

# Signs of the Times

PACIFIC PRESS PUBLISHING ASSOCIATION  
MOUNTAIN VIEW, CALIFORNIA

VOLUME 41—NUMBER 3



THE WASTES OF EXTRAVAGANCE, CRIMES, AND WAR ARE FILLING THE WORLD WITH DISCONSOLATE AND DESPAIRING MEN.

## The Burdens of Criminality, Vice, and War

*The World Being Pauperized by the Enormous Toll—Socialism Proposes a Cure—  
Is It Possible for Their Plans to Succeed?*

By LUCAS ALBERT REED



WE recognize the fact that there are hundreds of noble-hearted men and women enlisted among the socialistic workers. We know that conditions among the laboring classes in many places are absolutely intolerable. We are thoroughly in sympathy with anything that will uplift the downtrodden. We wholly believe in fulfilling the divine admonition, "Break every yoke," and "let the oppressed go free." If laws can improve conditions, let laws be passed. If education can better conditions, let the light shine. But let all this be done without hatred or class embitterment. In the following para-

graphs, however, we speak only of one phase of Socialism,—the impossibility of its ever re-creating the earth. We know that it will not do this, but we know it solely because of what the word of God predicts for the days that are to come.

### HIGH COST OF LIVING AND EXTRAVAGANT EXPENDITURES

We hear much, these days, about the cost of living. We have not seen, in connection with this discussion of the cost of living, much reference to some of the greatest drains made upon the pocketbook to-day. We quote the following



from the San Francisco *Star* to show one of the leaks from the great financial treasury of the people:

"Let us for one little minute consider the costs of what is called 'crime' in these United States. It comes to \$4,500,000,000 annually, according to Hammond's estimates,—the latest available. Think of this total. Compare it with what we spend for education, for pensions, for army and navy, for the entire costs of our state and national governments. What shall we do?"

"For one thing, Hammond suggests, 'Take from the courts the power to sentence men for definite terms.' Make every sentence indeterminate—to run until the convicted person becomes a safe member of society. Then help him to get there, but have him go before a 'rehabilitation court' in order to get out of prison.

"Does it not look as if we could find some better way of dealing with criminals? Suppose we begin to study the larger causes of wrong-doing which lie deep in our social order. Many a well-meaning but weak brother is 'shoved over the line' by things beyond his control. Let us try to stop making criminals."

In connection with this tremendous expense due to the suppression of crime and vice, remember, also, that six nations spent in 1913 a round \$1,000,000,000 in preparation for war. Here are multiplied billions of dollars due to vice, crime, and war, flowing in a mighty torrent out from the people's treasury. This tremendous sum must be paid for by you and me and the rest of peace-loving, law-abiding toilers of the earth, and there is no use to rant and declaim and orate over the thing, for that won't help matters one particle.

There is only one means of preventing sin, which is at the heart of the vice and the crime and the war preparation in the world to-day. The only cure for sin is the gospel of the Lord Jesus Christ. Men reject this, and therefore there is no cure, only as they do accept it, or in so far as they accept it.

#### COMFORT FOR ALL, WERE IT NOT FOR THIS WASTE

But there is a profitable theme for consideration in this connection. To bring the matter home, suppose that you have an income of \$200 a month, but that \$150 of this is wasted, is lost, so that you receive no benefit from it. Then you really have but \$50 a month. It would require some pinching on your part to get along.

In the world to-day there are many who are laboring as producers. They are builders of the wealth of the world. On the other hand, there are thousands who are wasting a portion of the money thus earned.

We think next of the millions of dollars that some have secured unlawfully and hoarded unnecessarily, and which they use to no profit; then of the millions that are wasted in war, crime, and vice; and we think finally of an ideal world, where all this will be stopped, the great money waste will be no more, and the wickedly unequal distribution of wealth will not exist. What an amount of means this would place in the hands of all! There would be comfort and prosperity, and no necessity to toil more than a few hours or perhaps an hour or two a day,—just enough for exercise.

#### THE FALSE HOPES OF SOCIALISM

Socialism sees the force of all this, and therefore demands an industrial commonwealth, where all shall labor and none be idle, where all shall ideally treat one another according to the Golden Rule, and all who will

not thus labor nor behave shall be starved into submission. It is an ideal conception, possible only in an ideal world. But the gospel alone can produce ideal people, and place them in an ideal kingdom, among ideal conditions. And it will do it, because it is able to change the heart, and fill with love those who are to enter into that kingdom, and God is powerful enough and just and true enough to see that none others get in. But Socialism has no means nor facilities for doing any such work. It will never accomplish its self-appointed task.

#### SOCIALISM VERSUS THE BIBLE

The word of God is plain in telling us that there is no hope in earthly power. For example, in the fifth chapter of James, where it speaks of the unjust social conditions of these last days, it points out as our only hope the coming of the Lord. James 5:7. In the second of Daniel this setting up of God's kingdom is likened to a stone cut out of a mountain without hand—that is, without any human instrumentality. In the second psalm, speaking of the destruction of the present social order, it describes it under the figure of pottery smashed by an iron rod. And in the second chapter of Daniel, already referred to, it declares that this present order shall become like the chaff of the summer thrashing-floor, blown away until not a vestige of it remains.

The prophecy thus plainly shows that the change will be by a cataclysm, or catastrophe, and not by a development of any process of evolution. It tells us that only the pure in heart shall enter into that government, and that there shall in no wise enter into it anything that defiles, neither whatsoever loves or makes a lie. Rev. 21:27; 22:14, 15.

#### SOCIALISM CAN NOT STEM THE TIDE

Socialism also hopes for peace on earth—no war. But the prophecies plainly tell us that the spirit of war will increase until it concentrates in the awful battle of Armageddon, with the destruction of those who participate, when God appears to take charge of the world thus gone to wreck.

#### THE IDEAL KINGDOM TO COME

But let our minds go forward to that ideal kingdom to be established when Jesus comes. There the earth will produce with an abundance that is not possible now under the curse of sin and transgression that rests upon it. There the righteous shall be immortal, and the body which is sown in weakness at the close of this mortal life appears there in might and power. And as there will be no extravagance and no waste, no unequal distribution of wealth, with what ease and pleasure will life be sustained! There will be no worrying about the month's rent, for there will be no renters. There will be no trouble about clothing or food, or means of transportation, for all these will be perfectly provided for. And there will be no exacting and grinding toil, and no suffering. Disappointment and unfulfilled desires can not enter there. The prospering hand of God will be upon His children, and success will crown their slightest efforts.

#### WHAT SOCIALISM ACCOMPLISHES

The propaganda of Socialism is but stirring up the wrath of men, and embittering the masses against the classes. It but increases the unrest that is in the world, and

intensifies the strife that will culminate in civil and international warfare during the closing days of this world. Truly, "in the last days perilous times shall come." 2 Tim. 3:1. And there are those whom God admonishes not to desire the day of the Lord, for it is a day of darkness. "Wo unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

Amos 5:18-20. But for some it will be a warning. Peter tells us to give heed to prophecy, which is as "a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." And the watchman, when importuned, "What of the night?" cried, "The morning cometh, and also the night." It will be a morning dawn for the child of God, a night of darkness for the incorrigibly rebellious and wicked.

These are the forecasts of the Bible—God's sure word. They are no rosy pictures of some impossible realization. And let us remember the admonition of that Word, that "cursed be the man that trusteth in man, and maketh flesh his arm." While some may trust in chariots, and some in horses, let us trust in the Lord our God. No human confederacy, or relationship, or commonwealth, or alliance can ever hold the world together and save it from its doom.

Millions at the last will be disappointed, because they have put their trust in a false hope.

#### The Grand Old Book

"The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:8.

**Y**ONDER at the entrance to the Mediterranean stands Gibraltar. And the swellings of the sea with majestic sweep have for ages surged up, up, up, against the giant rock, only and always to be hurled back into their own watery depths.

Even thus has the grand old Book weathered the blasts of ages. Like a mighty Gibraltar it stands. Infidels, skeptics, and higher critics have appeared on the stage of action, and passed into silence. The great of earth's past have done their utmost to destroy the Bible, but death has claimed them all. Thrones have fallen. Dynasties have perished. Empires have disappeared in the march of nations. Death has characterized the passing years, but the Rock of the eternal ages lives on forever.

"And so the Bible, anvil of God's word,  
For ages skeptic blows have beat upon;  
And though the noise of Paine, Voltaire, was heard,  
The anvil is unworn—the hammers gone."

Its precepts are binding. Its decisions are immutable. Christ is its grand theme. Our salvation is its supreme object. It reveals the one disease, sin. It points out the one remedy, the blood of Jesus Christ. Shall we not give its words the consideration their vital, far-reaching consequences demand?

LE ROY E. FROMM.

"O THE depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"





# Through Suffering Death He Triumphed

*Unfallen Worlds Join with Angels in Rejoicings of Victory—Evil Men and Fallen Angels in Human Form Hurl Their Furies Against the Man of Calvary, but to No Effect—The Sublime Climax Proclaimed, "It Is Finished"*

By MRS. E. G. WHITE

**T**HAT He might sanctify the people with His own blood," Christ "suffered without the gate." "And when they were come to the place, which is called Calvary, there they crucified Him." For transgression of the law of God, Adam and Eve were banished from Eden. Christ, our Substitute, was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed. Full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us."

## IN AGONIES OF SUFFERING HE PRAYS FOR HIS TORMENTORS

At the place of execution, the prisoners were bound to the instruments of torture. The two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death-dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies. "Father, forgive them; for they know not what they do." His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,—“for they know not what they do.”

Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would

have been seized with remorse and horror. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. Some of them would yet see their sins, and repent and be converted. Some by their impenitence would make it an impossibility for the prayer of Christ to be answered for them. Yet, just the same, God's purpose was reaching its fulfilment. Jesus was earning the right to become the Advocate of men in the Father's presence.

