

Signs of the Times

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Good Cheer and Science of Health

*The Doctor Meets Some Interesting Cases — Most Human Ailments
Are in the Mind — How Such Patients May Be Cured*

By DANIEL H. KRESS, M. D.

WE are informed that nine tenths of the diseases from which men suffer have their origin in the mind. Worry, despondency, and fear exert a depressing influence upon the body. They interfere with the normal function of every organ and cell. They are disease-producing.

Jesus recognized this mental element in cases brought to Him; for before healing the palsied man of his physical ills, He said, "Son, be of good cheer; thy sins be forgiven thee."

To keep His people in health, the Lord says: "Fret not thyself," "Rest in the Lord," "Let not your heart be troubled," "Peace I leave with you, My peace I give unto you." Again, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

To His church Jesus said, "Fear not, little flock," and, "Say to them that are of a fearful heart, . . . Fear not." And again, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

REPOSE OF MIND ESSENTIAL TO HEALTH

Call this by what name you will, psychotherapy, mental healing, or mind-cure, we must recognize that it plays an essential part in the restoration and maintenance of health.

Fear breeds disease. Job said, "The thing which I greatly feared is come upon me." When an animal has a rheumatic pain in a joint, it does not worry about it. When a man has a pain in one of the smaller joints, he begins to worry, and look forward to the time when that may extend to another joint and still another, and when finally every joint will be stiff and he will be a hopeless invalid. His fear undermines his health and retards recovery. It has much to do in bringing about that which he feared.

When epidemics rage, many are stricken down with them and die who might live were it not for their fear. They die because they expect to die.

NATIVE MAORI DOCTOR AND DYING BY PROGRAM

When visiting New Zealand, I called upon the health officer of the Maoris. He told me something about the work of the native doctors among the people. He said the people have implicit confidence in what the doctors say. When they tell a patient he will die on a certain day, the patient prepares for it, and death actually occurs as a result in many instances.

David, when stricken down with sickness, said, "I shall not die, but live." There is no doubt this conviction hastened his recovery.

DOCTOR KRESS is a regular physician residing in the city of Chicago. He has had a wide medical experience, having been for several years in charge of a sanitarium in Australia with extensive patronage. Later he was medical superintendent of a large sanitarium in Washington, D. C. A recent *Literary Digest* gave an account of the scientific methods he uses in helping boys to get rid of the mind and body destroying cigarette habit. His distinction, in this article, between divine and mental healing is a happy and also an illuminating one.

EDITOR.

HER MIND KILLED HER

I read some time ago of a woman in England who by mistake took her medicine out of a wrong bottle, which she supposed contained prussic acid. She knew something of the dangerous nature of the drug and the symptoms which were associated with prussic acid poisoning; and as a result, all the symptoms she looked for developed, and she died. After death, it was discovered that the bottle was wrongly labeled, and that it contained a very harmless remedy.

SIRUP AND SALT PUT HIM TO SLEEP

I recall a patient I had who was troubled with insomnia. He begged me for an opiate to which he had been addicted. Fearing the man would become insane, I said, "I will fix you up something that will help you." I went into the pharmacy and mixed together some simple sirup and common salt, and instructed the nurse to give it to him. He took it in the prescribed doses, and shortly afterward went to sleep, and slept nearly all night. He came to me the next day, and said, "Doctor, I have taken a great many different kinds of sleeping drafts, but this one is the best I have ever had," and wanted to know what it was. I told him, and then tried to show him that his trouble was chiefly mental.

Faith in a worthless thing, or faith in error, brings results. We must recognize this, or we shall be in danger of being deceived. We shall attribute the marvelous recoveries which we will witness to divine healing, when they are merely mental healing. The devil will deceive the very elect on this point if possible, for many who are healed will be saying, "Lo, here is Christ, or there," when Christ has nothing to do with these restorations. They are cases of mental and not divine or miraculous healing. We must not confound mental healing with divine healing. There is danger of ascribing to God that which is wrought by evil agencies.

THE CRIPPLED AND THE DUMB CURED

I have known patients who had been unable to walk for months and even years, healed instantly.

Years ago we had such a case at Battle Creek. A young woman had been for several years confined to an invalid's chair. One night there was an alarm of fire, and she was instantly healed. She was able to run down-stairs as fast as any of the patients.

I remember a man who had lost his speech. He had been to the most noted specialists in Europe and America. One day one of my associate physicians came rushing into my office, and said, "Kress, come quickly! One of my patients is dying!" The man appeared to be at the point of death. I felt his pulse, and

found it quite normal. I spat him on the cheek, and said, "Stop that!" He opened his eyes partially, and mumbled something. Then said my associate, "Say 'One.'" He said "One." "Say 'Two.'" He said "Two." He was able to talk when he got up. He was cured on the last day of his stay at the institution. It was no miracle.

Mental healing should always be associated with God's work. Much of the healing in answer to prayer that has been termed divine healing, is really mental healing, and not miraculous healing. The same results may be obtained by Christian Science, or by foolishly sending around among friends handkerchiefs that are supposed to have been blessed by prayer, or any other deceptive thing. *Mental healing may be associated with God's work, or it may not. It may be of God, or it may be of the devil.*

In the last days, Satan will work "with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie." 2 Thess. 2:10, 11.

It seems to me the time has come for us to get our bearing upon this important matter.

In the Likeness of God

LET US make man in Our image, after Our likeness: and let them have dominion." Gen. 1:26. God intended mankind to be in His likeness. This was not to be a mere physical likeness, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. His purpose was that man should be "like Him" in character.

