

Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

VOLUME 41—NUMBER 2

The Supreme Crisis in Human History

The Divinely Heroic Struggle in Gethsemane—The Fate of the Race Tremblingly Hanging on the Success of the Son of God—The Arch-Conspirator and His Fallen Confederates Battle Desperately

By MRS. E. G. WHITE

IN company with His disciples, the Saviour slowly made His way to the Garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Jesus had been earnestly conversing with His disciples and instructing them, but as He neared Gethsemane He became strangely silent. He had often visited this spot for meditation and prayer, but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth, He had walked in the light of God's presence. When in conflict with men who were inspired with the very spirit of Satan, He could say, "He that hath sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him."

BEARING THE GUILT OF THE WORLD

But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin, must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death."

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. Often they had passed the night with Him in this retreat. On these occasions,



"Upon Him who knew no sin, must be laid the iniquity of us all."

after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure. "Tarry ye here," He said, "and watch with Me."

SUFFERING FOR MAN'S SIN

He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

As Christ felt His unity with the Father being broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation, the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful

struggle. For this Satan had been preparing during the three years of Christ's ministry. Everything was at stake with the deceiver. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world,

the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God.

THE GUILT AND INGRATITUDE OF MEN

And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features, Satan pressed the situation upon the Redeemer: "The people who claim to be above all others in temporal and spiritual advan-

sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened.

came upon Him, "His sweat was as it were great drops of blood falling down to the ground." The cypress and the palm-trees were the silent witnesses of His anguish. From the leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness.

A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him.

Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unfaltering accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

The first impulse of the disciples was to go to Him; but He had bidden them tarry there, watching unto prayer. When Jesus came to them, He found them still sleeping. Again He had felt a longing for compan-

ionship, for some words from His disciples which would bring relief and break the spell of darkness that well-nigh overpowered Him. But their eyes were heavy, "neither wist they what to answer Him." His presence aroused them. They saw His face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. "His visage was so marred more than any man, and His form more than the sons of men."

WILL HE ENDURE THE STRUGGLE?

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples, that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words pass tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

(Continued on page 6)



"He came forth calm and serene. A heavenly peace rested upon His blood-stained face."

tages have rejected You. They are seeking to destroy You, the foundation, the center and seal, of the promises made to them as a peculiar people. One of Your own disciples, who has listened to Your instruction, and has been among the foremost in church activities, will betray You. One of Your most zealous followers will deny You. All will forsake You." Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan—this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life.

"NOT AS I WILL"

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt."

The human heart longs for sympathy in suffering. Christ felt this longing, to the very depths of His being. In the supreme agony of His soul, He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted and shielded in

WRESTLING WITH A SORROW BEYOND COMPREHENSION

Rising with painful effort, He staggered to the place where He had left His companions. But He "findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not overcome them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation.

The disciples awakened at the voice of Jesus, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, Jesus said: "Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

NATURE WEPT AS HER AUTHOR WRESTLED

Again the Son of God was seized with superhuman agony; and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the agony of soul

Can the Fulfilment of Prophecy Be Defeated?

Isaiah the Prophet, Nearly Two Hundred Years Before the Birth of Cyrus, Foretold What His Work Would Be—Fiendish Efforts to Destroy the Baby Persian Prince—The Triumph of the Prophetic Word

By GEORGE W. REASER



RECOGNIZED historian who lived in the early part of the next century following the reign of Cyrus the Great, relates a thrilling and impressive incident that bears the stamp of the miraculous in the preservation of the life of the one who was destined and foretold by Providence to be the reigning king of Persia at the exact time when the decree for the return of the Jews to Jerusalem must be issued. The incident, much condensed, runs as follows:

The grandfather of Cyrus, Astyages by name, had given his eldest daughter, Mandane, in marriage to a Persian prince named "Cambyases, whom he found descended of a good family, and of a peaceful disposition." Astyages was the king of the Medes, and the Persians were at that time in subjection to the Medes. The "higher" horn of Daniel's prophecy, representing the ascendancy of the Persians over the Medes, had not yet arisen. The special reason for forming this marital alliance with a Persian rather than a Mede was a dream, which left the impression on the mind of Astyages that the offspring of his daughter would be his rival for the kingdom.

THE KING REMINDED OF HIS DREAM

Mandane's first child, whom she named Cyrus, was born at the palace of her father. On seeing the infant, the king's dream flashed into his mind, and he became wickedly jealous lest the child with the royal blood of both the Medes and the Persians in his veins would, on reaching manhood, wrest the kingdom from him. To avert the possibility of losing his kingdom, he "sent for Harpagus, a kinsman of his, the most faithful of all the Medes, and the manager of all his affairs, and said to him: 'Harpagus, on no account fail to do the business I now charge you with. . . . Take the child that Mandane has given birth to, carry him to your house, and kill him.'" Harpagus received the child, but dreading the task imposed by the king, and being influenced by his wife, summoned his herdsman, who lived in the mountains not far distant, and charged him, under penalty, to cause the death of the child by exposing it to the elements.

On his return home with the infant Cyrus, the herdsman found that his own new-born babe had died. The child had not been interred, nor was the fact of its decease known to the neighbors. Under such circumstances, how natural it was that the herdsman's wife should plead that the living child be given her to nourish and rear, and that her own child, already beyond the possibility of suffering pain, after due exposure in the mountains, be taken to Harpagus, clad in the apparel in which Cyrus was sent to her home! Her husband yielded to her entreaties, with the hope that the substitution would not be detected.

All went well until Cyrus, reared by Cyno, the herdsman's wife, had attained the age of ten years, when a neighborhood difficulty which was finally appealed to the king, resulted in the discovery

that his command to Harpagus had not been executed, and that the boy Cyrus still survived.

In punishment of Harpagus, Astyages put the former's son to death in a most horrible manner.

THE BOY-PRINCE CYRUS WAS SPARED

Then, considering what he should do to Cyrus, he summoned the Magi. Their answer was favorable to sparing the boy's life, to which the king replied, "I too, O Magi, am very much of the same opinion." The Magi then offered the advice to Astyages to send the boy out of his sight to his parents in Persia. When Astyages heard this, he was delighted, and after calling for Cyrus, said to him: "Child, I have been unjust to you, by reason of a vain dream, but you survive by your own destiny. Now go in happiness to Persia, and I will send an escort to attend you. When you arrive there, you will find a father and mother very different from the herdsman Mitrdates and his wife."

Harpagus ever after cherished the spirit of revenge deep-hidden in his heart, awaiting opportunity for expression. His first measure was to influence the chief men of his nation secretly against Astyages, on the ground of his tyranny. Then "perceiving that Cyrus was growing to be his avenger, he contracted a friendship with him." Finally deciding that the opportune time had come, with great secrecy he sent a letter to Cyrus.



Belshazzar's feast, when "the handwriting on the wall" announced the overthrow of his kingdom, and Cyrus, in harmony with the prophetic Word, came to the throne of world empire.

SEEKING REVENGE

In the introduction of his letter, in which he proposed to cooperate with him in the overthrow of the Medes, Harpagus said: "Son of Cambyases, seeing the gods watch over you (for otherwise you could never have arrived at your present fortune), do you now avenge yourself of your murderer Astyages."

Having assembled his warriors, in his appeal to them to revolt from the rule of the Medes, Cyrus said in part, "Now, therefore, obey me, and be free; for I am persuaded I am born of divine Providence to undertake this work."

Acting upon the suggestion of Harpagus, and with his cooperation, Cyrus subjugated the Medes, and made Astyages a captive for the remainder of his life. Concerning the one whom the king of the Medes attempted to slay in his infancy, the historian says, "Cyrus therefore, having been thus born and educated, came to the throne, . . . and became master of all Asia."

THEY BELIEVED IT SUPERNATURAL

It should not escape our notice that Astyages, Harpagus, and Cyrus each recognized that a supernatural power had preserved the life of the last named, evidently that he might accomplish a special work. Prophecy foretold the special part that he was to play in the working out of Jehovah's eternal purpose for His people, and both sacred and profane history prove that he fulfilled his Heaven-appointed mission. We might call half a score of historians to the witness-stand, and all would bear the same testimony as to the work of this king.

CYRUS FINALLY CAME TO THE THRONE

Cyrus came to the throne of Babylon in the year 536 B.C. He found God's people in captivity; but the set time had come for their return to their own land, as the seventy years' captivity in Babylon began in B.C. 606, and must terminate in B.C. 536, or the word of the living God would be broken. Immediately a supernatural desire took control of the king to let God's people return to their own land, and the decree was issued.

THE BOLD PREDICTION OF ISAIAH

One hundred seventy-six years before Cyrus became the king of Medo-Persia, the prophet Isaiah had delivered Jehovah's message relative to this monarch in these words: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; . . . I will go before thee, and make the crooked places straight. . . . I have even called thee by thy name: I have surnamed thee, though thou hast not known Me." And again, "He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 45:1-4; 44:28. Compare with Ezra 1:1-4.

When we consider the fact that the historian who wrote the account of the miraculous preservation of the life of the infant Cyrus, was not in touch with the Jewish people, and that, being a heathen, he could have had no desire to substantiate the prophecy, in fact was doubtless wholly in ignorance of its existence; and again, when we recognize that among the millions of Persians upon the stage of action at that time, the historian's account falls upon the identical individual whom the Lord named in the prophecy, we are driven to the conclusion that in the birth of the child foretold, Satan saw and seized the opportunity to nullify the "testimony of Jesus," "the spirit of prophecy," even as he attempted to defeat the plan of salvation by destroying the infant Saviour. But in each instance, He whose omnipotent hand upholds the universe worked "all things after the counsel of His own will." The word of Jehovah can not be broken. Whoever attempts it, meets with ignominious defeat.

Man's Condition in Death

Life Depends on Organization — "Our Friend Lazarus Sleepeth" — The Resurrection Essential to Life Beyond

By CHARLES THOMPSON

THE question of man's condition in death is answered in the third chapter of Genesis. The Lord, speaking to Adam after he sinned, said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19.

When God created man, the record is, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. The Scripture, speaking of man in death, says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

NO LIFE INDEPENDENT OF ORGANIZATION

From these statements it is clear that there is no life independent of organization. God organized man, and he became a living soul. Death disorganizes him, "and in that very day his thoughts perish." Ps. 146:4. As the dust returns to the earth as it was, and the spirit returns to God who gave it, evidently if man is conscious after death, he was conscious before birth. Experience teaches us that this is not true, and the Scriptures also affirm that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

When the Saviour was upon earth, and was abiding for a time in Bethabara, where John first baptized, Mary and Martha, sisters of Lazarus, sent word to Him, saying, "He whom Thou lovest is sick." After two days, Jesus prepared to "go into Judea again." His disciples protested, but Jesus said, "Our friend Lazarus sleepeth." His disciples said, "Lord, if he sleep, he shall do well." "Then said Jesus unto them plainly, Lazarus is dead." John 11:1-4.

