factory building, about fifty by ninety feet, but which has already been outgrown. Land has been purchased on which a bindery will be installed, together with such printing machinery as may be found necessary to keep up with the rapidly increasing demand for books and periodicals that give the only true solution of present-day problems.

LONG HOURS OF BUSY WORK

Brother Hartkop and his 118 associates were working long hours of overtime during the three weeks I was out and in at the office, and in fact they had just obtained permission from the government to work six days a week before the holiday season—ordinarily they are not allowed to work on Sunday. On my inquiry of one of the young men as to when he usually went home at night, he replied, in his broken English—and how I wished I could speak German half as well as he could speak English—"No regular time we have. We stop when the work done is." That answer unconsciously spelled the spirit of the institution, and the reason for its success.

A THOUSAND COLPORTEURS DO FAITHFUL SERVICE

In the European Division as a whole there are nearly a thousand colporteurs, and their sales last year amounted to \$424,000. The first copy of a tract in the Tigre language, entitled "The End of All Things," was received from one of their missionaries in Abyssinia, while I was at the office. He had no press, and had therefore traced the peculiar looking characters with pen on a wax stencil, and neostyled, folded, and neatly bound the sheets. May it, like its predecessors, be blessed of God in bearing the gospel to those who know it not.

MISSIONS IN AFRICA

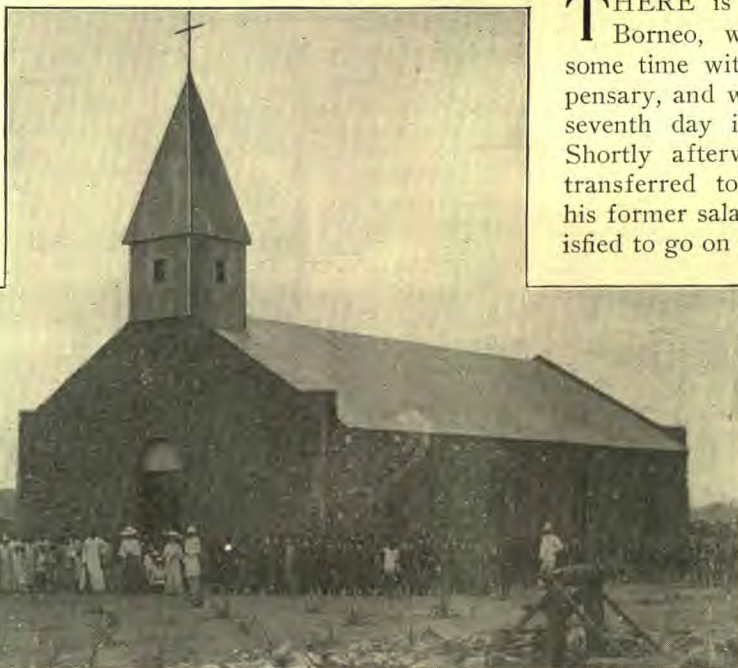
As has been stated, the European Division Conference conducts large and successful mission enterprises in Africa, in which they are combining gospel instruction with regular school and industrial work. Sister A.



NEW ADDITION TO HAMBURG PUBLISHING HOUSE

Kussner, their treasurer, placed in my hands the following facts relative to their progress and standing:

Field	Schools	Teachers	Wh. Ntv.	Students	Value of Buildings
Pare—German					
East Africa	23	7	26	2,132	\$ 5,272.44
Victoria Nyanza—					
German East Africa	24	10	18	2,334	6,799.19
British East Africa	5	7	30	833	3,317.31
Abyssinia	1			30	2,873.58
	53	24	74	5,329	\$18,262.52



MAJITA CHAPEL, GERMAN VICTORIA NYANZA MISSION

They also own two boats, which ply between their different missions on Lake Nyanza, and several tents, which bring up the total valuation of their mission property in East Africa alone to \$19,169.57.

ATTITUDE OF THE GERMAN GOVERNMENT

An interesting commentary on the attitude of the German government and mission societies in general to our mission work is afforded by the following incident: Last summer a special collection was taken up throughout Germany, called the "Kaiser's Jubilee Collection," in honor of the twenty-fifth year of the emperor's reign. The money so raised was to be presented to the emperor, to be used by him for mission purposes.