This is still His plan, "because it is written, Be ye holy; for I am holy."

At the beginning, the dominion of this earth was given to Adam. God said, "Replenish the earth, and subdue it: and have dominion." These statements show that man was to develop two things, a character and a home.

How could Adam ever "subdue" the earth, and be sure he was doing it according to God's plan? He could easily tell, because Eden, in its wondrous beauty, was the "nucleus," or "pattern." To Adam was given the task of subduing the earth, and making it all like Eden; and instead of only one spot being a garden of God, the entire earth was to be Paradise.

It was the same with his character. He was to "subdue" self, resist temptation, and become like his Pattern, Jesus.

In the beginning of time the promise was given man that he could, by looking to Jesus, be "like Him" in character. Just before the end of time the same promise is repeated to those waiting for the coming Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

Let us "subdue" self, look to Jesus, our Pattern, "the Author and Finisher of our faith," and be "changed into the same image from glory to glory even as by the Spirit of the Lord."

R. S. FRIES.

The One Great Purpose of the Scriptures

The Bible Reveals Christ—It Is Life Eternal to Know Him

By CHARLES THOMPSON

THE purpose of the Holy Scriptures is set forth by the Saviour Himself in His Gospel by John, as follows: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

The Scriptures testify of Jesus Christ, and Jesus Himself makes clear what He means by the term "Scriptures." In His conversation with two of His disciples upon one occasion, as they journeyed to Emmaus, He said:

"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. . . . And He said unto them, 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." Luke 24:26, 27, 44.

"BY THE MOUTH OF ALL HIS HOLY PROPHETS"

The apostle Peter, in his sermon on the day of Pentecost, tells us how much of the prophecies are included. He says:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

Hence there has not been a prophet since the beginning of the world but has spoken of the final restitution of all things through Jesus Christ.

PREACHED JESUS FROM ISAIAH

Under these three divisions, the Pentateuch (writings of Moses), the prophecies, and the Psalms, we have included the whole of the Old Testament Scriptures, and Jesus says they testify of Him. Philip the evangelist gives a practical example of this in his labor with and for the Ethiopian eunuch. This man was on the road from Jerusalem to Gaza, sitting in his chariot, reading the prophecy of Isaiah. Philip, under direction of the Spirit, joined himself to the chariot, and asked if the stranger understood what he was reading. Being informed that he did not, "then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:35.

The reader will remember that this occurrence was after Pentecost, in the full light of what is called the gospel dispensation. If one evangelist, under the movings of the Holy Spirit, in the gospel dispensation, preached Jesus from the prophecy of Isaiah, then every evangelist moved by the same Spirit would do the same. How could he do otherwise? "The prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21, margin. The prophecy is a production of the Holy Spirit, to make known Christ. Therefore when this

Holy Spirit moves a man to explain the prophecies, he can only preach Christ. That is all there is in them. And until a person gets Christ from them, he gets nothing; and when he gets Him, he gets all there is in them.

JESUS HIS ONE THEME

What is true of the Old Testament is equally true of the New. The evangelists Matthew, Mark, Luke, and John narrate the life of Christ from His birth to His ascension after His resurrection.

The apostle Paul affirms, "I determined not to know anything among you, save Jesus Christ, and Him crucified." This same thought he expresses to Timothy in his charge to "preach the Word." 2 Tim. 4:2. The book of Revelation bears testimony in behalf of itself: "The Revelation of Jesus Christ." Rev. 1:1. Truly the Scriptures affirm of Christ, "In the volume of the book it is written of Me." Ps. 40:7; Heb. 10:7. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

ETERNAL LIFE AND REVELATION

To know God is life eternal. We know Him only through revelation. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

The Scriptures reveal Him. Hence Jesus says, "Search the Scriptures; for in them ye think ye have eternal life." And we have, for Peter, speaking of the new birth, says: "Being born again . . . by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you." 1 Peter 1:23, 25.

The gospel being the power of God unto salvation to every one that believes, we can clearly see the connection in the entire teaching of the Bible, and see the purpose and importance of the Holy Scriptures. May God help us to read them and exercise faith in them to the saving of our souls.

Cause of Anxiety

THE fact that so many people to-day are becoming anxious and perplexed regarding the Sabbath day, and wanting to learn the truth as to which is really the day that God has sanctified and blessed, is all the more reason why you ought to give it anxious consideration.

If others are concerned about these things, you also ought to be. You can rest assured that if it made no difference, there would not be this anxiety over it. The very fact that so many are studying so earnestly in their endeavor to annul the command and quiet the concern in their own hearts is evidence in itself that it does make a difference with them. And the fact that the Spirit of God continues to bring it to your mind, ought to be sufficient to convince you that it makes a difference with Him.

G. C. HOSKIN.

He Broke Asunder the Bars of Death

"Son of God," "Thy Father Calls Thee"—"I Am the Resurrection and the Life"—A Multitude Came with Him from the Tomb—The Affrighted Roman Guard and the Terrified Priests—All the Sainted Dead Hear His Voice when He Comes Again

By MRS. E. G. WHITE

THE night of the first day of the week had worn slowly away. The darkest hour, just before the daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place, the Roman seal was unbroken, the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness, with his apostate army, would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life.

A MIGHTY ANGEL DESCENDS IN A PATH OF LIGHT

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

Now, priests and rulers, where is the power of your guard? Brave soldiers, that have never been afraid of human power, are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior. It is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to earth. The soldiers see him removing the stone as he would a pebble, and hear him cry: "Son of God, come forth. Thy Father calls Thee." They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, "I am the resurrection, and the life." As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise.