## THE RAGING OF MEN, AND OF DEMONS IN HUMAN FORM

The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. "If Thou be the Son of God," they said, "come down from the cross." "Let Him save Himself, if He be Christ, the chosen of God." In the wilderness of temptation Satan had declared, "If Thou be the Son of God, command that these stones be made bread." "If Thou be the Son of God, cast Thyself down" from the pinnacle of the temple. And Satan with his angels, in human form, was present at the cross. The archfiend and his hosts were cooperating with the priests and rulers. The teachers of the people had stimulated the ignorant mob to pronounce judgment against One upon whom many of them had never looked, until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding.

Jesus, suffering and dying, heard every word as the priests declared, "He saved others; Himself He can not save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Christ could have come down from the cross. But



it is because He would not save Himself that the sinner has hope of pardon and favor with God.

#### THE PRINCE OF SUFFERERS AND HIS ABHORRENCE OF SIN

The Lord of glory was dying, a ransom for the race. In yielding up His precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the Prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help.

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He can not see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was the agony that His physical pain was hardly felt.

#### HIS SENSE OF SIN WAS THE BITTERNESS IN THE CUP

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a Conqueror, or tell Him of the Father's acceptance of His sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.

#### INANIMATE NATURE AND UNFALLEN BEINGS AGHAST

With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or natural cause for this darkness, which was as deep as midnight, without moon or stars. It was a miraculous testimony given by God that the

faith of after generations might be confirmed.

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence, therefore He trod the wine-press alone, and of the people there was none with Him.

#### STRUCK WITH AWE AND TERROR

The silence of the grave seemed to have fallen upon Calvary. A nameless terror held the throng that was gathered about the cross. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children fell prostrate upon the earth. Vivid lightnings occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer. Priests, rulers, scribes, executioners, and the mob, all thought that their time of retribution had come. After a while some whispered that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear.

At the ninth hour the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "My God, My God, why hast Thou forsaken Me?" As the outer gloom settled about the Saviour, many voices exclaimed, "The vengeance of Heaven is upon Him. The bolts of God's wrath are hurled at Him, because He claimed to be the Son of God." Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust?

#### MÖCKING PRIESTS REFUSE HIM WATER

When the darkness lifted from the oppressed spirit of Christ, He revived to a sense of physical suffering and said, "I thirst." One of the Roman soldiers, touched with pity as he looked at the parched lips, took a sponge on a stalk of hyssop, and dipping it in a vessel of vinegar, offered it to Jesus. But the priests mocked at His agony. When darkness covered the earth, they had been filled with fear; as their terror abated, the dread returned that Jesus could escape them. His words, "Eloi, Eloi, lama sabachthani," they had misinterpreted. With bitter contempt and scorn they said, "This man calleth for Elias." The last opportunity to relieve His sufferings they refused. "Let be," they said, "let us see whether Elias will come to save Him."

In the silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city and the plains of Judea. The Sun of righteousness, the Light of the world, was withdrawing His beams from

the once favored city of Jerusalem. The fierce lightnings of God's wrath were directed against the fated city.

#### THE TRIUMPHANT PROCLAMATION, "IT IS FINISHED"

Suddenly the gloom lifted from the cross, and in clear, trumpet-like tones that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast and died.

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human wo. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith Christ was victor.

#### THE CONQUEROR PLANTS HIS BANNER ON THE HEIGHTS OF ETERNITY

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right hand and His holy arm had gotten the victory. As a conqueror He planted His banner on the eternal heights. Was not there joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.

#### SATAN'S CHARACTER NOW FULLY REVEALED

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The arch-apostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. Had Satan and his host been left to reap the full result of their sin, they would have perished, but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and wo.

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law.

Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the uni-



verse was made eternally secure. Christ Himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, "It is finished."

### Angels Commissioned for Significant Work

WE are told in the fifteenth chapter of Luke, verse ten, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Angels are deeply interested in the plan of salvation. When the Master was born on the plains of Bethlehem, they shouted the praise of the Lord, "Glory to God in the highest, and on earth peace, good will toward men."

However, while they always have been interested that souls be born into the kingdom of God and saved with an everlasting salvation, yet in the book of Revelation the thought is clearly made manifest that their interest deepens as the controversy draws to a close. In the seventh chapter four angels are represented as "standing on the four corners of the earth, holding the four winds of the earth," while the servants of God are sealed in their foreheads. In the fourteenth chapter, three angels are seen carrying the last messages that will go to the world before the Master can come to receive His saints home to Himself.

After the three angels accomplish their work, and the last soul has made its choice and been sealed, the angels cease their work of salvation. The four angels loose the four winds, and the seven return to heaven. Then comes the command from the temple, or sanctuary, to the seven angels, "Go your ways, and pour out the vials of the wrath of God upon the earth." The seven angels come back on the mission of destruction to those that despised the grace of God and counted the blood of Christ of little worth.

Thus it is clearly seen that probation ceases before the seven plagues are poured out. During the plagues, angels protect God's children, and at the coming of Christ "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Angels that are strong to deliver now, will be strong to destroy when the Spirit of God ceases to plead, and mercy is no longer extended, while the wrath of God is poured out. The arm that is made bare and mighty to save now, will strike terror and death when Christ ceases to be man's intercessor in the sanctuary above.

Those who heed the admonition of God by the mouth of Isaiah, will have an eternity of years to thank God for their righteous choice: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." A. S. BOOTH.

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones."



## NO PLANS FOR SELF

By ELIZA H. MORTON



OUR Saviour made no plans for self;  
But day by day  
God planned His work, and gave to Him  
Strength to obey.  
And thus should we depend on God,  
As flowers grow,

And as the stars keep in their course,  
And trade-winds blow.  
All, all is planned by One divine.  
Our wills should be  
Surrendered to the will of Christ  
Eternally.



## What Will Become of the Sinner?

*He May Have Eternal Life if He Chooses—Not Compelled to Accept It  
Against His Will—Love, Mercy, Faithfulness, and Justice  
Are Blended in Paying His Wages*

By CHARLES THOMPSON

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

INSPIRATION does not notice an unimportant question, nor does it raise one and leave man in the field of speculation concerning its answer. The question raised is, "What shall the end be of them that obey not the gospel of God?" The gospel "is the power of God unto salvation," the plan of God by and through which man may have life. If one rejects the proffered plan, what is his end to be? The only place we can take our readers for the answer is into the Book of God.

It is both Scriptural and reasonable that God will settle with the finally impenitent and incorrigible from the standpoint of His declared character—"God is love." "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5: 26, 27.

### FAITHFULNESS AND MERCY BLENDED

Why did Jesus become the Son of man? "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 17. He has given to Him authority to execute judgment because He is the Son of man, and He is the Son of man in order that He might be merciful as well as faithful. Therefore it will be expected that in the final disposition of sinners, we will see faithfulness and mercy properly blended.

### LOVE AND JUSTICE DIRECT THE PUNISHMENT

Love, the character of God, does not deal with the subjects of adoration from the

standpoint of gratification of self, but from the standpoint of their best good. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. God so loved, that He gave. The gift is the evidence of the love. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." God loves the world. He loves sinners. He made provision that they might be saved, but He does not force any to accept.

### NONE COMPELLED TO COME

Whosoever will may come; but if one refuses to accept, and thus decides to perish in his sins, God does the next best thing He can for him. Justice forbids his escaping punishment, mercy forbids continued unhappiness or torment. Therefore when justice and mercy meet upon the case, they decide to let him after the punishment be as though he had not been. Obadiah 16.

### JUSTICE DEMANDS THE RESURRECTION OF ALL

"As in Adam all die, even so in Christ shall all be made alive." All men, because of the sin of Adam, have a dying nature transmitted to them. They are not responsible for this death, neither is it in any sense the punishment for sins committed by the individual. Justice therefore demands a resurrection from the Adamic death, "so in Christ shall all be made alive." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

### THE WAGES RECEIVED FOR SIN

The Scriptures declare by contrast that "the wages of sin is death; but the gift of



God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. The punishment for sin is death—the second death, the death from which there is no resurrection. Hence it is eternal. "These shall go away into everlasting punishment [not punishing]: but the righteous into life eternal." Matt. 25:46.

#### THE ELEMENT USED IN PUNISHMENT

The element chosen by the Lord to bring this punishment upon the wicked is fire.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus we find what the end shall be. Utter destruction is the doom of the ungodly. The escape is found in accepting the gospel of Jesus Christ. The terms are most liberal: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

May God help all to accept of life, is the humble prayer of the writer.

rights, as affecting religious privilege, have been approved by the masses. Not only so, but it has been widely discerned that by no other course could the fundamental guaranties of state and nation be carried out.

#### NO RELIGIOUS TEST

The founders of the national government were not remiss in their efforts to insure the free exercise of civil and religious liberty in the republic. On the contrary, they established strong barriers against religious oppression and civil intolerance. While recognizing in the Declaration of Independence the self-evident truths, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," they took care to incorporate in the Constitution of the United States at the onset a provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States." (Article 6, section 3, United States Constitution.)

Lest the foregoing guaranty might be insufficient, and to guard against possible eventualities, the first amendment emphasized the purpose of its framers to insure absolute and perpetual religious freedom, in the guaranty that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"; and to prevent any possible coercion of citizens on the part of the individual states composing the Union, thus pledged to the maintenance of equal rights, the fourteenth amendment was added, in due time, declaring that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

#### THE SUPREME LAW OF THE LAND

Thus safeguarded, the wonder ever must exist that even for a time it should have been left to a single state to maintain so excellent a policy, while all the rest were engaged in restrictive legislation, wholly opposed to those fundamental pledges. Yet, in the original draft of the Federal Constitution, as if imbued with prophetic vision and possessed of the foreknowledge that parties would arise to demand the curtailment of these natural prerogatives, its sponsors had declared that "this Constitution, and the laws of the United States which shall be made in pursuance thereof, . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding." (Article 6, section 2, United States Constitution.)