ASLEEP IN DEATH

When Jesus said, "Lazarus sleepeth," He meant just what He did when He said, "Lazarus is dead." Therefore, Jesus plainly teaches the sleep of the dead, and every normal mind knows there is no consciousness in a sound sleep. Job testified that such is the condition of man in death: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

The apostle Paul, in his argument on the resurrection of the dead, says: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. This clearly shows that the only hope of a future existence is through a resurrection of the dead. This is promised to all men: "For as in Adam all die, even so in Christ shall all be made alive." Verse 22. The next statement tells when this will be: "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." Verse 23. This is why the

second coming of Christ is spoken of as "that blessed hope." Titus 2:13.

From these scriptures, we learn that man in death is absolutely unconscious, and will remain so until the resurrection at the second coming of Christ. Therefore we can join in the final response to the benediction of God's word, and exclaim, "Even so, come, Lord Jesus." Rev. 22:20.

Christ's Methods

CHRIST has given to His people the work of soul saving. To fit them for this, He not only left His teachings, but His example.

He was ready to receive Nicodemus at night. They spent a pleasant evening together talking of the kingdom of God.

Traveling through the country, He began a conversation with a woman of questionable reputation. His conversation was so chaste, His bearing so earnest, that the effect on the woman was such that she said to her townsmen, "Come, see a man, which told me all things that ever I did: is not this the Christ?" And not a soul felt to jeer or ridicule. On the contrary, because of this saying, many believed on Him. They saw a great change in the woman's life. This led them to seek the one whose teaching could work such wonders.

By personal contact, their faith was confirmed. Many more believed on Him from seeing Him and listening to His teaching. A whole city was stirred, and a great revival held, resulting in the conversion of a multitude. All of this came from a conversation started with a single individual.

What a lesson is here for the Christian! In the passing stranger is the groundwork for a revival. Let the casual conversation be turned into a sermon. W. F. MARTIN.

Armageddon and the Close of Probation

RECKLESS one, have you in some manner heard that before the coming of the Lord Jesus in power and great glory, there is to be a great world battle, spoken of as the battle of Armageddon? And have you reasoned this way, away back in the secret chamber of your heart? "I will have a good time now. I will not concern myself seriously regarding the salvation of my soul. I expect to get ready sometime, but I'll watch the movements among nations, and when I think it is the proper time, then I will turn about and give myself to Christ."

But stop! When that "proper time" comes, it may be everlastingly too late. When Armageddon comes, the door of salvation will have been forever closed. Jesus will then have left the mercy-seat on high, so that there can then be no more remission of sins. It is not until He ceases to plead the merits of His own blood, that the nations are plunged into those awful scenes of war and strife that end in Armageddon. See Dan. 12:1, 2.

Be wise, and hear what God says to you: "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Then delay not, but let Jesus into your heart now, today. T. E. BOWEN.



"Behold, Now Is the Accepted Time"

By EDNA A. CRABBE

Our God to us His Son did give,
That all who died in Him might live;
Live in the mansions He prepares,
Away from sorrow, sin, and cares.
O, turn to God without delay,
For Christ our Lord has cleared the way.
Trust not unto a last prayer given,
To save our souls and gain us heaven.
For close, so close, we walk with death,
How know ye when shall cease our breath
And we die unforgiven?

God's love for us is never late;
'Tis ours, whose laggard footsteps wait.
God's angel now a message sings;
O'er all the nations wide it rings,
A warning that will be the last.
Probation's closing, closing fast.
Then let us be among the throng
Who for the end do work and long;
Who deem God's love of greater worth
Than all the riches of the earth,
Or worldly pleasures wrong.

When worldly lusts and passions cleave,
O, soul, the Spirit thou dost grieve.
Then, O, so gladly take the cross;
Count gain, for carnal pleasure's loss;
For Christ hath better things for all
Who heed His tender, loving call.
O, sinner, sinner, do not wait
A death-bed prayer, a death-bed fate.
Think not there's time before you die;
End not this life with anguished cry—
Too late! Too late! Too late!

AS down the many years apace,
We backward turn our thoughts, and trace
Events gone by,—perhaps a deed,—
Or plans we planned and failed to heed;
See how unworthy we have been
Of Jesus, who for us was slain;
Who by the cross and pain did buy
A home for all, beyond the sky.
The resurrection morn shall come,
And loved ones all He'll gather home—
Forevermore to live.

Think of the many ones who give
Their youth, the best that in them is,
To Satan's snares, and day by day
Are led by reckless pleasure's sway;
Who think that when they come to die
God then will hear their burdened cry.
O, sinners, who are tempting fate,
Turn to Jehovah ere too late.
Then cease, O cease, to wait.

Christ Existed Before His Birth in the Manger

*The Scriptures Abundantly Affirm the Divine Anomaly—He Created Universes of
Worlds Before Dying on Calvary—His Eternal Sacrifice in
Giving Himself to the Human Race*

By the Late H. F. PHELPS

WHEN the historian tells us of the deeds of any of the mighty men of earth, without telling us of their birth and boyhood days, no one ever stops to question the previous existence of these men. That they had lived for years, and had been trained in the school of experience, is a foregone conclusion. This is not a parallel, but it is a feeble illustration of our theme.

It seems not a little strange that any person at all conversant with the teachings of the Bible should claim that our blessed Lord and Saviour, who is the Creator of all things, Creator of universes of worlds, of angels and men, never had an existence before He was born of the virgin Mary. Because they can not understand the mystery of the transformation that took place in the conception and birth of Christ, they would have us believe that the existence of Him upon whom our hopes depend for salvation is many years subsequent to the existence of sin.

EXPLAIN, IF WE CAN, THE MYSTERIES
OF NATURE

But before we stumble over the "mystery of godliness," we had better explain the mystery of nature, as to the how and the wherefore of the growth of hair on the horse, and wool on the sheep, and feathers on the back of the goose, when all these creatures eat the same food. The first mystery is no greater than the last. And both are brought about by the infinite creative power of God.

CHRIST CREATED ALL THINGS

That Christ is the Creator of all things is evident from the testimony of the Holy Spirit. See John 1:3, 10:

"All things were made by Him; and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him."

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by Him, and for Him." Col. 1:16. Read Eph. 3:9 and Heb. 1:2.

It is therefore true that Christ, who created all things, had an existence before the existence of anything that was created. To the truth of this proposition the Holy Spirit also bears testimony as follows:

"Who is the image of the invisible God, the first-born of every creature. . . . And He is before all things, and by Him all things consist." Col. 1:15, 17.

BEFORE ABRAHAM, I AM

When Christ was here among men, He bore witness on this very question. And His testimony is just as applicable now as it was when He addressed the unbelieving Pharisees, who also questioned His divinity.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:58.

This statement identifies Christ as the "I Am" of the Old Testament. Hence He was in existence as the leader of His people during the centuries before His birth as a babe. The Holy Spirit has also given us another testimony upon this point. In Proverbs 8 Christ is represented by wisdom—which is quite appropriate, for we read that He has been made wisdom to us.

"The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth

was. . . . I was by Him, as one brought up with Him." Prov. 8:22, 23, 30.

The American Revised Version gives the following as the rendering of verse 30: "Then I was by Him, as a master workman." And thus it becomes evident that this testimony refers not to wisdom in the abstract, but to Christ, who is the very personification of wisdom, and was the Master Workman by whom all things were created.

THE SIGN OF HIS POWER

And so, in the eternity of the past, when by the "breath of His mouth" the universes of worlds were brought into existence, He did nothing out of harmony with the establishment of a sign of His creative power in every world that He beautified for the abode of the "sons of God." And the establishment, in Eden, of the Sabbath, which is that sign, was also in perfect accord with the act of the creation of all the worlds. In this case, as the Master Workman, He established the annual revolution, the yearly cycle, of all the worlds at one and the same moment.

Reasoning from analogy, we may conclude that every world has a Sabbath of its own. And this Sabbath depends, in each world, upon the revolution of each particular world. And when the Lord of the Sabbath of one and all the worlds, beautified each world in six days, resting on the seventh, He established the weekly cycle. And when the weekly cycle was established, the Sabbath day itself was established, and that to all eternity; for as long as the cycle of weeks shall roll, so long the Sabbath will come and go to the inhabitants of any and every world.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah." Isa. 66:22, 23.

PERSONIFIED THE FATHER, YET AN UNRESERVED GIFT TO MAN

The testimony of the Holy Spirit, as recorded in Phil. 2:5-11 and Heb. 1:3, upon a careful analysis will be found most convincing. In brief, Christ was the very personification of the Father, in person and in glory. He did not esteem this a thing to be

accounted so precious as to be grasped when a world could be saved by its sacrifice. And so He emptied Himself of that which He was, made a most complete sacrifice of all that He was, and took the form of sinful man, sinful flesh, the form of a servant. So complete was this change, that He never will be again what He was with the Father before He became flesh. What wonderful condescension! Wonderful change! Wonderful love!

OUR CHOICE AND THE MIND OF SACRIFICE

And so the admonition, "Have this mind in you, which was also in Christ Jesus"—the mind of sacrifice, the mind of self-abnegation, the mind to become servant of all, in order to cooperate with Christ in the salvation of the lost. And this change should be so inwrought in the sinner, so full and complete, that he never again can be what he was before. It must be the total annihilation of the old man of sin. This change is dependent upon our choice in the matter, as it was with Christ. And when we make the choice, the same infinite, creative power of God that produced the change in Christ, will make the change in and for us. May the Lord give us the power and the willingness to make the choice, and submission to the process.

The Supreme Crisis in Human History

(Continued from page 2)

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done."

HEAVEN SILENT AS HE TROD THE WINE-PRESS ALONE

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine-press alone, and of the people there was none with Him.

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would

better understand how offensive in His sight is sin.

BOTH UNFALLEN WORLDS AND FALLEN ANGELS AS SPECTATORS

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine Sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in no wise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His blood-stained face. He had borne that which no human being could ever bear, for He had tasted the sufferings of death for every man.