THE CONQUEROR COMES FORTH

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of the conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake

"not the earth only, but also heaven." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll." "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But "the Lord will be the hope of His people, and the strength of the children of Israel."

ANGELS' VICTORIOUS SONG, AND THE NIGHT ILLUMINED

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with joy and triumph, "Thou hast vanquished the powers of darkness; Thou hast swallowed up death in victory."

Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the Prisoner whom they had seen in the judgment-hall, the One for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-

satisfaction, had wagged their heads, saying, "He saved others; Himself He can not save." This was He who had been laid in Joseph's new tomb. The decree of Heaven had loosed the Captive. Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth.

SEALED THE DOOM OF SATAN AND HIS HOST

When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.

The priests, in putting Christ to death, had made themselves the tools of Satan. Now they were entirely in his power. They were entangled in a snare from which they saw no escape but in continuing their warfare against Christ. When they heard the report of His resurrection, they feared the wrath of the people. They felt that their own lives were in danger. The only hope for them was to prove Christ an impostor by denying that He had risen.



"I AM THE RESURRECTION, AND THE LIFE"

They bribed the soldiers, and secured Pilate's silence. They spread their lying reports far and near. But there were witnesses whom they could not silence. Many had heard of the soldiers' testimony to Christ's resurrection.

RESURRECTED FROM THE DEAD, THEY BEAR TESTIMONY

And certain of the dead who came forth with Christ appeared to many, and declared that He had risen. Reports were brought to the priests of persons who had seen these risen ones and heard their testimony. The priests and rulers were in continual dread, lest in walking the streets, or within the privacy of their own homes, they should come face to face with Christ. They felt that there was no safety for them. Bolts and bars were but poor protection against the Son of God. By day and by night that awful scene in the judgment-hall, when they had cried, "His blood be on us, and on our children," was before them. Nevermore would the memory of that scene fade from their minds. Nevermore would peaceful sleep come to their pillows.

When the voice of the mighty angel was heard at Christ's tomb, saying, "Thy Father calls Thee," the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words: "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up."

COULD BE SPOKEN ONLY BY THE DEITY

Over the rent sepulchre of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." These words could be spoken only by the Deity. All created things live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the source of life. Only He who is one with God could say, "I have power to lay down My life, and I have power to take it again." In His divinity, Christ possessed the power to break the bonds of death.

Christ arose from the dead as the first-fruits of those that slept. He was the anti-type of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest-field the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first-fruits was waved as a thank-offering before the Lord. Not until this was presented, could the sickle be put to the grain and it be gathered into sheaves. So Christ the first-fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose they came forth with Him. They were those who had been

colaborers with God, and who at cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

WERE RAISED TO EVERLASTING LIFE

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, the ruler's daughter, and Lazarus. But these were not clothed with immortality. After they were raised they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan. I have redeemed them. I have brought them from the grave as the first-fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.

These went into the city, and appeared to many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live, together with my dead body shall they arise." Their resurrection was an illustration of the fulfilment of the prophecy, "Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored, for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."

DEATH OF SMALL MOMENT TO THE BELIEVER

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchres, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious immortal life. The same power that raised Christ from the dead will raise His church and glorify it with Him above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.

The Immortal Man in Glory

MORTAL eyes have not seen all the wonderful things that God will exhibit to those who enter the land of glory. Neither have man's ears yet heard music so sweet as that which the redeemed from Adam's race will sing. It is believed that the appreciation of man in the immortal state will exceed by many fold anything which man in a perishable state has ever known, and that his capacity in all things which relate to the glorified state will be correspondingly enlarged.

Here man, since sin entered, has been in a state of halting between life and death. Indeed, he has not known in its fulness what life is, because death has been ever pulling on his nerves and tormenting him with its poisonous fangs.

In the immortal state, all man's senses will be perfected, and the infinite love of the infinite Father will be answered by a satisfied people in a glorified world.

Immortality can have no capacity for pain nor hiding-places for sorrow. Just think of the land of life where glory reigns. There all have ears to hear, eyes to see, tongues to talk, nerves to feel, every faculty, every fiber, and every organ so perfected, so ordered, and so endowed that the dew of youth will be ever fresh and its beauty never fade. This is the state of glory into which the ransomed of the Lord soon will enter. Not one grave in that place of glory, for none ever die over there.

Dear reader, the Captain of our salvation has made provision for you to be there, too, and in tenderness He is calling you to accept of His hand, that you may be safely guided into the home of the saved, where the inhabitants never die. Do you believe it? and do you want to go?

WILLIAM COVERT.

Miracles and Doctrines

MANY distinguished persons, as, for example, Matthew Arnold, think that the possibility of miracles ought to be rejected, because so many people of all shades of religion, from fetishism to Roman Catholicism, from Roman Catholicism to Methodism and Episcopalianism, quote the miracles of their religion as evidence of the truth of their doctrines. Perhaps the best modern illustration of this tendency is the follower of Mrs. Eddy.

But Mr. Arnold's proposal is as bad as the practise of the sects. There are miracles all the way from Hindu fakir levitations to the healing of the sick by the prayer of faith. No informed person can deny the miracles. But they prove nothing concerning the moral character of a religion.