Our people were not included among the mission societies who launched this enterprise, but decided that they would take up a collection at the same time for our African missions. The general committee of the other societies, hearing of this, invited us to send it in to them if we expected to be considered in the division of the large collection. The invitation was accepted, and the money, amounting to \$6,250, was sent, our brethren not knowing what the division of the committee might be.

Imagine their surprise, therefore, when they were awarded \$12,000 instead of the \$6,250 they had raised. So instead of building five new Jubilee stations in Africa, as they had expected, they will now build ten. Verily "he which soweth bountifully shall reap also bountifully."

Shall we not both pray and expect that this experience may be an earnest of proportionate reapings from the liberal sowings in which the European Division Conference is engaged?

Loyal Hearts in Borneo

THERE is a young man in Sandakan, Borneo, who had been connected for some time with a government hospital dispensary, and who became convinced that the seventh day is the Sabbath of the Lord. Shortly afterward he was promoted, and transferred to another place, with double his former salary. However, he was not satisfied to go on disregarding the Sabbath, and decided to resign, and return to Sandakan to learn what it meant to be a follower of Christ.

The manager of the establishment told him that he was very foolish to give up such a position to join the Adventists. Another raise in salary was offered him; but he replied, "I will not work in Babylon, even if I should get a hundred dollars." O. J. GIBSON.

TEA and COFFEE

Our Modern Beverages

THEY HAVE NO FOOD VALUE—ACT AS
A WHIP. USING UP OUR RESERVES, BUT
SUPPLYING NO POWER—CONTAIN A
SLOW, INSIDIOUS POISON

By DANIEL H. KRESS, M. D.



THE use of stimulants is becoming almost universal. For the future welfare of the race, it seems important that the injury resulting from their use should be clearly understood by all.

The word "stimulant" is derived from a Latin word meaning *to goad or to urge on*. A stimulant acts as a goad or a whip. It urges one on to do that which he feels disinclined to do.

By some, alcoholic beverages are employed for this purpose. Others, who are acquainted with the injurious nature of alcohol, resort to stimulating beverages against which there exists no popular prejudice.

WHEN FEELING AMBITIONLESS

When a person feels a lack of energy, or feels ambitionless, a cup of tea or coffee appears to impart new life. This has naturally led to the belief that beverages that are capable of exerting such decided effects must in some way impart energy. Yet they possess practically no nutrition. For instance, it would require all the nutritive properties contained in five hundred cups of tea to sustain a man for a period of twenty-four hours.

Stimulants can in no sense be termed foods, and can never take the place of food. They do not impart energy nor build up or repair tissue. Man derives energy from food, not from stimulants.

ASSISTED BY THE WHIP

The fact that stimulants are everywhere sought is evidence that the vitality of the race is at a low ebb. It is not well, however, for one who lacks energy, to resort to stimulants. The tired, worn-out horse, attempting to draw a heavy load, may be assisted with a whip, and may appear greatly improved and strengthened thereby.

The whip does not impart energy. It dissipates or draws upon the little that nature would wisely have reserved for other and more important purposes. All the energy we possess can not be expended in mental or muscular work. The organism needs to hold in reserve a certain amount for the heart, to enable it to pump the stream of life through

possess only a few of these granules.

When the brain cells are in this state, mental and physical effort should cease, and the needed rest and sleep should be taken to enable the cells to be recharged. It has been observed, however, by users of stimulants, that when this feeling of fatigue occurs, a cup of tea or coffee apparently answers the same purpose as rest, for it imparts a *feeling* of strength, and causes the tired feeling to disappear. The cup of tea adds no energy granules to the exhausted cells. It merely enables one to utilize for muscular or mental effort the few remaining energy granules.

UNNATURAL AND DESTRUCTIVE METHODS

The habitual users of these beverages never afford an opportunity for nerve cells to become fully stored with energy. Fulness of life is therefore never experienced by them. Users of these beverages awake in the morning feeling tired, unrefreshed, and exhausted. They feel that they could much better dispense with breakfast than with the accustomed morning cup. Several hours are required for food to digest, and for the energy stored up in it to be liberated, while the cup of tea or coffee affords an immediate supply of energy by drawing upon the partially depleted nerve cells.

WORKING ON BORROWED CAPITAL

It is evident that the slave of these beverages is carrying on business on borrowed capital and must eventually become a mental and nervous wreck. The modern use of such stimulants no doubt accounts in part for the many nervous diseases and the rapid increase of insanity.