The Supernatural Gifts

Do the Gifts of the Spirit Still Belong in the Church?—Is It Proper for Us to Covet Them?—Not Giftless if Born of the Spirit

By WILLIAM P. PEARCE

EVERY child of God has a gift. There are giftless children born into the world. Unfortunates we call them. But there are no giftless children born of the Holy Spirit. Each has a *spiritual* gift. There is a big difference between native gifts and Spirit gifts. Native gifts are infused by a divine dynamic when consecrated to God. But there are special Spirit gifts with whose production nature has nothing to do. They belong to the Spirit realm, and must be classed with the supernatural.

VARIOUS GIFTS OF THE HOLY SPIRIT

In exploring the Spirit realm, it would be well to note the various gifts of the Holy Spirit. Paul enumerates nine in 1 Cor. 12: 8-10,—the word of wisdom, the word of knowledge, faith, gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues.

Have these been discontinued, or have they lost their efficiency, or have the people of God lost their faith in them?

The apostle takes a big stride forward, and advocates a *lawful* covetousness for one or more of these gifts: "Covet earnestly the *best* gifts" (verse 31), or as the Revised Version has it, "Desire earnestly the greater gifts"—not the native ones of eloquence, or art, or leadership, but the greater, the supernatural gifts of the Holy Spirit.

THE BASIS OF THIS LAWFUL COVETOUSNESS

For some time the writer has been greatly impressed to pray for "the gifts of healing." 1 Cor. 12:9. For years he has made a study of prayer therapeutics. He is convinced that "the gifts of healing" have not been withdrawn from the church. If they have, then have the others.

But why pray for this special gift or another? For fame?—No. For financial consideration?—No. But as Paul said, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." 1 Cor. 14:12.

Paul wants us on the high level plane in Christian activity. We excel in letters and art and commercial enterprises. Why not in endeavors to the benefit of the saints? Do they not need us? Are there not those to whom every one receiving one or more of the Spirit gifts would be a benediction? O, the ignorant that need the gifted of knowledge and wisdom! The many who need the one strong in faith! The multitudes of shut-ins who need the one with the gifts of healing! The scores who need startling by the one gifted with prophecy! The followers of cults and so-called religions in which evil spirits work, that need to be aroused by the discerners of spirits! The conglomeration of the masses in our cosmopolitan cities as well as abroad who need the workers with "many tongues" and interpreters of tongues!

Dare criticism in taking the word of God literally. One of the great wrongs done the Word nowadays is the spiritualizing of things which God meant to be literalized. If the Word can not stand the literal test as it did in its early days, then much of its reliability has gone. If the "gifts" are withdrawn, then Christianity does not measure up to its infancy. The church is impotent in a large degree, because the saints have feared to reenforce their faith by the supernatural, which the Holy Spirit divides "to every man severally as He will." 1 Cor. 12:11.

EXERCISE THIS GIFT

There are those who have a special gift or gifts, but they have permitted these gifts to remain dormant. Paul exhorted Timothy not to neglect the gift that was in him, which was bestowed at his ordination. 1 Tim. 4:14. He urged him to stir it up. 2 Tim. 1:6. What he did, needs to be done now.

Many have wonderful Spirit gifts, which would be mightily effective if used. And some of us need to pray for gifts, that we might be transformed from ciphers to figures of a larger denomination for the perfecting of the saints. We have a right to desire them, and to pray for them, and to claim them. "Delight thyself also in the Lord," said David, "and He shall give thee the desires of thine heart." Ps. 37:4. In the name of Jesus Christ, Amen.

Offerings of the Sanctuary—Their Meaning

"How Can We Know the Way?"

By CLARENCE SANTEE

THIS question was asked of the Saviour by Thomas. Jesus answered, "I am the way: . . . no man cometh unto the Father, but by Me." John 14:6.

The steps that lead into the way and along the way are made known by various lessons.

There was a time when men could not see the life of Christ as we now see it. To them it was represented by something tangible from the flock or the herd. His death was not seen as we now see it; but by looking upon the death of the innocent victim, they could dimly picture the reality of an unoffending one taken by sinful hands, confessed over, killed, and the blood, which represented the life (Lev. 17:11), taken to atone for the sins of the transgressor.

They were represented as living in the "shadow," in the moonlight, as compared with the glorious sunlight of day. Heb. 8:5; Rev. 12:1.

THE SHADOWS VANISHED

When Christ came, and lived, died, and ascended to heaven, the shadows vanished. The life to which all the offerings pointed, and from which they obtained their luster, was written down by credible witnesses, filled with the Spirit that could make no mistakes.

It is our purpose to write out some of the beautiful lessons through which those in the shadow obtained that faith for which God has admonished us we should "earnestly contend." Jude 3.

As the godly priests taught conversion and acceptance with God, they pointed to the "Seed" (Gal. 3:16) who should come.

While the offerings were being made, each act was explained to the congregation present, and earnest calls were made for any whom God had touched to respond.

The first step taken by the sinner in throwing off the yoke of bondage, was to bring his sin-offering. Lev. 5:8; 4:32-34.

Friend, you may say that the record of these offerings is meaningless to you, but I hope that as you go with me through some of them they will shine out so brightly that in the future this portion of God's word will be of real interest.

CONSECRATION AND ACCEPTANCE ILLUSTRATED

Every phase of the experience from a state of sin to entire consecration and acceptance in Christ is wonderfully illustrated.

After one confessed his sins, placing them, in type, upon the head of the lamb, the burnt offering should immediately follow.

That we may more clearly see the need of this, I will anticipate, and state the close connection between the two.

The confession of sin must be the first step after conviction, in coming to the Lord. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. The next step after a confession of sin, must be a surrender of all the powers of our being to God. This was embodied in the burnt offering. Of this offering I read:

"If his offering be a burnt sacrifice of the herd,

let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." Lev. 1:3.

There is no compulsion in the service of God. Man-made edicts can never change the heart. "He shall offer it of his own voluntary will."

"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. . . . And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord." Verses 4-6, 8, 9.

Verses 10-13 repeat the same of the sheep or the goats.

A CONFESSION OF GUILT

The offerer placed his hand on the head of the innocent victim, signifying the placing of his sins upon it in figure, and by faith, upon the sinless Victim, Christ. With his own hand he then took its life. Here Christ and the sinner become one. The lamb represents the sinner. It takes his place with his sins. It also represents Christ, who takes his sins. Slaying the offering with his own hand was a confession that his own sins caused the death of the Lamb of God.

The skin was given to the priest. Lev. 7:8. It was that part which had been seen before, and it would represent the past life, that had been seen, of the individual before his turning to God. No man can do more with the past than to place it in the hands of our Priest. It has gone from us. He becomes responsible for its failures.

In reading of the burnt offering, you will notice that its flesh was cut in pieces, and each piece was placed in the hands of the priest, by the man who made the offering, to be placed, *by the priest*, upon the altar. A lesson is here taught that we seldom learn without many failures. It is that no man can lay his own weaknesses of the flesh upon the altar. Every effort is a failure and a source of discouragement. But we can place them in the hands of Christ, our High Priest, and He can lay them upon the altar. The head, the inwards, and the legs were also to be laid with the "pieces," by the priest, upon the altar.

THE COMPLETE SURRENDER TO GOD

The head represented the thoughts, or the mind; the "inwards," the heart. "I will put My law in their inward parts." Jer. 31:33; Heb. 10:16. The legs of the sacrifice correspond to the hands and feet of the one who would have his all laid upon the altar. The hands and the feet are mentioned in the surrender of the person to the Lord. "Cleanse your hands, ye sinners." James 4:8. "Their feet run to evil, and make haste to shed

blood." Prov. 1:16. They must be washed before they can be acceptable to the Lord's service. When they have been washed, it can be said, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" Isa. 52:7. Thus after confession of sin, the next step is the placing of all—desires of the flesh, the mind, the heart, hands and feet—in the hands of Christ, to be laid upon the altar.

One important part in the sacrifice of the burnt offering was the taking of the blood by the priest (Lev. 1:11) and sprinkling it where he willed upon the altar. "The blood is the life." Deut. 12:23. This typifies the surrender of the life to the Lord, to use wherever He may choose to use it in all the world, which is so well represented by the altar of burnt offering, where the sacrifices were consumed.

Before it is a perfect offering, there is one more requirement. It is found in Lev. 1:14-17. A bird is offered. "And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof."

The crop and feathers of the bird, that were to be taken and cast to the east of the altar, represented the food and clothing of the one who offered it, as made secondary, or cast behind his back, as he gave himself to the Lord. Our Saviour instructed His disciples, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Matt. 6:31. Making the kingdom first, all these things shall be assured. Verse 33.

WHERE MANY STUMBLE

Many halt in the service of God, never to advance, because they can not see every want supplied before it exists. Our Saviour taught, in the offerings of the house of the Lord, that until these things could be cast behind the back, and implicit faith in the providence of the Lord accepted, the offering could not be complete, and the Lord could accept of no other kind. The priest could not lay it upon the altar.

The wings were also cleaved. Lev. 1:17. The bird could follow no more in the way of its companions. A bird with the wing cord severed, can look upon its companions, they can come to it, but it can no more share with them the devious flights as in the past. So the sinner, coming to the feet of Jesus, leaves forever the associations of the paths of sin. He gives willing service, putting the past life in the hands of Christ, placing also in His hands the desires of the flesh, the thoughts, the heart, the hands, and the feet, considering not the food or the raiment, willingly and forever severing the ties that bound to a life of sinful pleasures, and placing the redeemed life at the disposal of Christ, to be used by Him in the place of His choice, anywhere, far or near, in the broad harvest-field.

Truly the burnt offering taught a gospel lesson of consecration complete and full. Dear reader, with all your greater gospel light and privileges, have you filled the measure called for in the burnt offering? If not, are you willing to do so to-day? Is it not a beautiful outline of a Christian character?

"As He which hath called you is holy, so be ye holy in all manner of conversation."

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Signs of the Times

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

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

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HAVE WE HAD A CREATION OR AN EVOLUTION?

The Evolutionary Theory as Stated by Its Disciples—Its Failure to Account for Creation—Power Inseparably Connected with Intelligent Cause

EVOLUTION is a man-made substitute for a literal creation according to the God-given record in the first chapter of Genesis.