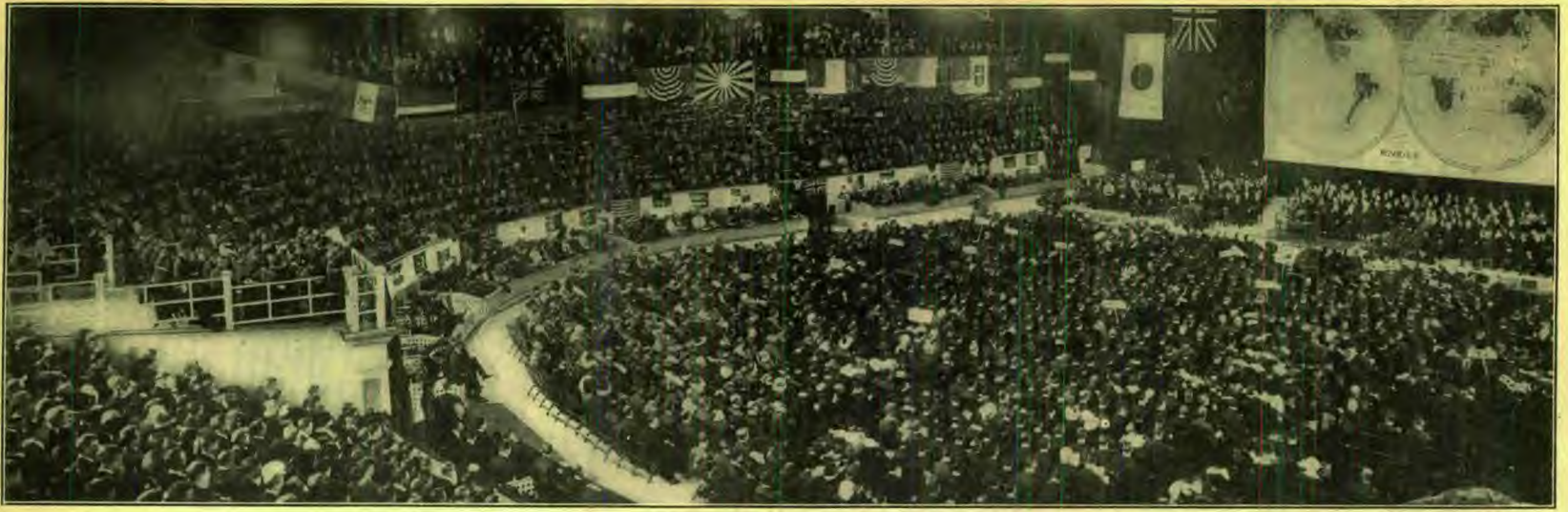
The fact is, the doctrine is evidence for the miracle, not the miracle for the doctrine.

A mighty demon could work a miracle as truly as could an angel.

To accept every religion supported by miracle, would be a sign of nothing so surely as lunacy. Yet there are some miracles which only God can do.

J. A. L. DERBY.

"MAN can not be renovated, he must be regenerated. 'Except a man be born again, he can not see the kingdom of God.'"



A SECTION OF THE CONVENTION HALL, KANSAS CITY, MISSOURI, WITH STUDENT VOLUNTEERS FOR MISSIONS IN SESSION

Student Volunteers in General Convention

*Five Thousand College Men and Women Assemble—"Evangelization of the World in This Generation"
the Watchword—Christ's Kingdom on Earth, but What of His Coming?*

By C. A. SHULL

THE seventh international convention of Student Volunteers was held in Kansas City, Missouri, December 31 to January 4, with over five thousand delegates in attendance, and prominent missionary leaders from all parts of the world present. The great convention hall, seating upwards of seven thousand people, was filled to overflowing with the delegates and friends, and fully a thousand were turned away daily, unable to secure seats.

SPEAKERS AT THE CONVENTION

Among the prominent speakers were Dr. Robert E. Speer, author of numerous books on missions and other subjects; Dr. Samuel M. Zwemer, for fifteen years a missionary to the Arabs, and a well-known authority on the Mohammedan world; George Sherwood Eddy, the "millionaire missionary," a traveler and lecturer of note; Dr. John R. Mott, founder and president of the movement, who has been styled the greatest missionary leader in the world to-day. Dr. Mott recently declined the position of United States minister to China in order to continue his work of world evangelization. William J. Bryan was a prominent speaker of the convention. Dr. Harlan P. Beach, professor of missions at Yale, was also present; and Dean Shailer Mathews, of the University of Chicago, president of the Federation of Churches in the United States. Many other speakers and writers of international repute were in attendance.

GROWTH OF THE ORGANIZATION

Twenty-eight years ago, Dr. John R. Mott conceived the idea of forming an association among the students of higher schools of learning in the United States and Canada, for the purpose of studying missions and mission work, in order to furnish recruits for these distant lands. From a small beginning, this movement has grown until at the present convention 5,031 delegates were seated, coming from 755 different schools. Practically every state in the Union was represented, with a large number from Canada. Some two hundred delegates were Chinese

C. A. SHULL attended the Student Volunteer convention as a delegate from our college at Berrien Springs, Michigan, and was asked to report the meeting for us. The regular readers of this paper have well in mind the prophecy which says this gospel of the kingdom shall be preached in all the world for a witness, and then the end will come. This Student Volunteer movement can not be said to be fulfilling that prophecy, still it is mightily directing attention to it.

EDITOR.

and Japanese students, who are in attendance in the universities of this country.

Mr. Mott reported in part as follows:

"Since its inception twenty-eight years ago, 5,882 Volunteers have gone to foreign fields from our ranks. These are supported from various sources, and are sent under the direction of different mission boards; but their training for service, and in many cases their enlistment in this line of work, is the direct result of the inspiration received in the Volunteer organization. During the last quadrennium, 1,446 Volunteers have sailed for foreign fields, under the auspices of over seventy missionary societies.