A POISON IN REALITY

The real constituent that is responsible for the stimulation experienced by the tea and coffee drinker is an alkaloid or poison, and is almost identical with others that we frown upon. Their is derived from the tea leaf, caffeine from the coffee-berry, theobromin from the cacao seed, strychnin from the seed of nux vomica, morphin from the poppy. These all act upon the nervous sys-

tem in such a manner that one dose invites the second, the second invites the third, and the third demands the fourth. Thus these habits become fixed, and we do not realize that we are slaves to them until an effort is made to abandon them.

ENERGY GRANULES

The brain cells of a healthy individual are well filled with what are known as energy granules. After a hard day's work, instead of being plump and well filled, they

tem in such a manner that one dose invites the second, the second invites the third, and the third demands the fourth. Thus these habits become fixed, and we do not realize that we are slaves to them until an effort is made to abandon them.

"THE majority of us talk too much. An indiscriminate, helter-skelter, pell-mell method of talking is far from being helpful to true piety; and a loose, slipshod, reckless way of speaking works havoc in many directions. It reacts on the one speaking, hurts the hearer, and oftentimes injures the subject of the conversation. How ready we are to express an opinion concerning things about which we know but little! How quick we are to see the mote or flaw in somebody else, how ready to justify ourselves even at the expense of others!"

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OR THE EXALTATION OF THE SON OF MAN"

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MUTE WITNESSES OF LOVING SERVICE

By B. M. GRANDY



IN a home in one of the beautiful mountain valleys of Idaho there dwells a typical Western family. As the summer season is short, the pleasant hours of the fleeting days are filled with the busy labors of the farmer and his family, "putting up" the hay, storing and canning the fruits and vegetables, and otherwise arranging for the long, cold winter, with its deep snows and its months of enforced inactivity.

THE ELDEST IS A CRIPPLE

Mother Nature grants reluctantly of her treasures in this rigorous climate; so the home, in common with others in the valley, is necessarily humble. But being far removed from the fashion-and-pleasure-loving centers of population, the wants are few, and are easily satisfied. The family is large, the mother's health is delicate, and much of the work in the home falls upon the willing shoulders of the older daughters. The oldest, yet in her teens, is a cripple; but with alacrity seldom witnessed in those who are whole of limb, she hurries from one place to another, preparing the food for the family, doing the other housework, or helping the little ones to solve their childish perplexities. When visiting the home, one no doubt would notice many nail prints on the uncarpeted floors—nail prints so close together that the end of one's finger could scarcely be put down without covering one or more.

Each nail print marks the spot where the point of Annie's crutch has pierced the floor; and I wondered, as I beheld her activities in ministering to the wants of those about her, how many of the nail prints witnessed to errands of helpfulness crowded into her unselfish life.

Added prosperity may bless the farmer's thrifty efforts, a new house may replace the old, oiled and carpeted floors may take the place of the nail-scarred boards; but the memory of the nail prints will not be replaced with others more beautiful, for that memory recalls to mind a beautiful character, the most enduring of the things of earth—or heaven. Nail prints! Perhaps, reader, in fancy you have already viewed those other nail prints—nail prints that witnessed to a life of love and sacrifice as high above our feeble comprehension as heaven is higher than the earth.

NAIL PRINTS IN THE HANDS

Nail prints—not on the rough floor of a home, but in the hands of One whose every act was one of helpfulness, whose every thought was for others' welfare! Hands beneath whose tender touch the wasted frame of the sufferer pulsed with new-found vigor, and the clammy coldness of

death was replaced with the glow of abundant life! Ministering, helping, loving hands, maimed by nail prints inflicted by the ungrateful recipients of their bounty! Nail prints scarring the feet of One who trod the path of sorrow alone! Feet whose prints would honor the courts of the throne-room of the sanctuary above, yet which willingly trod the dusty, stony paths on the sinful earth below! Feet that ever trod the pathway leading to the homes of the needy, weary,

thirsty creatures of earth, and finally up the dark sides of Calvary, where the sacrifice of the ages was made!

Nail prints to be beheld through eternity, silent witnesses of that transcendent sacrifice, a sacrifice of love! O, so spotless, pure, and holy!

Through eternity, made glad by the songs of praise from the immortal lips of earth's redeemed! No tap, tap, of the crutch, in the streets of the holy city of God! No puzzled stare of the unhearing deaf! No strange signs made by the hands of the dumb! No sickness, sorrow, pain, or death—the heritage of sin! Only joy! But still the nail prints in the hands and feet of the loving Saviour mute witnesses to a great love that saved, and saved to the uttermost!