#### THEY MADE SUNDAY LAWS NOTWITHSTANDING

In harmony with these principles, whose justice none can gainsay, the several states have adopted constitutional provisions guaranteeing civil and religious liberty, which guaranties have been ignored by nearly all of them, in the enactment of Sunday laws, always the outgrowth of sectarianism, and opposed alike to the divine law and to the national standards of freedom. And, as though this were not enough, a persistent demand is heard from various quarters, that these unjust and unconstitutional enactments be rendered more oppressive by further restrictive legislation, whereby the whole com-

## Constitutional Pledges of Religious Liberty

*Tyranny of Robbing an Honorable Citizen of a Portion of His Time—The Founders and Builders of This Nation Set Up Bulwarks Against Religious Despotism*

By J. F. BLUNT

"THIS is a country of religious liberty, not of religious toleration merely."

THUS wrote Thomas M. Cooley, the eminent jurist, whose work on "Constitutional Limitations" is a handbook greatly appreciated by the legal fraternity, and who is an acknowledged authority with bench and bar in America.

In a foreword, of which the foregoing is the opening sentence, printed in "American State Papers," Judge Cooley says:

"Every person is entitled to worship God according to the dictates of his own conscience, under the obligations which rest upon all alike, that public order shall be respected, and the elements of morality and decency observed."

#### TYRANNICAL AND DESTRUCTIVE

Passing on in a terse analysis of the issue thus forcibly presented, he says:

"Whenever the law, either in terms or by the method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them of divine obligation, it becomes tyrannical and destructive of a fundamental principle of American liberty.

"It is also tyrannical when it punishes as a public offense the management of a citizen's private affairs in such a manner as his own conscience approves, taking care in doing so neither to wrong nor to disturb those of his fellow citizens who differ with him in their views.

"If in their opinion the course he pursues must be displeasing to the Ruler of the world, the question involved belongs not to human tribunals, and it is the purpose of our constitutional system that human laws administered by imperfect human instruments shall not assume to deal with it."

In "Constitutional Limitations," upon the same subject, page 476, Judge Cooley makes this pertinent comment:

"The Jew who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second sabbath in each week, unjustly, though by indirection, punishes him for his belief."

#### PLEDGE OF FREEDOM OF WORSHIP

With a view to the avoidance of such partiality in the administration of justice in California, the framers of the constitution now operative in this state inserted in that in-

strument this sweeping pledge of religious liberty:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this state."—Article 1, section 4, Constitution of California.

When one Newman, a Hebrew clothier of Sacramento, was found guilty of keeping his store open on Sunday in violation of a state law then on the statutes of California, the Supreme Court of California ordered his discharge from custody, declaring that "the enforced observance of a day held sacred by one of the sects, is a discrimination in favor of that sect, and a violation of the freedom of the others." (Volume 9, page 502, California Reports.)

#### PUNISHING THE LABORER FOR WORKING

The same tribunal, in a more recent decision, commenting upon the fundamental proposition of the state constitution, that "all men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty" (article 1, section 1, Constitution of California), said:

"A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor, and to own the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working. Yet, that is precisely what this law does. . . . Such protection to labor carried a little further would send him from the jail to the poor-house."—Volume 112, page 468, California Reports.

#### STOOD ALONE WITHOUT A SUNDAY LAW

Thus it comes about that California for more than thirty years has stood for the equality of all its citizens before the law. It long enjoyed the unique distinction of being the only state in the Union where Sunday laws were not in force, and where all citizens, whether Jews or Gentiles, Catholics or Protestants, heathen or Christian, were not constrained by the civil power in respect to their religious beliefs or the observance of days, which might be regarded by any sect as deserving of acceptance or practise.

The rulings of the courts of California almost invariably in support of natural



munity shall be forced, willingly or unwillingly, to lend outward obedience to laws primarily directed to the exaltation of Sunday, a day nowhere in Sacred Writ designated as intended for such honor.

Bearing in mind that the fundamental object to be gained by the institution of governments, as enunciated by the Declaration of Independence, is to insure the maintenance of unalienable rights, inherent in mankind, it only remains to point out, in the words of that most glorious manifesto, "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

### Victory by Surrender

ONE of the paradoxes of the Christian life is that by surrender we gain victory. Indeed, it is only by surrender, absolute and unconditional surrender, that we are brought into a position to receive anything from God.

Of him who is resisting the divine will the Lord says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27: 5.

The meaning of the text is made plain by the experience, the conflict, the surrender, and the victory of Jacob in that night of wrestling by the brook Jabbok. Gen. 32: 24-30.

Like many Christians to-day, for years, though a child of God, Jacob had carried a burden of guilt, and had felt a conscious lack of power, because while reaching out after God, and knowing some of His goodness, he had never made a full surrender, and had not therefore received the fulness of the divine blessing.

But the time had come when Jacob must know that his sin was forgiven. He was about to meet his wronged brother, and he knew not the result of the meeting. His life might pay the forfeit of his overreaching in his younger days, and he felt that he was not prepared for the issue. Whether he was to die or to live, Jacob felt that he must know he was forgiven. He felt that he must experience in his soul the transforming power which would take out of his life the overreaching disposition that had been the bane of his existence all those years, weakening him at every step in his experience in the service of God.

And so Jacob went out alone to seek God. He prayed for the assurance of divine acceptance and protection. But instead of experiencing the sweet peace he sought, he was beset, as it seemed to him, by an enemy. The struggle was long and desperate. Sometimes victory seemed on the side of Jacob, and again he realized that he was in the grasp of some one who was stronger than he, and hope well-nigh died in his bosom.

But Jacob struggled on, till at last his antagonist touched the hollow of his thigh, and immediately "the hollow of Jacob's thigh was out of joint." This ended the contest. Jacob was now disabled, and the victory rested with his antagonist. But that touch did more than put out of joint Jacob's thigh. It revealed to him the supernatural char-

acter of his antagonist, and broke his hard and stubborn heart.

And the angel of the Lord said, "Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob."

Ah, there was the weak spot in Jacob's character. "Jacob" meant supplanter. That name stood for character, the character that Jacob had learned to hate, but from which he had not been able to free himself. Doubtless he had again and again resolved to be no more overreaching, but generous; no more selfish, but liberal,—only to find that to will was present with him, but how to perform he found not. He felt his need of a power which he did not possess. But here he was in touch with supernatural, yea, even with divine power. He would not miss the opportunity. Before, his selfish disposition had led him to struggle for the supremacy; now that he is brought face to face with God, he cries out for deliverance from himself, and in the agony of his heart he says, "I will not let thee go, except thou bless me."

It was this cry that brought the blessing, and his name was changed from Jacob—supplanter—to Israel—a prince of God. Jacob had surrendered, and in his surrender had gained the most glorious victory of his life, the greatest victory that can come to any man—victory over self, and oneness with God. By laying hold of God's strength, he had made peace with Him, and also with his own brother Esau; for "when a man's ways please the Lord, He maketh even his enemies to be at peace with him."

"So each of us must, Jacob-like,  
Surrender to our God;  
Must feel the weakness of our flesh,  
The power of His word."

C. P. BOLLMAN.

### What Christ's Coming Means to the Righteous

#### Questions with Answers in Scripture

1. *Will the righteous dead be raised at Christ's coming?*

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

2. *Will the living righteous join this throng and meet Christ in the air?*

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

3. *Will the saints then be immortalized?*

"Behold, I show you a mystery; We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

4. *When will Christ receive His children and remain with them ever?*

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3.

5. *What is the consummation of the Christian's hope?*

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

6. *Will the new-born nation enter in through the gates into the city of God?*

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isa. 66: 8.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2.

7. *Will their voices then be attuned to heaven's melody?*

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments." Rev. 19: 1, 2.

8. *When, therefore, will all men receive their reward?*

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7, 8.

9. *Does Christ reassure us of the reward at His Coming?*

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

10. *Can this eternal gift ever be marred by sin?*

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more." Luke 20: 35, 36.

H. W. COTTRELL.

### Rest unto Your Souls

CHRIST says: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 29. See also Jer. 6: 16.

What are we to understand by the term "souls" in this verse? Perhaps this question may best be answered by another translation of the verse thus:

"Take My yoke on you, and be taught by Me; for I am meek and lowly in heart: and your *lives* will find a resting-place."—Emphatic Diaglott.

"Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude."—"Desire of Ages," chapter 34.

ARTHUR L. MANOUS.



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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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G. C. HOSKIN, *Circulation Manager.*

## THE LORD'S DAY OF THE CHRISTIAN ERA

*Does the Lord Claim a Day in the Christian Dispensation?—May We Be Sure Which Day It Is?*

FOR centuries the Lord's day has been a subject of deep interest to the religious world. Many sermons have been preached, and many articles and books written, about it. There has been some difference of opinion, which has, no doubt, led to a more thorough investigation than there would have been, had all been of one mind. Viewed from a Scriptural standpoint alone, the subject is plain and simple, and free from difficulty. The historical part of the subject, however, has not always been so well understood as it is at present.

### WELL-ESTABLISHED FACTS

What, then, we inquire, are some of the well-established facts respecting the Lord's day? In Rev. 1:10 we read, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." This scripture establishes beyond question the fact that the Lord has a special day in the Christian dispensation. The book of Revelation was written when well-nigh one hundred years of this dispensation had passed away; and at that time there was a day that was distinguished from the other days of the week by the sacred title "Lord's day." In the absence of proof to the contrary, it is but reasonable to suppose that whatever day of the week was the Lord's day when John was in the Spirit, is the Lord's day at the present time.

But what day this was, John does not inform us. He does not enter into particulars, but calls the day of which he writes "the Lord's day." We are left, therefore, to other scriptures for a settlement of this point. Turning to Isa. 58:13, we get a little light:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Here the Lord refers to a day which He calls His "holy day." From this we understand that the Lord's day is better than other days of the week; it is "holy." But we learn more from this verse,—that the Lord's holy day is His Sabbath day. His "holy day" and "Sabbath" are synonymous words, referring to one and the same day,—the Lord's day.