"The theory of evolution teaches that the creation of this earth was not accomplished in six days of twenty-four hours; that the divine method occupied ages and ages of immense duration; that nothing, of all the treasures of the globe as they now stand, was created at first in its present perfectness; that everything has grown, through the lapse of ages, into its present condition; that the whole earth, with the development in it, was, as it were, an egg, a germ, a seed; that the forests, the fields, the shrubs, the vineyards, all grasses and flowers, all insects, fishes, and birds, all mammals of every gradation, have had a long history, and that they have come to the position in which they now stand through ages and ages of gradual change and unfolding; also that the earth itself went through a period of long preparation, passing from ether by condensation to a visible cloud form with increasing solidity, to such a condition as now prevails in the sun; that it condensed and became solid; that cold congealed its vapor; that by chemical action and by chemical grinding of its surface by ice, a soil was prepared fit for vegetation, long before it was fit for animal life; that plants simple and coarse came first, and developed through all stages of complexity to the present conditions of the vegetable kingdom; that aquatic, invertebrate animals were the earliest of animals, according to the testimony of fossils in the earth. Fishes came next in order, then amphibians, then reptiles. 'All these tribes were represented by species before the earliest of the mammals appeared. The existence of birds before the first mammal is not proved, though believed by some paleontologists, upon probable evidence. The early mammals were marsupial, like the opossum and the kangaroo, and lived in the same era called by Agassiz the reptilian period. True mammals came into geologic history in the tertiary era. Very long after the appearance of the first bird, came man, the last and grandest of the series, it is doubtful whether in the tertiary period or immediately sequent. It is not established whether his bones or relics occur as far back as the tertiary era.'

"This is a very brief statement, not my own, but that of Professor Dana, of renown. No man is more trusted, more careful, more cautious, than he, and this brief history of the unfolding series I have taken bodily from his writings."—"Evolution and Religion," by Henry Ward Beecher, pages 49, 50.

Mr. Beecher adds:

"As thus set forth, it may be said that evolution is accepted as the method of creation, by the whole scientific world, and that the period of controversy is passed and closed. . . . The theory of evolution is the working theory of every department of physical science all over the world. Withdraw this theory, and every department of physical research would fall back into heaps of hopelessly dislocated facts. . . . This science of evolution is taught in all advanced academies, in all colleges and universities, in all medical and surgical schools, and our children are receiving it as they are the elements of astronomy or botany or chemistry. . . . Evolution is held by men of profound Christian faith. . . . Evolution is certain to oblige theology to reconstruct its system."—*Ibid.*, pages 50-52.

The foregoing is a fair statement of the evolutionary theory. It is the evolutionary record of creation without a Creator. It presupposes the origin of the material universe without an Originator. It undertakes to account for the stupendous miracle of creation without miracle.

SHOULD PRESENT SUBSTANTIAL FACTS

It must be admitted that when science breaks from the Bible account of creation, and introduces a theory that is to be accepted

not only by the scientific world, but by eminent Christian men, and taught the students in all leading academies, colleges, and universities, necessitating the reconstruction of Christian theology, it should present as substantial a demonstration of facts in support of its claims for the origin of life and the elements of the material universe, as for the rotundity of the earth and the laws of gravity.

To say that all life sprang from a "seed" or "germ" does not answer the question of the origin of life. It merely removes the question to the origin of the germ. How did the first germ originate? Mr. Darwin's "Origin of Species" does not pretend to account for the origin of life. He contents himself with assuming origin, rather than proving it. Huxley began life history with protoplasm. But protoplasm is life in an ameboid or germ form. This does not account for the origin of protoplasm.

ADMITTEDLY IT DOES NOT SOLVE

Tyndall, one of the greatest of evolutionists, admits that evolution—

"does not solve—it does not attempt to solve—the ultimate mystery of the universe. It leaves, in fact, that mystery untouched. For granting the nebula and its potential life, the question whence they came would still remain to baffle and bewilder us. At bottom, the hypothesis does nothing more than transport the conception of life's origin to an indefinitely distant past."—"Fragments of Science," page 133.

AVOIDS THE MIRACLE

Thus according to the statements of its greatest leaders, evolution avoids the miracle of creation by admitting that science does not know how to account for the origin of life or of the material universe. It is therefore not a science that justly claims to be a rival of the God of creation. God explains the origin of both matter and life. Evolution relegates that question to the distant past and leaves it unexplained.

When evolution has accounted for the origin of its first elementary life germs without a Life-giver, the world will be confronted with the greatest miracle in its history. This is a counterfeit science, and like all other counterfeits, it does not bear the test. Genuine science is founded on fact. Evolution is founded on assumption. To reason that because things now exist they always have existed, is as unscientific as to reason that because a modern cannon found on a deserted battle-field is capable of lasting a thousand years, it must therefore have been manufactured a thousand years ago.

CREATION ONLY BY A CREATOR

Did the world create itself, or did it have a Creator? Either God created the heavens and the earth, or the Bible is absolutely unreliable in its first statement.

It was at one time announced by some astronomers that they had found clouds, or nebulae, or gas uncompounded with anything else, many millions of miles away in the heavens. They were so far away that it was supposed no one would be able to secure specimens for analysis. The astronomers therefore felt quite confident that their theory, that they had found in the nebulae the elementary "homogeneous gas" from which a world is made by first forming itself and then forming a world, without a Creator, would stand.

The invention of the spectroscope changed the supposed elemental gas to fire. But fire is the result of combustion, and the elementary nebular hypothesis was spoiled. The theory of elementary matter being self-existing from eternity was therefore left

unsupported by demonstrable facts, and this false science had failed to dethrone the Creator.

EVOLUTION COLLIDING WITH RECOGNIZED LAW

The first law of mechanics is that "to every action there is an equal and opposite reaction." Machinery can never, therefore, create power. For this reason, all human attempts at perpetual motion are a failure; but in the operation of the machinery of the material universe there is an illustration of perpetual motion. This demonstrates that a power outside of itself is balancing, guiding, and moving every part of the machinery of the universe on its onward course continually. No machine can create itself nor lift itself. Such a work can only be done by the application of some power from without. This proposition is so simple that one can easily test it by an attempt to lift himself by his boot straps. That common illustration is a refutation of all attempts to produce a universe and swing it in space without a Creator.

One might test the principle by attempting to run a locomotive without applied steam or electricity. Since matter can not originate itself now, and machinery can not run without applied power, what logic can show that such a thing ever happened? How remarkable it is that evolutionists who dare not assert that matter as it now exists can reproduce itself or generate its own power for poise, should assert such power for a single atom of matter! What philosophy has revealed a substance that was less powerful than the atoms composing it?

Such reasoning is an effort to remove the basis of reasoning to such an infinitely small atom that what is assumed

will be taken for granted, whereas regarding a larger form, reason would revolt at such an assumption, and demand proof.

Sir Henry Howorth is authority for the following truthful statement:

"It is a singular and notable fact that, while most other branches of science have emancipated themselves from the trammels of metaphysical reasoning, the science of geology still remains imprisoned in a *priori* theories."—"The Glacial Nightmare and the Flood," preface, 7.

LIFE ONLY FROM LIFE

Huxley asserts that "skepticism is the highest of duties, blind faith the one unpardonable sin." Yet according to his own statement, he believed in "the evolution of living protoplasm, from not living matter," without the slightest evidence. ("Methods and Results," pages 40, 41.)

Why has he given no proof? The reason is obvious. Science knows of no instance where life has been produced except from previously existing life. The evolutionist having failed to explain, in his theory of origin by "fire-mist," how the fire started without an ignitor of the fire, asserts that at one time the universe was in a state of solution in the form of primeval oceans; that these formed mud deposits, which hardened into salts, rocks, and earth; these formed the world, and without a seed, produced trees, grass, and vegetable life. One is asked to believe that the ocean formed itself, that from self-formed sea-mud the life germ developed itself contrary to all laws of natural history, and from that original germ, by "spontaneous generation," all other life has been produced.

And all this, evolution asks one to accept on "blind faith," without the slightest proof. Yet "blind faith" is the one "unpardonable sin" of this science.

Does the theory of "spontaneous generation" hold good when

tested by natural history? No atom of the inorganic, or mineral world has ever been known to develop into life by "spontaneous generation." Science has produced no such demonstration.

"No biological generalization rests on a wider series of observations, or has been subjected to a more critical scrutiny, than that every living organism has come into existence from a living portion or portions of a preexisting organism."—P. C. Mitchell, in the "Encyclopædia Britannica," volume 3, page 952, Cambridge University edition.

For science to assume the origin of life without an Originator, and give no proof, is to admit defeat at the outset. Life from life is the universal law of natural history.

"SPONTANEOUS GENERATION"

To attribute "spontaneous generation" as a result of natural law is pure assumption. Natural law reveals no such process. Dana says:

"Thus the brute races of the middle quaternary on all the continents exceeded the moderns greatly in magnitude. Why, no one has explained."—"Geological Story Briefly Told," page 229.

Sir William Dawson says:

"Nothing is more evident in the history of fossil animals and plants of past geological ages than that persistence or degeneracy is the rule rather than the exception. . . . We may almost say that all things left to themselves tend to degenerate, and only a new breathing of the almighty Spirit can start them again on the path of advancement."—"Modern Ideas of Evolution," appendix.

Degeneration therefore is admitted by the most authoritative writers to be the tendency in the natural world. Where, then, is the evidence of "spontaneous generation"? A striking characteristic of the sci-

ence of evolution is that whenever it reaches the point where evidence should be supplied to demonstrate its hypotheses, such is wanting. There are no scientific facts to support its claims.

"TRANSMUTATION OF SPECIES"

In the same category with all other evolutionary theories may be listed that of the "transmutation of species." That such a claim should be published under the name of science, in the absence of any facts in its support, is one of the most astounding surprises that confronts a real scientist. Every species of bird, beast, insect, and plant is a living protest against the theory. There are gradations of animal and vegetable life, but these do not come as the result of "transmutation of species."

EXPANDING MERE INFERENCES

Agassiz, well known as one of the greatest of scientists, is reported in the *Presbyterian* of December 7, 1872, as thus expressing his contempt for the unscientific theories of evolution, in a paper read before the Academy of Science:

"As I grow older in the ranks of science, I feel more and more the danger of stretching inferences from a few observations to a wide field. I see that the younger generation among naturalists are at this moment falling into the mistake of making assertions and presenting views as scientific principles which are not even based upon real observation. I think it is time that some positive remonstrance be made against that tendency. The manner in which the evolution theory in zoology is treated would lead those who are not special zoologists to suppose that observations have been made by which it can be inferred that there is in nature such a thing as change among organized beings actually taking place. There is no such thing on record. It is shifting the ground from one field of observation to another to make this statement, and when the assertions go so far as to exclude from the domain of science those who will not be dragged into this mire of mere assertion, then it is time to protest.