"I shall know Him, I shall know Him,
As redeemed by His side I shall stand,
I shall know Him, I shall know Him,
By the print of the nails in His hands."

"CONDUCT and courage lead to honor."



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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, APRIL 7, 1914

He Is Coming

IN THESE times when there are so many discordant and violent elements among men in the world, in these times when even nature itself is breaking out with the furies of storm, flood, earthquake, and volcano, how quieting it is to know that there is a bright and glorious day just before us! These conditions of distress are only for a short time. They are nothing more than the expressions of Satan's fury, because he knows that all the prophecies are pointing with unmistakable accuracy to this generation as the one that is to see the second coming of Christ.

Nothing in all the Bible is taught any more clearly than Christ's return to this earth with power and great glory. Statements and promises concerning His coming may be found by the score scattered through all His word. One of these numerous texts is the following:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

Some men have sought to spiritualize away such plain statements of the divine Lord. But there stands His clear promise, and that promise will be fulfilled to the letter. And the glorious truth concerning the promise is that it will meet its accomplishment in this very generation in which we are living. If we will but receive His truth and prepare for the great event, His coming, which will soon put an end to all the distressing conditions of this time, will also bring us into the everlasting joys of eternal bliss. How the heart should thrill with joy, how it should palpitate with every pleasing emotion, as we drink in the knowledge of the fact, not merely that He is coming again, but that He is coming very soon!

Despairs of Putting End to Vice

DR. BRAND WHITLOCK, as mayor of Toledo, has had splendid opportunities for observing the great vice problems that are confronting the world. He has recently written an article which appeared simultaneously in the *Forum* magazine of New York and the *English Review* of London. Mr. Whitlock thinks many of the efforts that are made to suppress vice are serving to extend and spread it rather than to diminish it. All the laws, both in the Old World and in this country, for the segregation and regulation of prostitution, in his opinion, have proved ineffective; and if we are not to be carried down beneath the corruptions of vice, very different and much better methods must be inaugurated than anything heretofore advanced.

Reformers everywhere are quite united in affirming that the world is being inundated by vice, and that our civilization is thereby most seriously menaced. Each school of reformers has some particular theory or panacea that it is sure would be a cure for these evils. But all must admit that the trouble lies in the fact that the world is breaking away from the great foundations of morality.

We have had a generation that has been taught to laugh at and ridicule the stern piety of the Pilgrims, and of all people who are similarly inclined to piety and devotion. We have had a generation that has been teaching that much of the Bible story is a myth. And as a consequence, the salvation, the morality, and the manliness offered in the gospel of Christ have been discounted. Men have tried to teach themselves that they could live a refined, moral, and genteel life without the saving power of the gospel; but every nation on the face of this earth that has ever gone down has sunk beneath the load of its own internal immorality and vices.

Oftentimes these vices have been highly refined, and even embellished by an artistic touch, but they have been vices just the same. And the world

to-day is perishing through lack of the plain teaching of the gospel of Christ.

The flood of sensuality that has become a menace to all the civilized world is one among the many indications that we have reached the time when God will settle with the world for its iniquities. The Bible is filled with warnings like the following:

"I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 16-20.

The treacherous dealers and the transgressor, in this, as in many other scriptures, are charged with the crime of bringing about conditions that call for visitations from God. We should open our eyes to these warnings from the divine Book, and have a realizing sense of what they mean.

The Conditions in Germany

THE lower house of the Prussian Diet, after a long debate, passed a motion requiring the government to use all lawful means to "check the growing immorality, especially in the large towns." Out of the 443 members, 370 voted in its favor.

Moving-picture exhibitions and dance halls open all night are among the things spoken of as causes of the degradation. The report states that "there is not the least doubt that 'night life' is flourishing extraordinarily throughout Germany, and there is hardly a provincial town of any importance which has not one or more dancing establishments open until the early morning. These establishments carry on their business under the flare of electric lighting."

We should not close our eyes to the fact that conditions of this kind answer accurately to the Saviour's prophecy that the world at the close of time would be as it was in the days of Lot. If ever there was an exact fit in anything, it may be seen in the accuracy with which present-day conditions fulfil the Bible predictions.