### THE COMMANDMENT AND A FORTY-YEAR TEST

By turning to Ex. 20:8, we get further information respecting this day. We read, "Remember the Sabbath day, to keep it holy." That this scripture refers to the same Sabbath day which we have just examined in Isaiah is unquestionable. According to Isaiah, we are not to do our pleasure nor work, nor speak our own words, on the Lord's holy Sabbath day. The command is this: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. From this it is not difficult to determine which is the Lord's day. "The seventh day is the Sabbath of the Lord thy God." Volumes could not make it plainer. The "seventh day" is the Lord's day.

That the seventh day of the week is meant, is abundantly proved by the giving of the manna, as recorded in the sixteenth chapter of Exodus. Whoever will take the pains to examine this chapter will see that God proved and tested His people by the Sabbath; and that He gave them no manna on the seventh day of the week, and that for forty years He thus pointed out to His people the meaning

of the fourth commandment, from which our last quotation is made. The latter part of the commandment assigns the following reason for which the Sabbath was given:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

By this we are pointed to the origin of the Lord's day. It was at the close of creation week. Of its institution we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

It can not be denied that God rested on the seventh day of the week. This is admitted by all. That He blessed and sanctified the day of the week on which He rested, the record plainly states. And inasmuch as the Sabbath of the fourth commandment is the rest day of the Lord, it follows that the commandment points out the seventh day of the week.

### THE FOUNDATION AND THE FACTS

On these plain scriptures are immovably founded the following facts: 1. God has a day in this dispensation (Rev. 1:10); 2. This day is the Sabbath, or rest day, of God, which He blessed and set apart for a holy use (Isa. 58:13); 3. And this was the seventh day of the week (Gen. 2:1-3). The proof is conclusive, therefore, that the Lord's day of Rev. 1:10 is the seventh day of the week. This is the only day He has ever claimed as His.

But it may be asked, Does not the word "Lord" in Rev. 1:10 refer to Jesus, and not to God the Father? and if so, is there any evidence that Jesus was Lord of the Sabbath day of which the commandment speaks? That John in Rev. 1:10 may refer to Jesus we are quite willing to grant for argument's sake; and that this same Jesus is Lord of the Sabbath, the seventh day to which the fourth commandment points, is abundantly proved by our Saviour's own words. He says, "For the Son of man is Lord even of the Sabbath day." Matt. 12:8. Of what does this verse speak?—Of Jesus and the Sabbath day. What is said of them? Jesus Himself declares that He is the Lord, owner, possessor, of the Sabbath day. Now if He is Lord of that day, certainly it is His day.

Let it be remembered that the apostle John was a disciple of our Lord, and heard Him make these claims. John was also familiar with the commandments of God, which enjoin the careful observance of this day of which Jesus claims to be Lord. From these considerations, we are forced to the conclusion that the Lord's day of Rev. 1:10 is the seventh day of the week, the Sabbath of the Decalogue.

### WOULD HAVE MENTIONED THE CHANGE

This conclusion is further strengthened by the fact that when John wrote his Gospel, a year or two after he wrote the book of Revelation, he used the same words in speaking of the first day of the week, that are found in the first chapter of Genesis, "the first day." Had there been any change of this day, it is but reasonable to suppose that John would have here pointed it out. This is also true of the other New Testament writers. They speak of the first day of the week eight times in all, and in no instance do they give it any sacred title whatever. On the other hand, they refer to the seventh day fifty-five times, and in every instance, without an exception, they designate it by the same sacred title the Lord used when He proclaimed His holy and perfect law.

Thus we find that the Lord's day of the patriarchal and Mosaic



dispensations is also the Lord's day of the Christian dispensation. And finally, when this world of sin and death shall have given place to the glorious kingdom of our Lord Jesus Christ, the same Sabbath will continue to be honored as the Lord's day through the ceaseless ages of eternity. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

A. G. D.



## THE EVOLUTION THEORY NOT A MODERN DOCTRINE

*The "Primeval Egg" Borrowed by Democritus from the Brahman Priests—The Evolution Theory Would Destroy the Need of a Creator—If Evolution Is Right Why the Gospel?*

WHILE the theory of evolution comes before the world as the result of modern scientific research, it is in fact no new discovery, but an old heathen superstition. It originated with Democritus, among the Greeks, about four hundred years before Christ.

### FOUNDATIONS FOR NEBULAR HYPOTHESIS

The world had almost wholly drifted into idolatry. Democritus, becoming offended with the vulgarity attributed to these heathen deities, set himself to the task of inventing a plan of developing and operating the world without them. Drawing his theory from the theory held by the Brahmans of India, that the world developed itself from a primeval egg, he retouched this theory, which was too bald to be considered by the Greeks with any favor, and developed what was virtually the nebular hypothesis.

He presented the view that all matter consisted of very small atoms, which were dancing about through space from eternity until they happened to come together.

The sea mud development theory was originally held by the ancient Phenicians, who taught that all life was from the sea. They reasoned that as wet mud produces all kinds of herbs, it must have produced originally all kinds of animals. Upon this hypothesis they worshiped it as a god, and called it "mot" or "mud." Anaximander and Eucretius still further developed the theory.

### TRANSUBSTANTIATION OF THE CHURCH AND THE TRANS-MUTATION OF SCIENCE

Mr. Tyndall says that the spread of Christianity hindered the spread of the doctrine, until the Saracens overspread the East, when some of them seemed to favor it. But with the reverses that weakened the power of the false prophet in the East, this anti-Christian science went down. It was again encouraged by finding its counterpart appearing in the Church of Rome under the garb of the Christian religion about the tenth century, in the transubstantiation of the bread and wine of the sacrament into the real body and blood of divinity. It was the old doctrine of transmutation of species in a more complete form than that in which it had appeared under its heathen patrons. Science ignores miracles; yet a finer spun field of logic would be required than literature has yet produced, to distinguish between the miracle of transubstantiation of the Romish church and Mr. Tyndall's endowment of matter with life and thought without a Creator.

### SOME VARIATIONS OF THE EVOLUTIONARY THEORY

Lamarck presented another theory. He held that all plants—even fungi—and animals were endowed with intelligence, and improved themselves by the exercise of that intelligence. So the greyhound grew slim by running, the giraffe's neck grew long by reaching for high branches, and the duck acquired web-feet by swimming. Others agreed with this theory, but they attributed the evolution of difference to external conditions. "The Negro became black by exposure to the tropical sun, the arctic hare received its coat of thick white fur from the cold climate, and the buffalo and camel their humps of fat from the sterility of their pastures at certain seasons and the consequent need of reserved store of fat for food for the rest of the body."

These were both variations of the evolutionary theory; but Darwin's doctrine of natural selection refused Lamarck's conscious attempt of either plant or animal for improvement, and it equally denied any external improvement by the power of nature, except

by killing off poor specimens. Neither Huxley, Parsons, Mivart, nor Wallace accepted the theory of evolution as presented by Darwin. Others presented still other views. Not one of them was based upon a real scientific foundation. The promise in every case was assumed instead of being a proved fact.

### WANDERING BACK TO THE HEATHEN DIVINITIES

So after twenty-two centuries of wandering in a labyrinth of skeptical reasoning to get rid of God in creation, skeptics have circled back to the pure and simple heathenism of Democritus, who started out to develop the universe apart from heathen divinities. The marvel is that any eminent thinkers can be found to support such theories as scientific. It is no wonder astronomers have generally declared that the theory is in opposition to the facts of physical astronomy; and naturalists, that it is directly opposed to the facts of natural history.

### EVOLUTION OR ATONEMENT

Evolution not only discredits the Bible account of creation, but laying this as its major premise, it logically denies the fall of man and the need of the atonement.

Bishop Williams, of the Episcopal diocese of Michigan, declared that the book of Genesis contains a statement of "impossible geology, astronomy, and ethnology." Prof. C. R. Barnes, of the University of Chicago, said: "Reconciling Biblical accounts of natural events with scientific ones is a waste of time. To identify the days of creation with geological epochs is absurd." This represents the trend of sentiment of schoolmen who are misled by the false teaching of this pretended science. The issue is squarely on. If the Bible record of creation is true, the theory of evolution is false. Comte, speaking of the statement in the nineteenth psalm, "The heavens declare the glory of God," says, "The heavens declare no other glory than that of Hipparchus, of Kepler, of Newton, and of all those who have aided in establishing these laws." ("Illustrations of Universal Progress," page 241.)

### IT WOULD DESTROY THE CREATOR

The whole tendency of the evolutionary theory is to degrade the Creator, that man may be exalted to the seat of God. This is well known to every candid Bible student to be the work first begun in heaven by Satan, who became ever afterward an adversary of God and His work. Gen. 3:1-5. Is it not passing strange that human reason can become so dwarfed by beholding this false science as to distinguish no difference between a creator and an observer? These men named above observed the heavenly bodies until they were able to proclaim their laws; but their observations led them to exclaim, "We are thinking Thy thoughts after Thee, O God."

Man has also been called a creator, because by the cultivation and irrigation of barren lands, they have been made to produce differently from before. Profound logic! God appointed man as tiller of the soil. He did not appoint him creator. There is a marked difference between a creator and a cultivator of things already created.

### NOT RESPONSIBLE TO THE CREATOR, AND THE FALL OF MAN DENIED

As previously remarked, the mischief of this theory does not end with creation. If the evolutionary theory of creation without a Creator is accepted, then God is not man's Creator, and man is therefore not responsible to God; and if man evolved, there was no fall of man; and if there was no fall of man, there is no sin; and if there is no sin, there is no need of a Saviour through whom atonement may be made, and the whole Bible is swept away, and man is left without God and without hope in the world.