INCREASE IN FOUR YEARS

"Within the last four years, there has been an increase in the number of young men and young women in mission study classes in the colleges from 29,300 to 40,400. This addition of 11,000, or of nearly forty per cent, represents one of the greatest advances ever made. During the last year, the colleges and seminaries secured \$220,804 for missionary objects, of which about one half was contributed by the students themselves, and the rest was secured by them from the professors and immediate friends.

INFLUENCE ON STUDENT LIFE

"The student missionary uprising has been a mighty help in the direction of counteracting the perils of our modern college life. At a time when growing luxury, self-indulgence, and the tendency to softness are manifesting themselves in our colleges, it is well that we have a movement which makes such an appeal to the heroic, which summons men to such a stern and rugged self-discipline, and which assigns to them such stupendous tasks.

"The Student Missionary Volunteer Union of Great Britain and Ireland has from the beginning been a mighty factor in the missionary life of the British universities and of the British Empire. Over 18,000 of its members have sailed, the number

in study circles ranging between 1,600 and 2,000. The student missionary movement in Germany, in the face of very great difficulties, has continued to carry forward its helpful activities. It has thus far enrolled about 110 Volunteers, of whom over sixty have already sailed, nine going out during the past year. It has about 400 students in mission study circles.

"Within the last four years, the Volunteer movement has been organized in the Swiss universities. It has enrolled over thirty Volunteers, a few of whom have already sailed. In Holland a Student Missionary Volunteer movement has been established, which includes not only those who plan to go to the mission fields, but others who are especially interested in missionary questions. The universities of Norway, Sweden, Denmark, and Finland have for years been centers of missionary interest. The more notable event of the past year was the student missionary conference at Goteborg, Sweden, attended by nearly 200 students from different Scandinavian countries.

"In the French universities, there has recently been developed a promising force known as the Volunteers of Christ. In Hungary and also in Austria there are the beginnings of missionary movements. The students are interesting themselves chiefly in the Mohammedan problem in the near East.

"The Student Volunteer movement of Australasia is one of the most promising in the world. Although its student field is not extensive, it has up to the present time enrolled between 300 and 400 Volunteers, of whom 106 have already sailed. It is doing more than any other country of the world to promote the missionary spirit in the churches of the country. Its activity is a splendid illustration of how a comparatively small company of earnest students can impress the spirit and policy of the church throughout an entire nation.

"The Volunteer movement in South Africa has also accomplished a work in some respects quite as remarkable as the one in Australasia and New Zealand. It has enrolled over 300 Volunteers, of whom 100 have already gone to the mission field. One of the most remarkable developments among the students of foreign lands during the last four years has been the organization in China of the Chinese Student Volunteer movement for the ministry. This movement has been raised up in answer to prayer, to help solve the greatest problem of the church in China, that of securing a sufficient number of well-qualified native students for the Christian ministry.

THE GREATEST FIELD

"The most critical battle-field, from the point of view of the Volunteer movement, is not the Moslem world, not the educated classes of Japan, not the literati of China, not the citadels of Hinduism,

not the areas of neglect in Latin America, but our own American and Canadian universities and colleges. If the churches of North America are to wage triumphant warfare in these distant, difficult fields which call to-day so loudly for our help, the missionary feeling and spirit must first dominate our own seats of learning. If we are to go forth to attempt world conquest, we must have no untaken forts in our rear."

REPORTS FROM THE FIELD—ALARMING SPREAD OF MOHAMMEDANISM

Dr. Watkins, secretary of the Presbyterian Board of Missions, warned of the dangers of advancing Mohammedanism. He said:

"Fully one half of Africa is Mohammedan, and at least one fifth of the other half is seriously threatened by them. They come into the country of the pagan, well dressed, surrounded by comforts and luxuries, independent and haughty in bearing. All of these things are offered to the timid and uncertain pagan, living in ignorance and poverty.

"By day and by night the Mohammedan is encroaching on paganism. One out of every ten in the province of Nyasaland is a Mohammedan. In the last ten years, only ten Mohammedans have been converted to Christianity, while there have been fifty thousand pagans converted to Mohammedanism."

Dr. Watkins closed his appeal with the question, "Shall we tarry, shall we trifle, while Africa is being made the prey of Islam?"

ALL CHRISTENDOM FACING ALL OF ISLAM

Dr. Samuel Zwemer, editor of the *Moslem World*, author of several books on missions, and an acknowledged authority on the Moslem question, said:

"Next to China, the largest missionary problem, as well as one of the most difficult, is the evangelization of the Mohammedan world. We face to-day a call from the Mohammedan world at large, and especially in Asia, such as we have never faced before. The whole of Christendom for the first time in history faces the whole of Islam. There never has been a time when this problem has so riveted the attention of the whole world. There never was a time when so many books were written on the character, growth, etc., of the Moslem people. Eight foreign magazines are devoted to it entirely. There are over two hundred million followers of the prophet in the world. Of these, fifty million are on the borderland,—geographically, psychologically, and spiritually,—who can be won to Christ with some effort."

AROUND THE WORLD WITH DR. MOTT

One of the most interesting reports of the entire convention was that made by Dr. Mott, president of the organization, on his recent trip around the world. He said:

"At Cairo we secured the largest theater in Egypt, and every afternoon it was full to overflowing. Twenty-five hundred people were in the hall, and hundreds outside. The last afternoon that it was possible for us to use the hall came, and I was not through. I told all who really wished to believe in the deity of Christ, if it were possible to do so with intellectual honesty, to meet me in another hall about half a mile away. When I reached the other hall, I found it crowded with over six hundred students who came in answer to my call."