"He thought it was intolerant to say he was not on scientific grounds



ONE OF THE MILKY WAY'S BEAUTY SPOTS

A small section of the Milky Way, in which is located the beautiful constellation of Cygnus. Each dot represents one of the suns brought into the eye of the camera at the great Yerkes observatory. Some scientists, so called, would have us think that these millions of suns, with their attendant worlds, have evolved; but the Bible story of an all-powerful Creator is the only reasonable one. There is a fathomless depth of meaning in the Saviour's prayer for His followers, "that they may behold My glory, which Thou hast given Me." John 17:24. Such scenes are the footprints of a Creator, and not the mists of an evolutionist.

because he was not falling into the path which was occupied by those who maintain that all organized beings have been derived from a few original progenitors. Other supporters of the transmutation doctrine assume that they can demonstrate the changes to have taken place by showing certain degrees of resemblance; but what they never touch is the quality and condition of those few first progenitors from which they are evolved. They assume that they contained all that is necessary to evolve what exists now. That is begging the question at the outset; for if these first prototypes contained the principle of evolution, we should know something about them from observation, and it should be shown that there are such organized beings as are capable of evolution.

"I ask, Whence came properties? If this power and capacity of change is not inherent to the first progenitors, then I ask, Whence came the impulses by which those progenitors which have not this power of change in themselves acquire them? What is the power by which they are started in directions which are not determined by their primitive nature? From the total silence of the supporters of the transmutation theory on these and other points, he did not think it worth his while to take the slightest notice of this doctrine of evolution in his scientific considerations."

Here again, by a most lucid analysis from the standpoint of a demand for demonstrable facts, the evolution "transmutation of species" theory stands dumb in the presence of true science. Not a fact in support of such a theory has been produced. Weighed and wanting, is the verdict of science after a considerate review of the claims of this most unscientific fraud, that has been foisted upon the world under the name of science for the purpose of unseating God as Creator of the universe. In the record of His creative work in the first chapter of Genesis it is seven times repeated that herbs, grass, fruit-trees, water creatures, winged fowls, creeping things, beasts, and cattle, each produce "after his kind." The law "after his kind" is written in every species of natural history in support of that statement of the Creator.

R. C. P.



THE DISSOLUTION OF RELIGIOUS FAITH

Faith in Science or Faith in the Bible, Which Shall It Be?—A Prediction from the Book

THE survey of the world happenings by the New York *Independent* is excellent, and its comments are often fearless and direct. But flies sometimes get into the ointment. Under the title of "Forty-Five Years at the Editorial Desk," an announcement is made that the senior editor of the *Independent*, Dr. Ward, will shortly give a series of articles on "What I Believe, and Why." We find that this series of articles "will have a bearing on the breaking down, or at least the weakening, of the familiar argument from design." It is said that "the aim of the articles will be to present the results of recent scientific investigation and historical research in such plain language that the layman may understand their bearing upon religious belief."

"DESIGN" AND EVOLUTIONARY SKEPTICISM

Any argument which tends to break down or weaken the argument of "design" is but following the great trend of evolutionary skepticism, and is founded upon false premises, and bolstered up by false arguments. We can only look upon such discussions with suspicion. And the fact that they will come from a Christian minister, one ripe in experience and supposed to be sound in the faith, will only give strength and force to their influence.

Any attempt to mold Christian belief after the pattern of recent scientific investigation and historical research is but to turn away from the word of God as the infallibly inspired Book.

In the announcement of these articles from the pen of Dr. Ward, we are reminded that there is "an extraordinary fluidity of faith in these days," "materialistic attacks upon" the faith, and that there is at present a "happy search after the essential and the true, irrespective of authority." The fact that faith is "fluid," and the fact that men turn away from "authority" to follow "the essential and the true," are but two forms of the same thing, and that is a disregard of inspiration as an infallible rule of faith.

Thus higher criticism, we see, has invaded the editorial rooms of the *Independent*, and a man who has done much in literary fields is about to give, in this concrete form, an account of his modified faith. It will be interesting as a sign of the times, and a warning to all those who believe implicitly in the authority of the old Book.

THE TIME WILL COME WHEN THEY RUN AFTER FABLES

Paul told Timothy that he should "preach the Word," for the time was coming when men would not endure sound doctrine, but

would "heap to themselves teachers, having itching ears." They would be turned away from the truth, and be turned to fables. A man is just as truly turned to fables when he follows the latest form of scientific investigation in preference to the Word, as he would be if he followed some old fairy story; for scientific research, while it has dug out many facts that are facts, has put a glamour of false teaching over all of them in its philosophy of evolution. And its philosophies to-day are just as false, just as misleading, just as surely counter-current to the Word, as have been scientific teachings for the last hundred years.

But the old Book will outlive all these false philosophies, and demonstrate the falsity of every wrong theory and philosophy.

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

L. A. R.



THIS EARTH TO BE REDEEMED AND RESTORED

*Christ the Pledge of the Eternal Inheritance—The "Tower of the Flock" Wins Back the Lost Dominion—
No Blind, nor Lame, nor Sick, in that
Happy Home of Eternity*

THE "Holy Spirit of promise" is said to be the "earnest," or pledge, of our eternal inheritance, *until the redemption* of the "purchased possession." Eph. 1:13, 14. This being true, the only surety, for the time being, of a future inheritance is reliance on the Holy Spirit of *promise*. This promise, however, is guaranteed by both the word and the oath of God to Abraham, when he and his seed were decreed to be heirs of the world. Heb. 6:13-18; Rom. 4:13.

The identity of Abraham's seed, on whom the appointment centered, was clearly established by the apostle, when he said that God did not speak of that seed as though it referred to a multitude, but it rather was confined to a single being, and that one to be revealed in Christ. Gal. 3:16. Through Christ alone, therefore, must come the fulfilment of God's promise to Abraham, whose wonderfully strong faith in the arrangement constituted him *father of all who believe*. Rom. 4:11. Then to establish Christ as the legitimate and royal Seed of the compact between God and Abraham, is to confirm Him as the dispenser of every heavenly bounty.

THE HEIRS OF THE GREAT INHERITANCE

In that capacity, He must assume the place of "everlasting Father" and "Prince of peace." Isa. 9:6. By Him must every candidate for eternal honors be born again (John 3:3), and thus through this miraculous Seed of promise, be accounted as a child of Abraham, the father of the faithful. At least this is the deduction of the inspired Word, which affirms that if one is Christ's, he is by that relationship Abraham's seed, and an heir according to the promise. Gal. 3:29.

But suppose for a moment that during His earthly sojourn the Lord Jesus could not have traced His human lineage in a direct line to Abraham, according to the Hebrew law of derivation. In that case the Jews would not have been so culpable for their attitude toward one calling himself the "Son of man"—an expression apparently understood by the Jews as applying to the promised Seed of Abraham. Such a possible crisis was, however, well provided against, so that when Matthew introduced to the world the birth of the Lord Christ, he prefaced that presentation with His complete genealogy as a direct descendant of Abraham through forty-two generations. See Matthew 1.

THE INHERITED THRONE AND PROMISES

Not only was Christ's descent traced back to that patriarch through whom was secured to believers in Christ the world's estate as an eternal inheritance, but that promise of God was made also to lodge in every one to whom it had been specifically renewed—Isaac (Gen. 26:3, 4), Jacob (Gen. 28:13, 14), and David (Ps. 89:3, 4, 27), then on down through the kings of Judah, thus establishing the manger Babe King, by right of earthly royal birth, of the country of Abraham, in which He was born. So His favorite name, "Son of man," was carried by the royal Heir throughout His earthly pilgrimage.

At the announcement of Christ's fleshly conception, the tidings messenger declared to Mary that God would give to her

mysterious Son the throne of His father David, so that He might reign over the family of Jacob forever. Luke 1:31-33. Thus by Heaven's decree, the throne of David was identified as the "her-itage of Jacob," so long claimed by the literal seed of Abraham. This announcement of the angel was therefore simply a notice of the fulfilment of an old-time prophecy, which seemingly had lain dormant in the minds of those composing the Jewish common-wealth. Its provision, however, reaches even back of the word given to Mary concerning her prospective God-child. It speaks thus: "Thou, O Tower of the flock [Thou higher than earthly kings. Ps. 89:27], the Stronghold of the daughter [Hebrew, heir, descendant] of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

THE RETURN OF THE LOST DOMINION

The "first dominion" here promised to the daughter, or heir, of Zion, was that given to Adam, as recorded in Gen. 1:28, but which was lost to his heirs through disobedience to God's word. Gen. 3:22-24. Yet lest God's eternal purpose in Christ be forever thwarted, the Lord Jesus came from heaven to earth as the *second* Adam, to restore the lost fortune of the *first* man, and thus uphold the everlasting covenant made before the world's beginning. 1 Cor. 15:45-47. It was during this hallowed interval that the positive words were uttered, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

It is good to look at this promise as one that will free the receiver from every result of the curse earlier visited upon the world because of sin. Gen. 3:17-19. We are told in corroboration of this conclusion that when "the day of the Lord" arrives, the earth and its wicked works will be destroyed. "Nevertheless," said the apostle who made the statement, "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

THE NEW HEAVENS AND NEW EARTH

This cherished promise was given through a gospel prophet in these words: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. This "new" earth, we are assured, as well as its inhabitants, will be permanent, never to be removed. Thus the prophet again speaks: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.

This, then, is eternal life upon an ever-continuing earth. But the interesting question is, Will that existence be free from present ills?—Most assuredly, for we are told by the same authority that "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. This, the prophet goes on to say, is the place where the "redeemed shall walk." More than this, all these will come to their Zion with songs and everlasting ecstasy on their heads. All these will then partake of heavenly transport of happiness, amid which sorrow and sighing will disappear. Best of all, we shall know each other there. 1 Cor. 13:12. This is the ultimate triumph of all saints. Praise the Lord!

J. O. C.



LIMITED IN HIS KNOWLEDGE OF SCRIPTURE

ON an editorial page in what is supposed to be one of the greatest dailies of our nation, there recently appeared some paragraphs on the subject of keeping the great nations well armed in order to insure peace. One of these paragraphs reads:

"We are assured by the Scripture that men will beat their spears into plowshares when the lion and the young lamb lie down in peace together. At present lions still exhibit a fondness for young lamb as a dietary tidbit. And until the prophesied change in leonine table manners has taken place, it is just as well for a prudent people to forge their agricultural implements from old horseshoes and other scrap and keep their spears handy to use in sudden emergency."

There is a doctor of divinity on the editorial staff of the paper from which this quotation is taken. Some kind of arrangement should be made by which that talented minister should examine the editorials dealing with Scripture, that go into that paper. Possibly the writer of the paragraph thought that there was Scripture proof for his assertion, or that there was some such Scripture text. But all believers in the Bible should be very thankful that the many

absurdities which are charged up to the Scriptures do not exist. There is no scripture which says that the time will ever come in this wicked world when swords will be beaten into plowshares, or spears into pruning-hooks, much less that that time will come when the lion and the lamb lie down together.