Mr. R. Blatchford, in an article in the *Clarion* (England), says:

"If the theory of evolution is true, the doctrine of the atonement is not true. First, as to the fall; if there was no fall, there was no reason for an atonement. How can we square the fall with evolution? When did man fall? Was it before he ceased to be a monkey or after? There never was any fall—never could be any fall—according to the evolutionists. Evolution assumes a long, slow rise. No, if the theory of evolution be true, there was nothing to atone for, and nobody to atone. Man has never sinned against God. In fact, the whole fabric of the Christian faith is a mass of error. There was no fall, there was no atonement. There was no Adam, and no Eve, and no devil, and no hell."

### THE ISSUE IS PLAIN: IS THE CHRISTIAN FAITH TO BE DESTROYED?

This is the logical result of the teachings of all evolutionary theories. Evolution makes this stupendous demand for the reconstruction of the Christian faith, without presenting one scientific fact to entitle it to consideration as a demonstrated science. It demands not merely the reconstruction of the Christian faith, but



its annihilation. In the days of Elijah the issue was between the prophets of Baal and the prophet of God over the same question. "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21.

The lines of demarcation were clearly drawn in that conflict. Compromise was impossible. So now, if evolution be god, the creator and redeemer, follow it; but if the Lord be God, Creator, and Redeemer of a fallen race, "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

R. C. P.



## THE INFINITE CREATOR SEEKS TO DWELL WITH MEN

*Man Was Created in God's Image for This Purpose—Sin Will Not Triumph Over the Divine Plan—The New Jerusalem, the New Earth, the Tree of Life, the River of Life, and an Unsullied Eternity—God to Be With Men*

GOD has ever designed to associate in blessed intercourse with men. To this end He created man in His own image, that the creature might be fitted to enjoy fellowship with his Creator. One thing only is now needed to carry into effect the original plan, and that is for man to walk in the light of life freely provided through the offering of Jesus Christ. Then mutual fellowship between God and man is fully assured. 1 John 1:3-7.

### GOD SEEKS TO LIVE WITH MEN

But even after man fell from this wonderful grace, and chose to walk after the desires of his own heart, God attempted to live with him. Indeed, every inducement was presented by which to win his affection. His offspring were followed to Egypt, where they had been subjected to the most abject slavery, and He kept them while there "as the apple of His eye." They were at last miraculously released from their merciless masters, and led toward a land set apart for them generations before, where He might be with them as their daily Guide and Counselor. Deut. 32:8-10.

In this effort He began early to manifest the symbol of His presence among them. So by a pillar of cloud by day, and one of fire by night, their long, tedious march was directed. Ex. 13:21. When the proper resting-places were reached, the fact was indicated by a halting of the cloudy or fiery column; and when the camp was pitched, the cloud assumed position just above the tabernacle, in which reposed Heaven's law, the ten pillars of divine government. From that vantage-point the voice of infinite Leadership was heard in daily regulation of every movement for the people's good. Ex. 33:9-11; Num. 12:5, 6.

Then, too, on the day appointed for the high priest to go in before the tented ark containing the tables of the law, there to atone for the sins of Israel, he was sure to face the bright Shekinah, which stood for the presence of God above the mercy-seat. Lev. 16:29, 30; Ex. 25:22. Also when the Hebrew service was transferred from its tabernacle home to the temple erected by Solomon, God reserved there a place whence His name might indicate His presence. 2 Chron. 6:18, 41. This permanent "house of God" was built in Jerusalem, "possession of peace," the "city of God," to which place all Israel must repair three times each year, in token of loyalty to its indwelling King. Deut. 16:16.

### SYMBOLIC OF SOMETHING IN ADVANCE

All this took place under an ancient system, which was highly significant, being symbolical of an infinitely advanced order of things. It was, in fact, a regime of education in miniature, designed to instruct in future fundamentals. Its deeper meaning was forcefully stated when the prophet, as God's mouthpiece, declared that in the new earth state it will be the stipulated order for *all flesh to come before God for worship every Sabbath, and every new month, throughout eternity.* Isa. 66:22, 23.

With this emphasized thought in mind, the question naturally arises as to what particular point in the new earth must such a gathering-place be. Jerusalem of old was the place where the tribes of Israel assembled at established periods. The union of the tribes at this point, at stated times, for the cooperate recognition of God as their sovereign Ruler, was to them the possession of peace. But as those occasions were only figurative of a better and enduring substance, so the new earth must have the possession

of peace in fact; for it is discovered that in the latest inspired prophetic view of last things is one of a scene embracing the "New" Jerusalem. We read: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:1, 2. Referring to chapter 20:9, it is learned that this "beloved city" came down upon the earth.

### THE THRONE OF THE UNIVERSE MOVED

Interest must center first of all on the internal grouping of the place. Without doubt it becomes the capital of the new earth, since it is transferred from heaven to the newly created world. This removal must have been prompted by some direct motive, which is communicated in the fact that the thrones of both Jehovah and the Lamb are located in that city. Not only does its removal to the new earth indicate that God intends to dwell permanently with His people there, but the location of His throne within its precincts tells that it is destined to be the capital city of the King of kings. And a blessing is connected with the outlook under consideration, not usually accorded to subjects of this earth's empires. The promise is that His people "shall see His face." Rev. 22:4. This will not be to look upon something *representing* God's countenance, but an actual view of His glory-shining visage, and all because His loving dependents bear His exalted name in their own open faces.

Infinitely rich though that city is, with its jasper-garnished walls, its golden streets, and gates of pearl, nothing requires the closing of its portals against intruders; for sin, man's last enemy, has been destroyed. The city is therefore curseless, having no sign of degeneration in any form; but the light of God's glory, which outshines the sun, is to be its eternal light. Rev. 21:21-27. In this humanly unknown glory will walk and bask the nations of the saved, as they meditate upon the exceeding riches of God's grace that could bestow so great honors upon a sin-depleted race. Eph. 2:7.

### THE TREE OF LIFE AND THE RIVER OF LIFE

This ecstatic bliss is to be absolutely age-lasting; for the tree of life, from which the first Adam was excluded, has been transplanted into God's new garden of delights, and all His subjects will partake of its delicate, life-giving fruit. Rev. 22:1, 2. They will also drink of the water of life, a river having its source directly beneath the throne of God. In this privilege, all the saved quaff from the actual *fountain* of life's invigorating stream. Rev. 21:6.

Thus the tabernacle of God will again be with men, as their very own "possession of peace." He will then have wiped away the last trace of tears from every eye, by the removal of sorrow, pain, and death. Indeed, every former cause of regret will have passed away, and all things will have been made new, as when the Edenic creation had its birth. It will truly be a desirable restoration, one to drive from mind the last trace of former impediments to happiness.

Human language can not possibly portray its attractiveness as set forth by inspiration, but the grace-hungering soul can long for it beyond expression, and live in anticipation of it. Best of all, no one is excluded from the race to that goal. Why, then, should not all make the trial, and press on to the gates of that beautiful city, and so win a home there in the name of Him who has loved us and who gave Himself for us?

J. O. C.



## MAKE MANIFEST GOD'S IDEAL

THE Panama-Pacific International Exposition to be held in San Francisco in 1915 is now rapidly going forward in construction. Before there could be any wonderful buildings, splendid gardens, adequate walks and driveways, it was necessary for the whole plan to be grasped or conceived mentally. To this end painters, artists, architects, and others put their thought upon the problem. The mental pictures gave way to drawings, diagrams, paintings. These made plain the mental vision. Later the whole world will be invited to come and see the concrete results of that which once existed only in the mind as an idea. It is but a sample of all great things to be accomplished.

But for spiritual things the mind of man alone is not left to plan, or conceive; for "eye hath not seen, nor ear heard, neither have entered into the heart of man," until the great ideal of God by means of the Holy Spirit is taught to man. Then the ideas of God, the plans of God, His ideal for His creatures, the mental con-



ception, if you please, through the operation of the Holy Spirit upon human instrumentality, are brought into actuality. This is the import of the admonition, "See that thou make all things according to the pattern showed to thee in the mount." The tabernacle was not man's idea. It was God's. It was revealed by vision to the servant of the Lord, and through him instruction was given to faithful workers, until at last that which was God's idea became the reality.

O that every one of us might realize that God has a plan for the life! He has an ideal for every human being. He pledges Himself to reveal it if any man is willing to know it. And then the ideal carried out and realized in human life becomes in fact the divine revealed by the human. Marvelous privilege, glorious opportunity, to make visible the unseen ideals of God!

L. A. R.



MODERN science passes over the great wonders of nature, because it is obsessed with the idea that the world was produced and is maintained some way mechanically of itself. But when we stop to think of vegetable life for instance, here is dirt, and by the alchemy of life, there is produced grass and fruit and food of all kinds. It is a marvel. The word of God explains it. It tells us that "He [God] causeth the grass to grow for the cattle, and herb for the service of man." And then we are given the object of it all,—in order "that He [God] may bring forth food out of the earth." Now that is real science, for it is real truth, and accords with the facts. But much of modern science is too atheistic to acknowledge it. All should be very suspicious of any declaration of scientific men when it is in contradiction of the plain sayings of the Book.

## Systematic Bible Study

It has already been suggested that systematic Bible study is dependent upon persistent, systematic Bible reading. When Christ was here in person He taught the Scriptures. After His resurrection, we read, when He was conversing with the two disciples on the way to Emmaus, "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27. And on the same evening He said to the disciples who were gathered in Jerusalem: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:44-48.

These texts show with unmistakable clearness that Christ Himself emphasized the necessity of becoming familiar with the entire Bible; and it is only through a constant reading of the sacred Book, that the Lord is able to open the understanding to the Scriptures.

The plan as suggested for the year is to read three chapters each day during the week and five chapters on the Sabbath, so that we may finish the entire Bible during 1914. The schedule suggested for the week ending January 31 is Genesis, chapters 29 to 36, Psalms 25 to 31, and Mark 1 to 8.

We have recommended the reading of "Patriarchs and Prophets" as one of the best helps in the study of the Old Testament, and "Desire of Ages" for the New Testament. If these two books can be read through during the year, in connection with your regular Bible reading, you will find that you have acquired an immense fund of helpful Bible knowledge.