Similar experiences in other large cities of heathen countries were related. A collection to help carry forward the mission work was taken up following this report, and over \$113,000 was received. Announcement was also made of a gift of \$1,000,000 to missions, offered by a millionaire of Kansas City named Long.

THE MESSAGE

A noticeable feature of the convention was

the utter absence of any reference to the greatest event of all the ages, soon to take place in the world,—the coming of Christ in the clouds. Despite the oft-repeated announcement of His second advent, in the Scriptures, and regardless of the express admonition to watch for this stupendous event, it received no consideration.

THIS GENERATION

Regarding the work in this generation, Dr. Mott said:

"There is need of placing stronger emphasis than ever upon the watchword of the movement—'The evangelization of the world in this generation.' Nearly a generation has elapsed since this watchword was adopted. The question has been raised in one quarter whether it might not be wise to abandon the watchword, in view of the fact that a generation has gone and the world still remains unevangelized. This reveals evident misunderstanding. From the beginning, the movement has insisted that although the watchword was to be taken as an ideal for the movement as a whole, the secret of realizing it lay in having a sufficient number, not only of individual Student Volunteers, but also of other individual Christians, adopt it as their personal watchword and as a governing principle in their lives."

We learn from Holy Writ that if the world is not evangelized in this generation, it will not be done at all, for "this generation shall not pass away, till all be fulfilled." We are living in the last generation that will ever exist upon this earth in its present state. This gospel of the kingdom must go to every nation, kindred, tongue, and people during the lives of those now alive upon the earth.

SETTING UP OF CHRIST'S KINGDOM

We heard a great deal, at this convention, about the setting up of Christ's kingdom on the earth, and of the desire to make His reign "coextensive with the bounds of the whole earth," as Dr. Mott expressed it in his opening address. And that is good. But Christ is never going to set a throne in this sin-cursed earth in its present condition. His coming, of which He asked His disciples to tell the world, is not to be solely in the hearts of men, but He will come in the clouds, and every eye shall see Him. He "shall so come in like manner" as He ascended into heaven—which was a physical, visible occurrence. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God."

HIS COMING SHOULD BE THE THEME

Every Christian nation should be stirred to the heart with the great problem of carrying a knowledge of Christ to the world, but the message should not be confined to the events of the past and the circumstances surrounding the first advent. The hope of meeting Him in the near future, attended by all the myriads of holy angels, is a wonderful part of the message that we bear to the heathen nations of earth.

Signs all foretell that the coming of Christ is literally at our door. But our act of spreading this gospel does not usher in the kingdom of God, in any other sense than it removes the obstacles that prevent His appearing until all have been warned. When this is done, He will come, and will not tarry.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

"Whither I Go, Ye Can Not Come"

*The Master's Word Should Not Be Reversed—Purpose
of the Tree of Life—No Immortal Sinners*

By T. E. BOWEN

IT is Satan's purpose to turn every statement of Jesus' into a lie. Just before Jesus died on Calvary, He told His disciples—Peter, James, and John, and all the rest—that where He was about to go they could not come. Notice His words:

"Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye can not come; so now I say to you."

Where was He to go? "I go unto My Father." His Father was, and is, in heaven. After His resurrection Jesus went to heaven. The disciples saw Him go. But Jesus expressly told them that where He went they could not go. That is, they could not go to His Father in heaven as they would see Him go. No man can of his own will go there. Heaven must come for him.

And so while Jesus told His beloved disciples they could not then go where He was going, but that they should come later, He said that He Himself would *come and get them*. This certainly precludes the widespread idea that saints can go to heaven when they die, or before Jesus Himself comes to get them. "I go to prepare a place for you. 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."

Any word, therefore, contrary to this, any hope held out to believers or unbelievers, of going to heaven before this time set by Jesus Himself, is the fabrication of that enemy who from the beginning has tried to turn God's word into a lie. Believe it not.

THE WAITING CONGREGATION OF THE DEAD

How much better it is to believe what the Lord says than to trust in some theory, however hoary with age, that has no foundation in the word of God! It is commonly believed and taught that as soon as people die they either go to heaven, or else go to some other place, to begin some sort of expiation for their sins.

Neither is true. The dusty bed of the grave is the place of waiting. See Job 14: 13, 14. This is clearly here upon the earth. With our own eyes we see our beloved ones laid away in the silent tomb. There they remain until Jesus comes, a great congregation of the dead, the righteous and the wicked together.

But a separation takes place in this congregation. Some are taken by Jesus as belonging to Him, and are made alive, and go to heaven with Him. The others are left, still silent in death. Hear what the wise man says:

"It is a joy to the just to do judgment: but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding [wilfully chooses the paths of sin] *shall remain in the congregation of the dead.*" Prov. 21:15, 16.

And this congregation of the dead never leave the earth at all; for another scripture makes plain that their punishment is also meted out right here in the earth: "Behold, the righteous shall be recompensed in the

earth: much more the wicked and the sinner." Prov. 11:31.

KEPT FROM THE TREE OF LIFE

If man by some natural inheritance had immortality, why did God drive Adam and Eve from the Garden of Eden, away from the tree of life? The Bible says He drove them from the garden to keep them away from the tree of life. Certainly the Lord must have had a good reason for doing this. "Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:23, 24.