There is a scripture, however, which says that in the last days many people will say that the swords should be beaten into plowshares, and the spears into pruning-hooks, but these people are not authorized by the divine prophecy to make any such utterances, and people who are making those statements are fulfilling prophecy.

A leading cause of the absurd notions that people have in regard to the Bible is that so many undertake to quote Scripture who do not know the Bible. They have heard certain things said about it, and take for granted that these are so, and then they glibly quote them. The foregoing quotation from the editorial of the great daily is a splendid illustration of what may *not* be found in the Bible. Yet why should an editorial writer in a paper of national repute say such erroneous things?



A CHURCH in New York City was recently opened, in which the followers of every religion, including Buddhists, Confucianists, Mohammedans, and Christians, are to join in the services. It is true that it is only a very small church, yet it is characteristic of the sentiment that many people have, that Christianity is no higher than these superstitious religions of the Orient.

Systematic Bible Study

SYSTEMATIC Bible study can not be made strong and of the highest value without persistent, systematic Bible reading. We need to read the Bible day by day until we become familiar with its pages. And the more familiar we become with its teaching, the deeper the interest and the profounder the joy and the satisfaction in this continued reading and study. And it is only through thus familiarizing ourselves with the sacred Word that we may find its gems of promise, that we may know its gospel of salvation, that we may understand its depth and its breadth of doctrine, and its warnings against the intrigues and deceptions of the great adversary.

There is no doctrine in the Bible that is more clearly taught than the second coming of Christ; but we need to know all the teaching of the Bible upon this point in order to understand what His coming means, and the events and the issues that center in that great day. There are many people who believe that Christ may come any day, or that His coming may not be for thousands of years hence. If we are systematically and continually reading the Bible, we will find such texts upon that subject as the following:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:1-3.

In this text the apostle warns against being shaken in mind, either by spirit, or by word, or even by a letter from the great apostle himself, in regard to the day of Christ being at hand. Then he tells us that that day will not come until after the falling away and the revealing of the man of sin, the "son of perdition." This scripture wakens inquiry as to what the falling away means, and who is the "son of perdition" that is to be revealed. Other scriptures testify as to the meaning of these things, and they need to be studied.

It is of the highest importance that there should be continued, persistent, and systematic Bible study day by day, for it is only in this way that we familiarize ourselves with the texts that give us the true, balanced teaching of the great Book.

As suggested last week, if we will read three chapters a day during the week, and five chapters on the Sabbath, we will finish the entire Bible within the year. You can make up your own plan of study if you prefer; but for the beginning of the year, it has been suggested that you read a chapter a day in Genesis during the week and two on the Sabbath, read one of the psalms each day, and read a chapter in Matthew each week day and two on the Sabbath. If you have been following this plan, at the end of this week you will have read thirty-two chapters in Genesis, twenty-four of the psalms, and thirty-two chapters in Matthew. If you are behind in the schedule, read a few chapters extra each day until you catch up.

Once the habit of persistency in this work is formed, you will find it one of your chiefest pleasures. We know of no better help in understanding the first part of the Bible than that great book "Patriarchs and Prophets," and for the study of the Gospels "The Desire of Ages" is one of the greatest masterpieces of helpfulness; and we would suggest again as a help in the study of the Bible record of creation, "The Fundamentals of Geology," by Price.

MISSIONS

This gospel of the kingdom shall be preached in all the world; . . . then shall the end come.—Jesus



Success in Giving the Great Message in East China

ON Sunday, October 5, a special series of evangelistic meetings was opened in a hall at No. 4 Kiangsi Road. The attendance from the start has naturally been a representative one. The first few nights standing-room was at a premium, and many had to be turned away from the door. And even after the excitement of the opening had subsided, the attendance continued to hold up well.

What is of special encouragement is the interested way the people listen, and ask for instruction after the meetings. The first week's subjects started with the one true God, creation, and the fall of man, and finished with the plan of salvation and conversion. On the first Friday night, the invitation was given for all who wished to start on the new life to rise, and over fifty stood at once. Cards were then distributed for the people to sign their names and addresses, and their manifest desire to seek for truth had such an effect on the audience that the ushers were kept busy handing out the cards. At the close of the meeting over a hundred names had been listed. Since then we have taken almost another hundred. We have made efforts to get out and visit these people; but as they are scattered all over the city, and our workers are few, we can not get around to them as we should.

Friday night has been set apart for an inquirers' meeting, and only those who have handed in their names are admitted. Last week instruction was given on how to come to Christ, special emphasis being placed on repentance and confession. When opportunity was given for those present to speak, a number gave excellent testimonies, afterward joining in a season of prayer.

It was a blessed occasion for all, and nothing so rejoices the heart of God's workers as to hear men open their lips in prayer for the first time. A series of Bible lessons for beginners has been prepared and sent out to the inquirers each week. There is one verse to memorize each day, and all is arranged in such a way that it is a progressive study of the message for this time.

An after-meeting is held each night in the guest-room, when every one present is exhorted to study the Bible and learn to pray. In these meetings we are reading the Gospel of John by course, a few verses being read and explained each night and then opportunity given for questions.

Brother K. H. Wood has conducted meetings for English-speaking Chinese each Sunday afternoon on the signs of the times. These meetings have been well attended, as there are among our inquirers a large number of the student class, who are glad for the opportunity to hear English spoken. This is followed in the evening by a stereopticon lecture in Chinese on the same subject, with views of the present-day world conditions. It is needless to say that we have a

full house these nights. No admission is charged, but an intermission is given when half through the program, and an opportunity is given to every one to buy a copy of our paper. Many have been sold.

We earnestly solicit the prayers of all, that these meetings may result in a great harvest of souls, and that many honest in heart may be converted, keep the commandments of God, and be saved at our Saviour's soon appearing.

F. E. STAFFORD.

Earnestness and Progress in the Chinese Field

OUR general meeting in Honan closed this noon, and Brethren Porter and Cottrell left for the Hunan meeting on the morning train. We had a good meeting, with about 160 in attendance. There were 31 baptized, and 120 partook of the communion.

We have some 60 that want to attend school; and as we can not accommodate them all at one time, we shall have a school term for half now, and after about three months, a term for the others.

Brother Porter was very much pleased with the work here. He mentioned it several times. He was rather surprised that we had been able to build so many substantial houses, with tile roofs, and the two large schools of brick—thirteen houses—for about \$1,450 Mexican (\$725 gold), and the two foreign houses besides, which cost less than \$2,000 gold. And then the great opening up north! Five preachers and two well-educated teachers and two other young men were here; and there were many others who could not come, as it was too expensive on the train. The work all over the province is in a healthy condition—that is, for this heathen field. I was really surprised to see so many here, considering the many robber bands that overflow the country everywhere. Six persons, one a child of eleven years, had walked 166 miles through a country that is thickly infested with robbers. Another brother had come sixty miles on Friday, and on Sabbath he fasted all day, and on Sunday he came to say good-by, as he had no money to pay for his food. Think! He walked sixty miles just to attend the Sabbath service, and that day he fasted. My heart melted completely, and I said, "Here is money; stay longer."

Our brother who leads the singing had his cheek swelled up so much that he could not open his mouth, and hence could not lead the singing. This happened as the meeting was beginning, and I had no time to spare; but the Chinese brethren had prayer for him, and the swelling went down, and he could lead the singing, and also preached once.

Thus we have very clear evidence that the Lord is near to us, and He is leading us into a closer and closer communion with Himself. I have never before seen the

Lord's blessing so clearly as this year upon everything that we have done. The greatest lesson to learn in this world is to rest completely in the Lord's love and leading.

J. J. WESTRUP.

Honan, China.

Courageous Though Surrounded by Perils and Difficulties

BROTHER JOHN OSBORNE writes something of his experiences in the work in Ecuador, where he has been laboring for about three years and a half. We extract the following items from his letter:

"I thought I would send you a letter up out of the obscurities of South America, which I believe must be darker than Africa, from a gospel standpoint. There are just two distinct classes here, the Catholics and those who do not believe anything. They are at issues in politics; and they are not content to wait for an election, but will bring a revolution at any time, if they are not under guard by the soldiers. There are reports of revolutions springing up in some part of the country all the time, and we have to have a passport almost always to go from one place to another. Every time we leave home, we have apprehensions that we will be cut off by a revolution among this merciless people."

Brother Osborne is working practically alone in this difficult field, Elder Mangold, the superintendent, having broken in health, and being obliged to go to a more salubrious climate. Elder Mangold recently lost his wife from yellow fever, and is left with four small children. There were two or three other workers associated with him, but all were compelled to leave on account of their health or that of members of their families. In spite of these conditions, Brother Osborne is of good courage. He hopes to see some natives put into the work soon, and has confidence that the work will grow more substantially. He closes by saying: "I do hope we will have the privilege of staying right here until the Lord comes. Pray for our work here."

Mohammedism, Buddhism, and Hinduism Yield to the Message

WE are now in the midst of the first tent effort ever held in Singapore. We began about a month ago, and have had six meetings each week from the first. A goodly number have come quite regularly, and some have shown real interest. We feel convinced that the tent can be used here as well as at home to call the attention of people to the truth, as there are many who will come who would not attend church services.

It is encouraging to report that several here have recently begun to keep the Sabbath, and that there are many Chinese, who do not understand English, interested in the truths we as a people teach. Chan Teck Sung is giving Bible studies every day, and some come to the mission for lessons through an interpreter. Others are doing what they

can to spread the light of the message. One young Chinese man is selling tracts. He meets some with whom he converses about the Bible, and often brings them to the mission for instruction. One business man whom he has interested comes regularly for studies. He is not a Christian, but has decided that the Bible is God's word, and is now learning the Ten Commandments.

Many Tamils attend our meetings and seem to enjoy them. They like to ask questions, some of which are not easily answered. Mohammedanism, Buddhism, and Hinduism have had their influence on the minds of the people until it is hard for them to have faith in God. A few, however, are willing to learn, and we believe that the Lord will help us gather out the honest from among them.

Brother and Sister Sharp and Brother Van de Groep have been connected with the tent effort from the start, and have rendered excellent service. All are kept busy following up the interest and doing the other work connected with the mission. Sister Sharp has had some very interesting Bible studies with the women.

We are greatly in need of more help for

the other portions of the field. Without doubt Brother Van de Groep will soon go to another place. We need at least six men to fill the calls for directors and school work. We ought to have a training-school here now, but can not start it until we can get a man to put in charge.