## Question Corner

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

### 4251—BAPTIZED FOR THE DEAD

Please explain 1 Cor. 15:29. This text puzzles me.

E. R. M.

Vincent, in his "Word Studies in the New Testament," has the following suggestions, which may be helpful to you: "Greek expositors regarded the words 'the dead' as equivalent to the resurrection of the dead, and the baptism as a manifestation of belief in the doctrine of the resurrection. Godet adopts the explanation which refers baptism to martyrdom—the baptism of blood—and cites Luke 12:50 and Mark 10:38."

There is this further thought in the text, however, which some of the very best Bible students consider the correct interpretation, and that is, we are baptized into the death of Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. Then since we were baptized into His death, "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. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:16-20.

A careful study of this whole chapter, as well as the tenor of the entire New Testament teaching upon the subject of baptism, proves to us that baptism is to show faith in the death of Christ. It also shows faith in His burial and resurrection as well, and therefore the whole foundation of the doctrine rests upon the great truth of the cross and the victory over the tomb.

There is no warrant whatever for the belief which some have attempted to teach, and which was particularly prevalent in the Dark Ages, that a living person may be baptized for another person who has died.

### 4252—WORKING OF MIRACLES

Did others besides Christ and the twelve apostles perform such miracles as healing the sick and raising the dead? When did the practise cease?

L. F. Y.

We have the clear promise of Christ that "these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. The twelfth chapter of 1 Corinthians places healing and the working of miracles as among the gifts of the Spirit. James 5:14, 15 gives instruction in regard to praying for the sick, and presents a promise for their recovery when the divine specifications are complied with. The Lord is able to do the same to-day, through the consecrated work of His followers, that He did when He was here upon earth in person; and in certain cases where the occasion demands, He does work miraculous cures through faith. But in the gospel message, God has revealed, for the curing of diseases, means that are to be ministered to by skilful physicians and those called to that line of work. Sometimes our illness is occasioned by our own disregard of the laws of our physical being, and in such cases the Lord may allow us to suffer the effects in order to teach us not to transgress the laws of nature. Sometimes also we are permitted to suffer to refine us and purge our characters from dross.

Not all the sick were healed in the time of Christ. And during Paul's labors, he said, "Trophimus have I left at Miletum sick." 2 Tim. 4:20. Yet we are told, concerning this same Paul, that by the exercise of the miraculous gift bestowed upon him by divine power, Eutychus was raised to life. Acts 20:9-12.

God's power manifested in healing the sick has

never ceased from His church. There are well-authenticated instances of His mighty working in this respect all through the gospel age. In our issue of January 13 we told of a case where without question God interposed in a miraculous way to heal. But it should be understood that the individual is not called upon by the Lord to exercise the gift of healing, but rather God Himself is the power that acts through the individual, and in His wisdom He bestows this power where it will do good rather than harm.

But the healing of the sick, or the raising of the dead, great though these miracles may be, is not so important as that far greater miracle of grace acting upon the human heart, so that the individual is completely renovated under the power of the gospel, and transformed into a new creature. The transformations that bring eternal salvation are the great objective of the gospel, and not such incidental things as the healing of the sick, and other miracles of that class.

### 4253—MARRIAGE AND DIVORCE

From Rom. 7:2, 3, would you understand that nothing but death would allow remarriage to persons divorced for any cause whatsoever? The illustration speaks particularly of the woman. Does not the same law also apply to man in the government of God?

J. M. H.

Matt. 19:9 is generally considered to teach that the individual, either man or woman, who violates the marriage contract becomes dead to the other party; and it rests with the innocent person to decide whether or not it would be wisdom to continue in marriage relation with the offender, or whether such a course would be warranted. When a contract so sacred as the vows of matrimony is violated by either party, there is no ground for believing that the innocent person is bound by that which has been broken. But in these days of laxity in the marriage relation, the conscientious Christian will be very careful in any steps that are taken, because the prevailing sentiments of the time, coupled with personal inclination, may easily pervert the judgment, and drive any one in a wrong direction.

Most assuredly, there is nothing in the Bible anywhere to show that the law of morality governing the woman is any different from the law governing the man.



# Missions

"This gospel of the kingdom shall be preached in all the world."—Jesus



## Activities of Our Workers in Various Lands and Climes

*Brief Notes of Progress in Spreading the World-Wide Message—What Devoted Hearts and Hands Have Done During Recent Weeks*

### GONE TO THE FRONT FROM EUROPEAN DIVISION

WORD comes from Elder Guy Dail, secretary of the European Division, of the following new workers who have recently left Europe for mission fields: In August, Paul Bridde, of the Hamburg publishing house, to Constantinople, Turkey, to act as manager of the Levant Union publishing office; in September, L. Abérle, of Germany, to the Victoria Nyanza Mission, Central Africa; D. E. Delhove, of Belgium, to British East Africa; Elder H. and Mrs. Erzberger, of Switzerland, to Beirut, Syria; and Elder Otto and Mrs. Stanbert, for Persia. On December 16, Elder D. N. Wall and family sailed from San Francisco for Australia, to engage in evangelistic work among the Germans of South Australia.

### MISSION RECRUITS FROM THE HOME LAND

BROTHER D. P. BOERSMA, of New Jersey, sailed early in November for Rotterdam, to engage in work in Holland. Brother R. P. Robinson, of southern California, sailed the first of December for South Africa, where he will probably join Elder W. H. Anderson in the Barotseland mission field; also Brother J. I. and Mrs. Robison, of southern California, for South Africa, in answer to an urgent call for teachers to assist in the Claremont Union College, near Cape Town. Brother W. F. Mayers, of Texas, sailed the latter part of December from New Orleans, for Porto Rico, West Indies, to engage in the Spanish colporteur work.

### VARIED ITEMS OF PROGRESS

AT the last meeting of the Levant Union Mission, held at Ovajuk, Turkey, seven received baptism. This is undoubtedly one of the most difficult fields of the world to work, on account of the large Mohammedan population, and because of the lack of unity between the nominally Christian nationalities themselves.

A NEW conference has been organized in Europe, in the Rumanian field, comprising thirteen churches, with a membership of 415. At one of the Sabbath services of the conference session, thirty-six individuals took their stand for the Lord and the message of His soon coming.

A REPORT from Brother Russell Hall, Jamaica, tells of the conversion of fourteen persons, who are now preparing for baptism.

A NEW periodical has been started by our workers in Russia, called the *Blagaja Veste*, or Message of Mercy. We trust that it may indeed come as a message of mercy to many

darkened souls in that land of religious oppression and tyranny.

BROTHER F. A. DETAMORE tells of the hungering of heathen hearts in Battakland, in Sumatra, for the message of salvation. He says that some fifteen or more in this region are already obeying the message, and when he visited them, nearly the whole village went out to see him, asking eager questions about the truth.

BROTHER A. G. STUART sends an account of the annual meeting at Colo, in the Fiji Islands, at the close of which seven candidates presented themselves for baptism, which was administered to five of them at that time.

IN Nassau, Bahamas, four have avowed their purpose to obey the truth.

ON account of the way the work has been advancing in the Russian field, this territory was divided, at the recent council held at Budapest, into two unions, to be called the East Russian Union and the West Russian Union. As the work is fast developing on the Pacific coast, it was decided that the Amur and coast provinces be separated from the East Siberian Mission, as a separate organization. It was at this meeting, also, that the Rumanian Conference organization was effected. The first three quarters of 1913 showed the number of additions in this union to be 4,000.

ANOTHER baptismal service has been held at Cosmopolis, Brazil, at which four persons participated in this ordinance.

EIGHT Chinese were recently baptized at Singapore, Straits Settlements.

ELDER JEAN VUILLEUMIER, who is working among the French people of Montreal, Quebec, recently baptized two young men who had formerly been Catholics. A French church has also been organized in that city.

ELDER W. L. SIMS gives an interesting account of an effort which has been carried on at Safford, Arizona. He says that in June, when they commenced their meetings, there was not a believer in the town, but they now have a company of about forty who are obeying the truth, and a number of others who are interested.

ELDER G. E. LANGDON, of Chicago, writes that five tent efforts have been conducted in that city during the past season, and about one hundred in all have embraced the faith.

IN November, Elder O. K. Butler baptized twelve young persons at Bonnievale, South Africa. At Grahamstown three more

received this rite, and three others have embraced the message. Five souls at Johannesburg, and thirty-one on the Gold Coast, West Africa, have also taken their stand to keep the commandments of God.

ELDER R. C. PORTER reports that at a general meeting held at Chang-Sha, Hunan, China, baptism was administered to sixteen, making a total of 232 that were baptized during the year in the Central China field. At the last general meeting of the Swatow Mission seventeen were baptized. Brother W. F. Hills writes of a trip that he recently made into inland China. He says they have opened three new stations during the year, and there are over one hundred persons now preparing for baptism. The missionaries are unable to answer half the calls for help. At the Anhwei general meeting, which was held at Ying Shang Hsien, East China, thirty were baptized, one of whom had formerly been a Taoist priest. In South China one new station has been opened. At Hankow, Hupeh, a new chapel has recently been completed.

AT Napier, New Zealand, four souls recently followed their Master in baptism.

ON November 23, seven souls were baptized at Melbourne, Australia; and the following Sabbath, two others in the North Fitzroy church. Thirteen candidates recently went forward in this ordinance in the Stanmore church.

SEVENTEEN persons at Broken Hill, New South Wales, have received baptism.

H. E. CARR and his wife have lately commenced work on the island of Atchin, in the New Hebrides.

ON a Sabbath late in October eleven new converts were baptized at Aitutaki, in the Cook Islands, and a church was organized.

DURING the year, 250 members were added to the churches in Ohio by baptism.

FOUR persons were recently baptized at Rangun, Burma, and two others will be baptized soon.