The Moral Tone in England

IN a recent issue of the *London Daily Mail*, Sir A. Conan Doyle is reported as saying that there are two hundred thousand men and women separated in his country, and "that the lower classes were rotted through and through" by the law which made it possible for them to be divorced. Concerning the law he said:

"The ingenuity of man could not possibly have been used to invent a more demoralizing thing than the Acts of Separation had been. Divorce was not an evil, but a cure,—a deplorable cure for a deplorable state of affairs. He had no doubt that if all of these suggested reforms came about there would be a deluge of divorces for some little time, and every one would hold up their hands. It would be the opening of an ulcer which had got to be opened, and after opening it they would see what was below the surface."

If the world is getting better and better all the time, as some people try to make us believe, why are men who have to deal with social affairs, continually confronting us with facts of this character?

As Viewed by a Great Jurist

JUDGE BEN LINDSEY, Denver's famous juvenile jurist and reformer, has recently said some very striking things in regard to the condition of society. Two paragraphs from his utterances are the following:

"The sooner we rub the nose of society into its failure, and wake it up to the truth, and take its ostrich head out of the sand pile, the sooner we can do the big, splendid work that must be done in this nation for its womanhood and motherhood.

I am proud to be one of those to take whatever consequences may come from telling the truth.

"The birth-rate of illegitimate children is amazingly on the increase, that of legitimate children on the decrease; that is, as far as we have any reliable data upon which to base estimates. Of course, all estimates are, in a measure, conjecture."

Men who are in living contact with actual conditions in the world can not be true to themselves without affirming the facts as they exist; and such facts as these will not warrant us in looking to this world, or to any devices of men, for salvation. But what a glorious thing it is to know that the world is soon to be redeemed from all of these conditions through the mighty power of Christ Himself at His coming!

THE double crisis in England is one of the most interesting and at the same time one of the most perplexing social problems. The British government has been in sore straits for several years in trying to deal with her discontented and turbulent masses; and as if to add to this already overpowering perplexity, the bishop of London is taking steps, as he says, "to allay the wide-spread uneasiness of the church." He speaks of the books that are being published by some of the clergy which "seem to deny the great miracles." There never was a time when more people were professing to believe the Bible than right now, and yet among these very followers of the Bible there are multiplied thousands who ridicule the miracles that the Bible records. To throw out the record of the miracles of the Bible as untrustworthy means so to undermine the authority of the sacred Book as to destroy completely its influence upon the minds of those who accept this modern teaching. And yet there is no one among the most modern of the so-called modernists who can write a document upon present-day problems that will describe them anywhere nearly as vividly and as clearly as they have been described by the prophets and the apostles of the sacred Book. There is a master hand back of these superhuman efforts to overthrow confidence in the Bible. If we want to know the meaning of these times in which we are living we should study our Bibles as never before; for while it is the most ancient of books, it nevertheless was inspired by a Being that could cause men anciently to discuss for us the problems with which we are grappling in these very days. And what is best of all, those inspired writers have told us the meaning of the conditions that are now filling the world with terrors and alarms.

In her campaign against habit-forming drugs, Mrs. Vanderbilt has ascertained that some 15,000 drug victims are to be found in New York City alone. She is prosecuting a vigorous war on the traffic of cocaine, heroin, morphin, and similar drugs; because it is learned, through these and similar investigations, that most of the "gun fighters" and "gangsters" of New York and other cities are "dope fiends." The use of habit-forming drugs has come to be a world-wide problem that is about as hard to handle as the liquor traffic itself. This old earth is going to pieces under its weight of depravity, and is giving way to every form of unnatural appetite and passion.

WE used to speak of the ranks of armies as decimated, that is, one man out of every ten being killed, and that was thought to be a fearful slaughter. But the statistics of the late Balkan war show that out of 1,330,000 combatants, 286,200 were killed or wounded, which is an equivalent of 21.5%. When we add to those killed and wounded in battle the suffering occasioned by the starvation produced among the people, as the effect of the devastating armies, it will give us a little glimpse of the horrible carnage of warfare with modern weapons. How good it will be when the Prince of peace returns in person to this world to put an end to all this misery and cruelty!

GERMAN aggressions in Asia Minor are keeping the European diplomats uneasy lest Turkey should soon become the center of another war, and that this time all Europe should be embroiled. The conditions there are by no means reassuring.

BECAUSE of the revolt in Ulster over the home rule controversy, England is said to be facing the worst internal crisis with which she has been confronted since the colonies of America revolted more than a hundred years ago.