We have recently published a Malay paper, the first of its kind to be offered to that people. An edition of 2,500 was printed and is being sold in Java and Sumatra. We look for good results from this work.

Our faith and hope are strong in God, and we are glad for a small part in His great finishing work which is to close the long struggle between truth and error.

F. A. DETAMORE.

"WHO'S WHO IN AMERICA"

FOR 1912-1913

EDITED by Albert Nelson Marquis. A. N. Marquis & Co.; 440 Dearborn St. So., Chicago, Ill. 2,664 pages, bound in cloth.

Price \$5.00

This is probably the most authoritative biographical reference book in America. It is a work containing brief life sketches of most of the men and

women of note in the United States, their occupation, and their address, giving facts in regard to 18,794 of the foremost Americans who are alive at the present time. These facts are given in a condensed but comprehensive style. The sketches contain no editorial comment or criticism of any sort. This work is invaluable as a reference book and also as a directory, especially to literary and educational workers.

Cooperation Corner

Helping Together

THERE are constantly coming to this office requests for this paper for (1) those who are poor and unable to take the paper; (2) for mission work among prisoners and others otherwise confined or secluded; (3) for public reading-rooms; (4) for general missionary work in foreign fields by our missionaries; (5) for general missionary work in various phases. Sometimes there are calls for tracts in foreign languages as well as English. It is not possible for the publishing house to meet all these requests. Publications are sometimes published at a loss to the house. We feel sure that many more of our readers would be glad to help us in this work. Thus may we bring together those who have no time or opportunity to do missionary work, but who are able to help others who have the time and opportunity, but not the means. Who will contribute to our Cooperation Fund?

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This familiar line from "Mother Goose" suggests one of the greatest advantages of the Perfection Oil Heater. It is so light and handy it can be easily carried about the house, wherever heat is needed.

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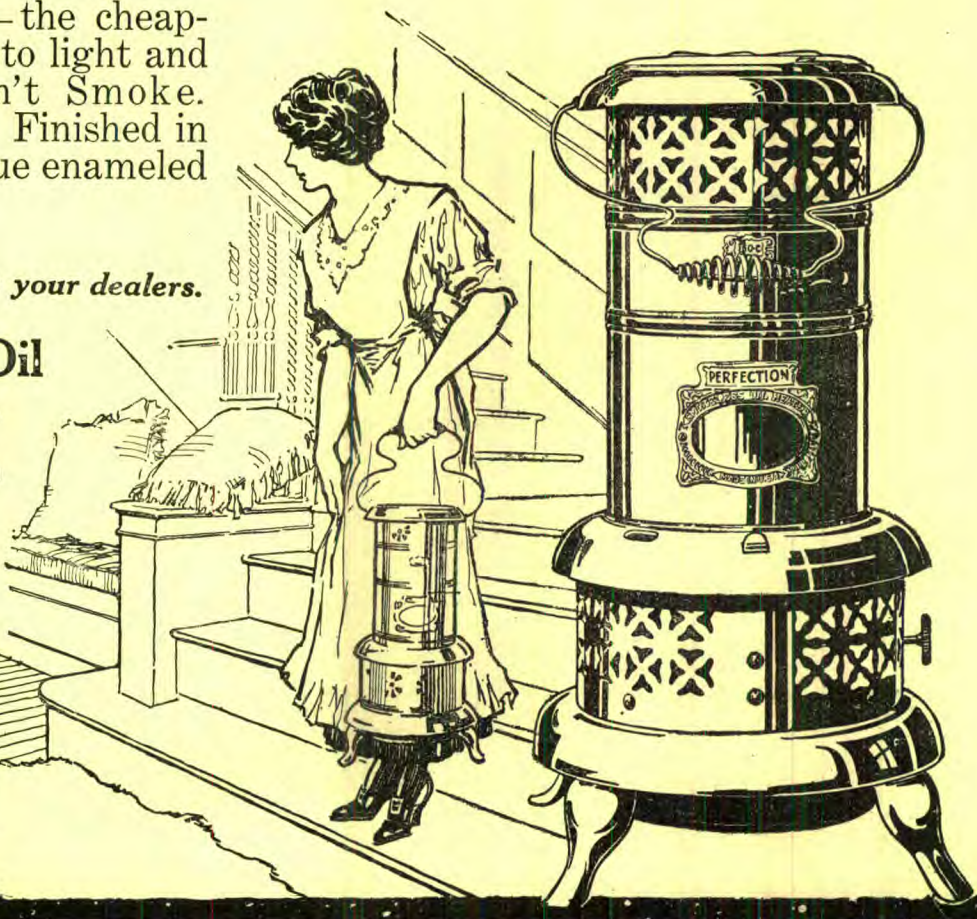
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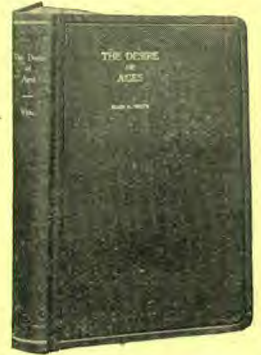
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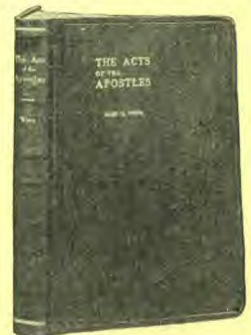
The "Desire of Ages"



This masterpiece on the life of our Saviour, published in several large forms and circulated widely, in the limp leather style weighs 26 ounces, and is 8 3/4 inches long, 5 3/4 inches wide, and 1 inch thick.

Although it was issued in response to an urgent call from ministers and workers, all classes of people are appreciating this edition of "Desire of Ages." It is furnished at the same price; namely, in the limp leather binding, \$2.00; in durable cloth, \$1.50.

The "Acts of the Apostles"



This book furnishes spiritual strength for the Christian in the home, strength to live more godly among daily associates, and help in reaching others with the truth.

It breathes forth energy and spirit and instruction for all classes of Christian workers, speaking definitely of the great unwarned cities, and the millions in heathen lands who must hear the gospel.

Price in limp leather, \$2.00; cloth, \$1.50.

PACIFIC PRESS PUBLISHING ASSN.
Mountain View, California



IT LASTS ALL THE DAY THROUGH

By C. P. BOLLMAN

*Suggested by an exquisitely beautiful
sunrise and Ps. 92:2*

O, THE beauty of the sky
In the morn!
It lifts our thoughts on high.
It makes our God seem nigh,
Though from sense of sin we sigh,
In the morn.

There is pink, and blue, and gold,
In the morn.
And the floating clouds unfold
Visions that can not be told,
Beauty richer far than gold,
In the morn.

And the tints — they come and go,
In the morn.
Thus our Father's love they show,
And His glory help us know,
All because He loves us so,
In the morn.

And His love — it lasts all day,
From the morn.
And it ceases not at night.
So our hope is always bright,
And we'll ever trust His might —
Night and morn.

Religion in the Home

Is It Dying Out? Why Is This So?

THE decadence of "old-time religion" in the home is very noticeable. The time was when the family altar and grace said at the table were established customs in the home of nearly every church-member, but now one may visit hundreds of professed Christian homes and never hear the voice of prayer.

The reason for this decline in spirituality is stated in 2 Tim. 3:1-5. That certainly is a time of peril for any church when its members go through her courts with a "form of godliness," while at home and in the world they are "lovers of pleasures more than lovers of God." When card-playing, theater-going, the dance, and all the exciting follies of fashionable life, are practised by professed Christians, how can the standard of righteousness be maintained? When the church and the world clasp hands, the religious atmosphere becomes chilled, the children become "disobedient," "unthankful," and "unholy," and one can not read, in the individual lives of the church-members, the sanctifying, uplifting, purifying power of the Holy Spirit.

The study of the Bible in the home circle is an old-fashioned method of cultivating the minds and hearts of the children, which has fallen into disrepute. There is a great cry, among some reformers, that the Bible should be taught in the public school; but the greater need is that it be studied in the home. Its blessed truths may be made more fascinating to young minds than the pages of the latest novel. Enthusiasm is contagious; and when father and mother take time to open the treasures of God's word to their children, there will be a ready response, and great will be the reward.

The plea may be want of time, but time is found for other things far less important. An artist once said to a pupil who was painting the shingles of a barn in a landscape scene, "If you spend all your time doing that, you will have no time to paint the sunset." And so also those who spend all their time on temporal matters will find no time for eternal things.

If there is genuine Christian religion in the home, it will be manifest to visitors and transient callers. The influence of Spirit-filled lives, like the aroma of flowers, can not be concealed. It often happens that God directs an individual to a home where, if the opportunity is improved, he may receive light and spiritual strength. But sad to say, the individual thus directed often goes away without the uplift God designed he should obtain.

A woman once said to a preacher: "My husband was impressed with your sermon last night, and he promised me that he would call to see you. Did he do so?" "Yes," replied the minister, "he called and asked the price of brass." "That was an excuse," said the wife. "What did you say?" "I am sorry to say," replied the minister, "that I talked brass too."

The conversation of too many, if not actually about "brass," is like sounding brass, when God would have it concerning the riches of His grace and the glory of His kingdom.

In these latter days, these days of reform on downtrodden truths, these days when the Holy Spirit speaks through the lips of men and women, it is meet that the home should become the very center of spiritual life.

"By the fireside read the Bible,
Lift the voice in prayer,
Teach the children of the Saviour,
Praise Him everywhere."

ELIZA H. MORTON.

Help Our Brother Confess

I WON'T."

The boy had done his mother a great wrong; and when his good father sought him and urged him to make apology, he gave this stubborn reply.

He was only a boy; so the father said, "Son, if you do not go to mother and make this matter right, you will have to go to bed and remain all day, or until you change your course."

He imagined it would be only a short time ere the discipline would have the desired effect, and so went to his work. At night, however, upon returning home, inquiry only revealed the fact that the boy showed no sign of softening.

The evening lunch over, the father went to the son's room, that again he might solicit his apology. But no response came. The little fellow only turned his face to the wall, resolutely refusing to reply.

It certainly did seem that the boy was going to conquer. The night was a heavy, sleepless one for both those dear parents, and earnestly they prayed that God would bring victory.

When the morning came, the father again pleaded with his child to do the right and ask mother's forgiveness, but his appeal was firmly denied. Apparently the boy was farther away from the yielding point than at the first.

The father went to his work with a troubled heart. The mother, grief-stricken and perplexed, sought to perform the routine duties of the home; but the thought that her own dear boy had hardened himself against all entreaty, almost paralyzed her efforts.