BESIDES these items from foreign fields, what we have been able to glean from reports in our exchanges shows the following increases in this country during the past six or eight weeks: baptisms, 474; conversions (not reported as baptized, but doubtless most of them have already received baptism), 389; additions to church-membership, aside from baptism, 56. We note the organization of five churches and eight Sabbath-schools, the erection of three church buildings, and the dedication of nine others which were lately erected.

### Wanted for Missionary Work

All kinds of Seventh-day Adventist papers, books, tracts, etc., old and new, for missionary work, by Mrs. Mary Weil, General Delivery, Colton, California.



All kinds of Seventh-day Adventist papers, magazines, tracts, etc., by C. F. Campbell, Perth, Ontario, Canada.

Clean copies of SIGNS OF THE TIMES weekly and monthly, *Watchman*, *Instructor*, and other Seventh-day Adventist literature, as well as German and Hebrew tracts, by Emma Kincaid, 608 3d Street, Lincoln, Illinois.

A continuous supply of clean copies of Seventh-day Adventist papers and tracts, for use in post-office and jail, by Mrs. F. R. May, Box 145, Bartlesville, Oklahoma.

Seventh-day Adventist papers and magazines to Mrs. James F. Woods, 322 South Detroit Street, Warsaw, Indiana.

A continuous supply of Seventh-day Adventist papers and magazines to C. A. Van Cleve, 1540 N. Front Street, Salem, Oregon.

#### Notice

THE fourth biennial session of the North Pacific Union Conference and ministerial institute will be held at College Place, Washington, February 25 to March 8. Elders Daniells, Evans, Thompson, and other laborers are expected to be with us. It is earnestly hoped that all the laborers in this union will make an earnest effort to attend this meeting.

C. W. Flaiz, *President*.

#### For Sale

I have two new cottages of the Swiss chalet style in a rapidly growing part of Los Angeles, which should bring, in the regular way, \$3,500 and \$4,000. They rent continually for \$26 and \$28 a month. I will cut the price heavily to obtain what I have in them to use in the message. If you are interested, write for particulars. C. F. Marvin, care Sanitarium, Glendale, California.

#### Notice

THE biennial meeting of the North Pacific Union Conference Association of Seventh-day Adventists will convene at College Place, Washington, March 2, at 11 A.M. This meeting is held for the election of officers and the transaction of such other business as may properly come before it.

C. W. Flaiz, *President*.

#### "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 volume presents in a most wonderful and interesting way the great struggle in which we are all engaged. It brings out the principles involved, and makes clear to the reader the path which leads to Him who is able to conquer in every conflict.

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## God Always Hears the Pleadings of the Sincere Heart

**H**IS father and mother were dead, and for years he had found his only home in an almshouse.

He was still only a boy, a mere child. He had been educated—to count from one to ten.

Once a "good man" came to his home, the poorhouse, and told the story of Jesus, who longed to help all who were in trouble, especially children.

One day the little fellow was sent in search of a lost animal. His search proved futile, and by and by, tired and discouraged, he sat down to cry.

Then it was that he thought of Jesus, who wanted to help children; and remembering that he needed only to pray, he began to pour out his child heart to his Friend.

A gentleman was passing, and hearing a child's voice, a voice that spoke of trouble, he went to one side, peeped through the hedge, and listened.

He saw a child, with clasped hands and face turned upward. He heard him say, "One, two, three, four, five, six, seven, eight, nine, ten." Then the count was repeated.

"My little man, what are you doing?" he asked kindly.

"O, sir, I am praying to Jesus to help me find the horse." And his little face began to beam with the confidence which he had in Jesus.

Do you think, dear reader, that the Saviour heard that "counting" prayer? Could He hear the heart plea of a tired, ignorant, poorhouse boy? Was He able to find sense in words that of themselves meant nothing?

The horse was presently found. Sense or no sense, the boy's faith reached the great prayer central of the universe, and angels that excel in strength were sent to help.

It is not the beautifully worded prayer which alone brings the answer of peace. Our dear Lord Jesus, who is touched with the feelings of all our infirmities, understands the throbbings of the heart, regardless of the language the faltering tongue may utter.

Let me tell you this beautiful secret: Jesus sits at our Father's right hand as our Advocate, and He makes it His one chief duty to present to God, in acceptable form, the petitions of every son and daughter who makes the effort to find succor.

Never mind, then, the fact that you can not pray well. Just pray. The ear of your divine Friend is always open. He will answer the unspoken thought. If, in the hour of your trouble and distress, you can do no more than breathe His name—the name Jesus—you will find Him "a present help."

"Lord, teach us to pray." "Men ought always to pray."

God always hears the prayers of sincere and needy hearts. C. L. TAYLOR.

## Salvation

I WOULD not be an angel.  
They can not sympathize  
With man in his temptations,  
His doubts, and fears, and sighs.  
But Christ, my "elder Brother,"  
My nature did assume,  
And perfect made through suffering,  
My Saviour did become.

I'd rather have the prefix,  
"A sinner saved by grace,"  
Than be the tallest angel  
That soars through endless space.  
Near Calvary I'd linger,  
And while the cross I see,  
Say, with adoring wonder,  
"He gave Himself for me."

How sweet the theme salvation!  
My soul, prolong the strain,  
Till men of every nation  
Have heard of Jesus' name—  
Till in our home in glory,  
With all the ransomed throng,  
We sing the old, old story,  
The Lamb's redemption song.

MRS. M. A. BATEY.

## The Artist and the Gipsy Girl

THE well-known evangelist, Dr. E. P. Hammond, tells the following story; and even though you may have heard it or read it before, you will be glad of the privilege of reading it again.

EDITOR.

**C**OME with me, young friends, and look at these two pictures—one of a wild gipsy girl, and another of the Lord Jesus, who "gave Himself for us." The gipsy girl lived the wild life of her tribe, and had been called in by a German painter, that he might paint her pretty face. She had never been in an artist's studio before, and did not fail to notice on the other side of the room an unfinished painting of the crucifixion of our Lord.

One day she asked, "Master, who is that hanging there?"

"That is Jesus Christ," replied the painter, carelessly.

"But was He a bad man, that they treated Him so cruelly?"

"O, no; He was the best man that ever lived."

"Tell me more about Him." And so he did, though half unwilling to do so.

Day by day, as this young gipsy girl came into the studio to have her picture painted, her face was fixed upon this painting of Christ. As the last sitting was over, and as she was turning to leave the room, she whispered: "Master, how can you help loving Him who, you say, has died for you? If anybody had loved me like that, O, I'd like to die for him!" And then, with a sad heart, she went back to her people.

And the painter? He was struck as with an arrow. God's Spirit sent the words home to his heart. He sought out a mission preacher who could tell him of Jesus, and in the little mission room he fell on his knees, and covering his face with his hands, con-

fessed before God's blessed Son how for many years he had neglected Him and sinned against Him; and looking to God for pardon, he gave his life to Him.

His life was filled with a new joy, and he then became a worker for Christ. He put aside the half-finished picture, in which he had only thought of depicting the sufferings of Christ, and began a fresh one, with his heart full of fresh love toward the Saviour who had died for him. He felt that the Lord helped him as never before.

When the painting was finished, it was placed in the gallery at Dusseldorf. Crowds came to gaze upon it. To one heart at least that story went home, for beneath the picture the painter had placed the words:

"I did all this for thee.  
What hast thou done for Me?"

Count Zinzendorf tells us that he felt he would not be able to answer very much, and prayed to the Saviour to draw him into the communion of His sufferings. Though I believe Zinzendorf became a Christian when he was a child, yet the sight of this painting led him to live for the Lord as he had not done before. As the father of the United Brethren in Moravia, we know how well he kept his promise.

The gipsy girl came to see the picture, too; and the artist, happening to be there, found her weeping before it.

"O, master!" she cried, "He died for you, I know; but did He die for me—a poor gipsy girl?"

And now this painter, knowing by experience something about the love of Jesus, could, out of a full heart, and with a deep interest in that dying Saviour, tell her, as he could not have done before, the story of His sufferings and death in our stead; and pointing to the picture, he said: "Yes, He died for you. I love Him now. Won't you?" 1 John 4: 9, 10; 1 Peter 2: 24; 2 Cor. 5: 20, 21.

With tears in her eyes, she asked: "Did He really die for a poor gipsy girl? Then I will love Him, too."

Some time after, a stranger came to him with a message from a gipsy girl, who was dying, to ask him to come to her, as she wished at once to see him. He went, following the guide to the forest; and there, in a poor hut, lay the gipsy girl. It was his old friend, no longer in her dark beauty, but pale and wan and dying. Her eyes were closed; but when she heard his voice, she opened them, and, with a smile, she slowly said: "O master—I know now! He—died—for—me. I—love—Him—and—I—am—going—to—live—with—Him." And thus she died.

We do not need any picture of the crucifixion. The simple Bible story of Christ's death for us is enough to melt our hearts. Only let us, each one, be sure that we can say of the Lord Jesus, "He loved me, and gave Himself for me, and now I love Him." If we do, the next thing will be that we shall



hear Him saying to us, as He did to Count Zinzendorf:

"I did all this for thee.  
What hast thou done for Me?"

Thus, if we are Christians, will our love for Christ grow stronger day by day, and we shall find something to do for Him who has done so much for us.

But what shall I say to those of you who have never loved Jesus? You see, this gipsy girl had never heard of Christ; but you have heard of Him all your life, and yet have turned away from Him many times. She could not believe that He really loved her, and had taken the punishment she deserved on account of her sins.

But when she stood weeping before the crucifixion of Christ in that picture-gallery, and the artist explained to her how it was that, because He was wounded for our transgressions (Isa. 53:4-6), God could forgive our sins, then it seems that she trusted in Christ and found peace by believing in Him. Rom. 5:1.

Will not you, young friend, do the same? Then you will be fitted to live the life of a happy Christian, and you, too, can say: "I know He died for me. I love Him, and I hope by and by to live with Him in His kingdom." Matt. 25:34.

May I repeat to you the question of this gipsy girl to the German painter: "How can you help loving Him who died for you?"