Why?—So that nowhere in God's great universe there should ever be an immortal sinner. God did not purpose to perpetuate sin to all eternity, to continue it as long as He Himself should exist. He had placed in the tree of life the properties of life, so that as long as man partook of that tree, he might live.

When man disobeyed, he forfeited his right to life, and was driven from that tree. Hence there is not an immortal sinner, nor ever can be. Eternal life for us is hidden in the Son of God. By believing on Him we have life everlasting, and only so.

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

The Present Peril

WHILE discerning men are dismayed at the world's outlook as it pertains to industrial and governmental matters, and various material aspects of life, yet not the direst evils that threaten are material.

A writer of more than human ken has declared that the transcendent danger of this age is lack of spiritual power in the church.

The salt that preserves the world is the religious element. But "if the salt have lost his savor"—if Christians have lost the transforming power of vital godliness out of their lives—then verily are the times perilous.

Note what is said: "Men . . . having a form of godliness, but denying the power thereof," "shall be . . . covetous, . . . incontinent, . . . lovers of pleasures more than lovers of God." 2 Tim. 3:1-5.

Is the nominal Christianity of this time marked by covetousness?—The fact is so apparent as to render the statement of it superfluous.

Is incontinence prevalent in the church?—The divorce courts furnish an emphatically affirmative answer.

Is love of pleasure more evident than love of God, on the part of church-members?—Even those who fain would refute the charge, are compelled to acknowledge it.

These are but a few of the indictments brought against the present-day church by the greatest apostle the church ever had—aye, through him, by the Head of the church. And unless our "righteousness shall exceed the righteousness" of popular Christianity, we have yet to learn what real Christianity is—what that power of godliness is whose lack is the world's most serious menace.

ADELAIDE D. WELLMAN.

Unwarranted Restrictions of Religious Liberty

*The Founders of the Government Sought to Establish Religious Freedom—But They Provided Whippings, the Stocks, and Even Death, for Dissenters—
The Real Basis of All Sunday Legislation*

By J. F. BLUNT

WHILE express guaranties of civil and religious liberty stand at the threshold of state and nation, mistaken advocates of state-enforced religion have secured legislation in nearly all the states, entirely opposed to these constitutional pledges. This is seen in the existence of Sunday laws, in all but the three states of California, Oregon, and Arizona, whereby the freedom of dissenters is constrained and citizens are coerced in respect to Sunday observance.

Despite the fact that America was settled by a people whose object it was to found here in the wilderness a government under whose protection they could worship God according to the dictates of their own consciences, the early lawmakers of this country were not slow in demonstrating that they were opposed to the exercise of equal freedom by

those of contrary opinions who thought to find an asylum with them in the newly discovered continent. And the Quakers were hanged, and the Baptists were persecuted, together with the victims of the witchcraft superstition, while the resolute colonists set themselves about the enactment of laws in restraint of their fellows who might not voluntarily embrace their views of theology. A system of fines and imprisonment was inaugurated, whereby the recalcitrants might be brought into line with local customs; and in several colonies death was the legal penalty for persistent refusal to observe Sunday as a day of rest, if previous whippings and exposure in the stocks should fail to insure compliance with the popular error.

A PREMIUM ON HYPOCRISY

Thus a premium was placed upon hypocrisy, by a civil code demanding the compulsory observance of this religious custom in respect to days, and severe punishment was meted out to those who were not regular in church attendance. The later enactment of constitutional pledges of liberty in religious profession and worship did not deter the zealous disciples of the hour from ignoring these express guaranties, and laws of varying degree of severity were adopted by the legislatures of the various states, wholly opposed to the principle of religious liberty. This accounts for the presence of these despotic enactments on the statutes, where in recent years they have been permitted to lie, with only occasional demands for their enforcement.

So imbued were some of our early legislators with the idea that it was a duty of the state to inculcate their own peculiar dogmas of religion, and to compel, by the power of the constabulary, the acceptance of these by the entire community, that on every hand the same oppressive disposition that had been manifested in the colonies, cropped out in the later state enactments relating to religious custom and ceremonial. What wonder, then, that people reared in an environment where a practical union of church and state prevailed, and accustomed from childhood to submission to these purely sectarian restrictions, should have become tinctured themselves with erroneous theories of government and saturated with false doctrine! Nor need we feel any degree of surprise that their descendants should be affected, at least in some degree, by their early teachings, and that Sunday, contrary to all Scripture, should have seemed to possess, in their convictions, an odor of sanctity wholly undeserved. These considerations will suggest a reason for the wholly unwarranted but persistent demand for the exaltation of this heathen festival.

WHY CLOSE SALOONS JUST ONE DAY?

For these reasons, even now, among believers in Sunday sacredness, it is not strange

(Continued on page 13)

The Path to Victory

BY WORTHIE HARRIS HOLDEN

HERE is no easy path to Zion's hill—
No road that can each mortal wish fulfil.
Desire, pregnant with the lust of time,
E'er strives to find some other way to climb.
The tempter's voice persuasive whispers still,
"Would ye be gods, then know both good and ill."
But angels, beckoning to the narrow way,
Are leading back repentant ones astray;
And Christ, the Guide, inspires the faltering will
With courage to press on and mount the hill,—
Up rugged ledges, lifted by His hand;
Through swollen streams that part at His command
Befogged by mists, led onward by His voice.
Distressed by fears, hope bids the soul rejoice.
When grief and loss snatch earthly staves away,
His arm of might sustains through all the day.
Though marshaled hosts of evil may assail,
No power 'gainst heaven's guardians can prevail;
And yonder citadel is nigh at hand,
When victory shall crown the pilgrim band.