The day dragged on. It was afternoon, and still there was no response. The mother could endure no longer. Breathing a prayer that God would in some way help her to find the dear child's heart, she went to his room; threw herself in brokenness of heart upon the bed, and burying her face in the pillow beside that of her boy, said: "Darling, mama loves you. And now I want you to say something after me. Say 'For.'" "For," came in response. "Now say 'give.'" "Give," said the little fellow. "And now one more. Say 'me.'" "Me," he said. And then, without hesitation, he flung his arms about his mother's neck, and cried out: "O, mama, I've said it, haven't I? I wanted all the time to say it, but I couldn't. Run and tell papa, quick. Tell him I've said it."

This little incident, taken from life by one of our great evangelists, needs no comment. But how beautifully it illustrates the value of human aid in bringing victory to those who are under the power of sin!

May it not be that this thought was with Jesus when He said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and

then come and offer thy gift"? May it not be that Jesus would have us go and aid the dear brother or sister who *wants* to confess and be right, but who alone and single-handed can not do it?

O, how many, *many* there are who are regarded as stubborn, unlovely, and unchristian, who are only waiting for the help of those whom they have wronged, to bring out the beautiful qualities of their lives!

Why are we not more solicitous for those out of the way? That father and mother could not rest until their child was willing to ask for the pardon which they longed to grant. Why should we not all seek from the Lord Jesus a measure of that same love,—the love that can not be satisfied until it has done all it possibly can to help those who are out of the way back to the paths of righteousness?

May the dear Lord help us to take the lesson to heart. Wonderful indeed is the privilege of uniting with the Master in proclaiming to the erring one, "Thy sins be forgiven thee."

Let us *seek* the opportunity of saying, "I forgive," and thus save a soul from death.
C. L. TAYLOR.

Notice of the Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 26th day of January, A.D. 1914, at 10 o'clock A.M.

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

By order of the directors.

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

Notice

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

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JANUARY 20, 1914

5,000 Miles of Children

THE National Child Labor Committee, with its headquarters in New York City, has recently sent out the announcement that the factories and similar industries of the United States contain such a host of children that if they were placed in a procession twelve feet apart, the line would reach from San Francisco to Boston, and thence to New Orleans, a distance of about 5,000 miles.

It may appear that each one of these children is under the necessity of being put to labor in this way in order to assist in supporting the family; but throwing that question to one side, what does such a procession of children wearing their lives out in factories, cut off from the usual joys of childhood, and shut away from the opportunities of education, speak concerning the greed and the heartless, grinding power of wealth?

There is an abundance in this great nation to supply the needs of all; and were it not for the selfishness of the time, these children would not be forced in their tender years to a life of grinding toil.

Facts like these lay the foundation for the appeals and agitations of the Socialist, of the Syndicalist, and various other organizations that believe that the "existing conditions of society should be overthrown and a different order established."

There is no question but that the existing order will be overthrown. Men are looking this way and that, and are proposing all sorts and kinds of solutions to these difficulties. But God's word has said that "the last days" shall be made perilous because grievous times will come through the love of self and the love of money. Please read carefully the first part of the third chapter of 2 Timothy.

Oppression, greed, and debauchery, according to this prophetic utterance and many similar utterances in the divine Book, will characterize the last days of the reign of sin. And just as God overthrew the old world by a flood because of its wickedness, and just as He overthrew Sodom and Gomorrah because of their wickedness, and just as Tyre and Sidon were providentially destroyed, so will God destroy the greed, the luxurious wickedness, and the crimes of this time by the second coming of Christ.

That event of Christ's coming is hanging by a brittle thread over the world at the present time. God is graciously waiting for men to hear the call and to get ready to participate in the joys of the great occasion. But those who are not ready will find that the last days mean everlasting ruin, in the place of the everlasting joy God intends.

RECENT despatches say that an agreement has been entered into between the Chinese foreign minister and the German minister at Peking for extensive railway construction in China. German engineers are to be employed, who will utilize purely German materials and German capital. Present plans embrace the expenditure of about twenty millions. Commercialism is one of the strongest passions of this age; and while this deal between China and Germany is on the face of it a very commendable and proper thing, yet it is just such innocent and perfectly proper transactions that lay the foundation for misunderstandings in commercial lines, and create jealousies on the part of other nations, and furnish the excuses with this commercially mad age to urge on the unprecedented preparations for war.

THE mayoralty of Schenectady was held by a Socialist during the past term; but at the late election, by the Republicans and Democrats uniting, they were able to defeat the Socialist candidate. Nevertheless, he polled one thousand more votes than he did when elected mayor of the city. The Socialists made a slight gain in New York City also, as shown by the recent elections. Mr. Debs, Socialist candidate for president a year ago, had a greatly increased vote throughout the coun-

try over the vote of four years previous. The statistics are abundant in showing the remarkable increase of the Socialists in all parts of the world. Many people look at the growth in Socialism as a great menace. However that may be, we certainly ought all to see that it is a strong indication of the deep-seated discontent and unrest among the masses. Wherever you see these Socialistic gatherings, you will find an earnest group of men who are vigorously applauding the utterances of their speakers when they are denouncing the present social order and demanding a change. And one of the most foreboding conditions of this time is the demand that is now made by so many, that these changes, in the place of being brought about peaceably, must be secured by force and bloodshed.

The Value of Sanitation

PERHAPS there is no better modern object-lesson on the real value of observing sanitary law than what has been accomplished in the Panama Canal Zone under the direction and efforts of Colonel Gorgas. The *Journal of the American Medical Association* is authority for the statement that the month of August, 1913, which marked the high tide of American occupancy of the Canal Zone, passed without a single death of disease in the American colony. Two Americans were killed by accident.

When there was talk of cutting the great canal across the isthmus, much was said in regard to the impossibility of any but natives living there. It was thought that men could not be taken from this country who could live there any length of time. But the sanitary laws that are well understood by the up-to-date physicians of this time were rigidly enforced, and these marked results have followed.

And in this connection, it is worthy of note that the laws of sanitation promulgated by Moses still stand at the head, which is, incidentally, a conclusive evidence of the divine inspiration that guided that great man of antiquity.

THE national council on race betterment is said to be an association of scientists and sociologists. They are to hold their next meeting at Battle Creek, Michigan, June 8, to discuss ways and means of "lessening the appalling tax that civilization has left upon mankind in the way of degeneracy." In the prospectus of subjects to be discussed in this meeting, it is affirmed that "man is losing his teeth; his sight is dim; is losing his sense of smell; he is increasingly subject to cancer, insanity, Bright's disease, heart weakness—all maladies of circulation; his expectation of life is growing smaller; his crime record is increasing at an extraordinary pace." The fallacious teachers of evolution, who have been trying to make us believe that the race is getting stronger and better, and fallacious teachers among the sociologists, who have been trying to persuade us that morality is strengthened in mankind, ought to be paralyzed by the overwhelming facts that show to the contrary. Superficial thinkers may content themselves with following some of the popular fads in the prevalent but absurd styles of thought. Serious and reflective minds, however, will recognize existing fact as it presents itself so palpably on every side of us.

SECRETARY-OF-WAR GARRISON has presented to the House his estimate for the army for the next fiscal year. He requests \$106,000,000, which is about ten million greater than the figures submitted a year ago. The armies and navies of the world are seeking constantly for increasing appropriations. How good it would be if that \$106,000,000, instead of being appropriated for the destruction of mankind, could be used to relieve the wants of the ten million people in the United States who are said to be living below the bread line! Some great, good, and true men and women in these times have high ideals for universal peace and for relieving the sufferings of humanity; but the pressing majority crowd them into the background, and the great war-god ruthlessly demands his sacrifice year by year. Some men think that universal peace lies just ahead of us, but the prophecies and the facts point to the universal war of Armageddon instead.

A NOTORIOUS outlaw who is under death sentence for a murder committed in a train robbery said: "I started wrong when I was a kid. I smoked cigarettes, the habit increasing on me all the time. I smoke more than thirty a day now. I ran with tough boys and bad women." Some of the best authorities on the depravity of boys and young men say that the cigarette is one of the chief elements in the process of degradation. Physicians tell us of the irritating effect that tobacco smoke has upon the system, and the cigarette is the worst form in which tobacco can be used, because of the almost universal practise of drawing the smoke into the lungs. There should be as wide-spread a campaign against the use of tobacco, and particularly against the use of the cigarette, as there is against the use of alcoholic drinks. They are twin evils that should be fought to the finish.

BOOKER T. WASHINGTON gives out the statement that forty-five Negroes have been lynched during the first ten months of this year. This is a reduction of four as compared with the same period last year. Of the forty-five, only seven were charged with assaults on women. Some people have thought that practically all these lynchings were occasioned by the outraged feelings in communities where Negroes had mistreated women. The facts would seem to indicate that only a small part of the victims have been lynched for that crime. Race hatred is, without question, the foundation cause of most of this mob rule, and this fact ought to show us that our civilization has not advanced to perfection, by any manner of means.

THE anti-liquor law in Little Rock, Arkansas, went into effect at midnight, December 31. That night the saloons offered bargain sales on liquor, and many were giving away packages to old customers. We are glad to see this territory added to the ranks of the prohibition states. But notwithstanding our successes in prohibitory lines, the per capita consumption of spirituous liquors is increasing year by year. What would the condition of the world be without the restraining influence of the moral power represented in our noble army of temperance workers?

THE management of a big manufacturing company in New Brooklyn, Connecticut, has informed their female employees that they must discard hobbled and slashed skirts and all other forms of immodest dress, and attire themselves in a manner more becoming to modesty and more businesslike. It would be well if a similar sentiment could prevail in all business establishments throughout the country.

THE postal savings banks have proved themselves very popular. California, which ranks as fifth in its postal savings deposits, has placed in these banks \$5,704,636. 71,443 people in the state have availed themselves of the security afforded by the government to its depositors.

AN item showing the great advancement made with the aeroplane is furnished by the plan that has been completed by the Aerial League of Paris to cross the Sahara Desert with a flotilla of aeroplanes. The distance to be traveled is approximately 1,400 miles.

THE bubonic plague is spreading in Guayaquil, Ecuador. Fifty-two new cases were reported on a single day in November. The city is making vigorous efforts to place itself in a proper sanitary condition, with the hope of staying the plague.

UNDER the new initiative and referendum law, the state of California has initiated a prohibitory liquor measure, to be voted on in the election next fall. She has also initiated a universal eight hour labor law.

THE pipe factories in Missouri use more than 150,000 bushels of corn-cobs in making their corn-cob pipes, which are sent into all parts of the world.

A YOUNG French aviator flew 13,000 miles in 39 days, and thereby won an \$8,000 prize for distance flying.