### The Slanderer — The Worst of Wretches

AGAINST slander there is no defense. It starts with a word — with a nod — with a shrug — with a look — with a smile. It is pestilence walking in darkness, spreading contagion far and wide which the most wary traveler can not avoid. It is the heart-search-

ing dagger of the dark assassin. It is the poisoned arrow whose wounds are incurable. It is the moral sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport.

The man who breaks into my dwelling or meets me on the public road and robs me of my property does me an injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into ease and affluence.

The man who, coming at the midnight hour, fires my dwelling, does me an injury. He burns my roof, my pillow, my raiment, my very shelter from the storm and tempest. But he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me. But charity will receive me into her dwelling; will give me food to eat and raiment to put on; will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my fireside, and taste the fruits of friendship and of home.

But the man who circulates reports concerning my character; who exposes every act of my life which may be represented to my disadvantage; who goes first to this and then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsay and rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination — the man who thus "filches from me my good name" does me an injury which neither industry nor charity nor time itself can repair. — *Exchange.*

"EVERY tear of penitence becomes a pearl."

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## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JANUARY 27, 1914

### Is the Race Degenerating?

**D**R. JACOB RIIS, of New York, told the "Race Betterment Conference" at Battle Creek, Michigan, a few days ago, that they were mistaken in affirming that "the race is degenerating." He says mankind is progressing and becoming stronger. Among other reasons, he states that fifty years ago the death-rate was thirty to the one thousand population, while to-day it is only thirteen. Then he spoke of the many free kindergartens, public playgrounds, and the social settlement workers, as evidences of the great moral and physical progress.

We may become so enthusiastic in some of our social work that we fail to recognize all of the facts that enter into a problem. While the death-rate is being lowered, nevertheless vice, with its degrading effects, is greatly on the increase. So also is insanity, along with many of the crimes that darken the times in which we are living. The physician, by his improved skill, is able to prolong the lives of men. Diseases that fifty years ago were considered practically incurable, at the present time seldom result in a death if the patient is in the hands of a competent physician. In this way the feeble, the degenerate, and the imbecile have their lives prolonged to reproduce their kind, and the average death-rate, of course, is in consequence lowered, and apparently the race is becoming stronger.

But the evidences of increasing insanity, vices, and revolting crimes should be placed in the other side of the balances, when we are considering the statistics on the average death-rate.

If conditions were not intensely abnormal in the home and in society in general, there would not be the necessity for so many thousands of free kindergartens, social settlement workers, and other charities of that kind. The more necessity there is for increasing numbers of charitable organizations, the more it shows the aggravated conditions that exist, and the evidences that Mr. Riis presents prove the exact opposite of his conclusions.

### One-Hundred-Pound Bombs from an Aeroplane

**L**IEUTENANT RILEY E. SCOTT, formerly of the United States army, invented a device that was capable of throwing from an aeroplane, bombs weighing from 5 to 100 pounds, charged with the highest explosives known. He did not receive any encouragement from this government when his device was first presented, hence resigned his position and went abroad. While in France alone he received over \$15,000 as prizes for successful bomb throwing. France, Russia, England, and Italy have purchased the rights to his invention for each of their countries. He is now preparing, under the direction of the War Department, to make extensive trials with his aerial bombs near San Diego, California. At altitudes varying from a half-mile to a mile in the air, he has made an average, out of fifteen shots, of placing twelve of the projectiles, thrown, within a circle twenty yards in circumference. Modern battle-ships, as well as modern fortifications, would not be very effective in the presence of such formidably equipped fighting ships of the air. One-hundred-pound bombs of nitroglycerin, or similar high explosives, discharged in forts, in cities, and on the decks of ships, would carry with them rapid and frightful destruction.

A WELL-KNOWN gentleman, in addressing the men's club of St. Michael's Roman Catholic Church, said of a certain high school in Brooklyn, New York, that it is "saturated with Socialism," and that "this socialistic propaganda is deterrent to patriotism and productive of atheists." The spread of Socialism is one of the most significant signs of this time. It shows the deep-seated unrest among the people, and the determination to

compel a change. Thousands of men denounce the Socialists, and of course such men are entitled to their opinion on that subject. But have you considered what Socialism really means? Have you looked into the fact to observe that it is a symptom of a wide-spread social disease? What will be the result of the world of discontent as voiced by Socialism, is a far greater problem before us now than either the right or the wrong of the theories that Socialists and kindred organizations are advancing. They hope to save the world through what they believe to be a humane doctrine of brotherly kindness. But we should be able to see that the world is beyond the reach of human expedients or a human savior.

### Approximating Civil War in Michigan

**C**URRENT news items from the neighborhood of Calumet, Michigan, would, according to the Grand Rapids *Herald*, indicate to most people a civil war in the effort to settle the strike that has been reigning there for the last six months. Among the headings are such as these:

"Moyer shot, slugged, and deported from Calumet district," "Miners forced to surrender after an eight-hour battle," "A pitched rifle battle between deputy sheriffs and the Citizens' Alliance on one side and striking copper-miners on the other raged all day on South Range," "Deputies and citizens take many prisoners," "Three young men miners killed by a rifle attack on a boarding-house during the night."

The *Herald* further remarks that one would hardly believe "that these descriptions are not from Mexico, instead of Michigan." Mr. Charles H. Moyer, president of the Western Federation of Miners, is under a physician's care for injuries received as indicated in the foregoing headings. He says that he intends, as soon as he is recovered, to return to the scene of battle and continue the conflict.

Men are blinded to all of the lessons of history if they do not see the seriousness of the world-wide and determined struggle that is now on between the masses on the one hand and the classes on the other. We may not take sides in the conflict, but we ought to sense its meaning and its seriousness.

THE question of state-wide prohibition for California is one of the big issues in the field of moral reform for the year 1914. A prohibition law has been initiated, and the voters of the state will have the opportunity to express themselves upon this important subject. In view of this, we may be assured that those who are interested in the liquor business will do their utmost to get every man and woman on their side to vote. Temperance people should be more intense and active in their work, and all should know that in order to vote in any election this year it will be necessary to register after January 1, 1914, and at least thirty days before the election. Our temperance people should register early so as to be able to make themselves felt on this great moral issue.

### Igniting Explosives by the "F"-Ray

**P**ROF. ERNESTO ULIVI'S experiments with the so-called "F"-rays of electricity have reached the place where they are attracting the attention of journalists, not only in Europe, but also in America. The claim is made that these "F"-rays have the power to cause electric sparks upon all metallic objects with which they make a contact. These "F"-rays, if turned upon a battle-ship, would cause electric sparks to flash out everywhere in the interior as well as on the exterior of the vessel, and it goes without saying that the ammunition magazines would be instantly exploded. In one of his experiments, the professor projected the "F"-rays against his gas-meter. The meter blew up, and his laboratory was destroyed as a result, the professor himself escaping as if by a miracle. In some of his other experiments, he has projected the rays against mines off ports, and blown them up. Wireless telegraphy and the Roentgen, or X-rays, which are now successfully in operation, would seem to be prophetic of the final success of the "F"-ray.

THE Ottoman government has hired forty-two German generals and other officers to take charge of the Constantinople troops and to reorganize the Turkish army. The papers in Russia are declaiming against this very vehemently. They say that it really means to hand over the entire Turkish military force to the German kaiser. They say that they do not understand why the European diplomats will make such a great fuss over some of the little things that are proposed, and yet stand by with apparent approval while Germany thus extends her power to the Bosphorus and the Mediterranean Sea. Territorial expansion and military advantages for the purpose of extending trade and increasing power are as much a ruling ambition in this age as at any time in the history of the race. While all true-hearted men and women should stand strongly in favor of the divine principles of peace, yet each day the press brings us some fresh material to incite the war lords to greater activity. It has been but a few days since the despatches were telling us of the millions that were to be invested in railroads in China, under the direction of German engineers, and every dollar of it was to come from German banks. Such news items may seem to demand only a passing glance, but without much question the world will have occasion to hear more about them later.

OWING to the extreme cold in France, and to the suffering occasioned thereby among the poor, the prefect of the city of Paris is placing large fires in the streets, for the homeless, and is also distributing food and fuel. Many people point to such charities as this, as one of the great signs that our generation is advancing most marvelously; but if we were advanced to the place that some people would have us think we are, charities of this kind would be considered an extreme disgrace to our civilization. Many of the charities to which men point as evidences of great philanthropies and of wonderful moral advancement, show the depravity, produced by poverty, that the world is reaching, instead of its elevated place of blessedness. Superficial thinking and misguided sentiments are very likely to mislead us.

MINE operators in the Transvaal and Natal districts in Africa encouraged large numbers of people from India to come there to assist them in their work. To these Indians were promised proper treatment, and good wages that would result in permanent homes, if they would come. Sufficient numbers of them have in this way been brought into that territory so that the white residents have come to regard them as a menace, and legislation, which includes a poll-tax of \$15 a head, has been enacted that is very offensive to them. In consequence they are in alarming revolt. Among the scenes that are pictured are immense crowds addressed by women as well as male speakers. The agitation has spread to India proper, and England is struggling with the problem in both countries.

THE Ford automobile factory at Detroit, Michigan, has been advertised widely during recent days because of its announcement to distribute ten millions of its profits among its employees in 1914. This announcement has brought a crowd estimated at ten thousand to seek employment from this company; and after standing in the freezing cold for several hours, when they were told that work could not be given them, rioting was started. It would seem that a company that is disposed to be so liberal with its employees deserves a better fate than this.

GREECE is asking the powers for their assistance to prevent another war between themselves and Turkey. The premier of Greece declares that he considers such a calamity very probable because of the aggressions and general actions of Emir Bey as Turkish minister of war.

MARTIAL law is reigning throughout the Transvaal and the Orange Free State in South Africa. The shooting of dynamiters at sight is one of the orders issued by the military authorities.

A STRIKE among the railroad employees of Portugal has practically suspended the entire transportation service of that nation.