Conditions as in the Time of Noah

*The Reign of Lawlessness Throughout the World—
An Ancient Prediction Concerning It*

By H. G. THURSTON

"THE earth also was corrupt before God, and the earth was filled with violence." Gen. 6:11.

THAT manifestation of violence was in the days of Noah, and was but the working out of the inward corruption of the race. Corruption of the heart first, then works of violence. When the violence manifested itself, then men could know something of the fearful corruption God saw in the heart. When God spoke to Noah, the violence seen everywhere became, to him, a continual sign of the impending Flood that had been promised.

During those dark years of violence and oppression, fair women, and renowned men of giant stature and intellect, might be found. But did not even their beauty and might foster their pride and lead to violence?

Truly an appalling picture is presented in this chapter. The Deluge came and swept all away save Noah and his family. Through them another start was made to people the earth.

Thousands of years have passed into history, and another reign of violence is on.

ALL THE NATIONS IN FERMENT OF STRIFE

Every great nation on the globe is to-day tottering on the very brink of a great crater of strife, either external or internal, or both.

Judge Gary recently declared: "There is throughout the world just now, a feeling of unrest. . . . I tell you, gentlemen, that there are things being said nowadays which are very similar indeed to things said just before the French Revolution. I tell you that the spark may yet make a flame, and that soon." His intimate connection with the great United States Steel Corporation gives the judge a close insight into existing conditions in the labor world. And who dare say he is mistaken in the foregoing utterance?

BESIDE THE SLUMBERING VOLCANO

Vines may be planted and quietly grow on the sloping side of a volcano. Neat cottages may nestle around its base. But the volcano is there just the same, ready to do its awful work of destruction with scarce a warning. The condition of every nation is now like the volcano, only waiting. The death-dealing lava of strife may burst forth any day, and the time will not be long delayed. Fever is seen in the hasty but gigantic war preparations. Every nation is getting ready for "something." These preparations are caused by political troubles or changes or a fear of changes.

Thugs, pickpockets, grafters, and other criminals are multiplying, and are bolder and more active. Their boldness in wrong-doing and their deeds of violence cause the stoutest hearts to ponder. Women are now among the experts in forging, highway robbing, and grafting.

Property rights, the right of free speech, and the rights of conscience which our fathers suffered so much to gain, are fast being undermined. The price paid for our liberty seems about to be forgotten.

THE VIOLENCE OF STRIKES

The torch, the knife, the bribe, and the bomb are in evidence on every side. Labor, feeling the heavy hand of oppression, has gradually united, until it now stands like a huge giant ready to assert its rights; and in many instances resistance resulting in bloodshed is the outcome. Before me lies the record of a recent opening struggle between capital and labor. The heading is as follows: "First day of strike shows five men killed, two more fatally wounded, railroad bridge burned, and troops deported." This is but a fair sample of conditions of strife and violence fast becoming world-wide. The apostle writes of the just of this time, "He doth not resist you." James 5:1-6. Violence, oppression, and resistance must exist, or this language has no force.

PREDICTION OF TWO THOUSAND YEARS AGO

Our Saviour, beholding the time preceding His return to earth, declares it will be like the days of Noah. Do not present conditions exactly repeat the time described in Genesis 6? Strife and increasing preparations for strife among the nations; crimes of every kind abounding everywhere, perpetrated by women and men; organized resistance on the part of millions of toilers, against the oppression of great corporations in heaping together their great wealth.

Is not the picture complete? Violence among individuals, societies, and nations. What next? "Behold, the Judge standeth before the door." "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:9, 8.

The Way of the Lord

OUR Saviour said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. This way is designated by various terms in the Scriptures. Among these we note the following:

- "The way of God in truth." Matt. 22:16.
- "The way of holiness." Isa. 35:8.
- "The way of His steps." Ps. 85:13.
- "The way of salvation." Acts 16:17.
- "A perfect way." Ps. 101:2.
- "The way of life." Prov. 6:23.
- "The way of Thy precepts." Ps. 119:27.
- "The way of the righteous." Ps. 1:6.
- "The way of understanding." Prov. 9:6.
- "The good and the right way." 1 Sam. 12:23.
- "The way everlasting." Ps. 139:24.
- "The way of His saints." Prov. 2:8.
- The "narrow" way "to life." Matt. 7:14.
- "The way into the holiest." Heb. 9:8.
- "A new and living way." Heb. 10:20.

Of another way it is said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. But "blessed is the man" that standeth not "in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

J. N. LOUGHBOROUGH.

"WHEREVER in His providence God has placed you, He will keep you. 'As thy days, so shall thy strength be.'"

Which Is the Sabbath Day? Why Keep Sunday?

NEARLY all Christian people observe one day each week, with more or less strictness, as a Sabbath, or day of rest. The majority—indeed, a very large majority—keep Sunday, the first day of the week; but a much smaller number observe the seventh day, corresponding as nearly as may be with Saturday, though Saturday is reckoned from midnight to midnight, while the Bible day is from sunset to sunset.

If you, dear reader, are one of the majority who observe the first day, let us ask why you do so. But before you answer even in your own mind, let us give you a few facts regarding the two days.

FACTS CONCERNING THE SEVENTH DAY

God set apart this day at creation to be the Sabbath. See Gen. 2:2, 3; Ex. 20:8-11.

This day set apart at creation was observed before the law was given at Sinai. See Ex. 16:23-30.

The Sabbath law is embosomed in the Decalogue, being closely associated with the other nine moral precepts. It is of this law the Saviour says, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Prophecy foretells a reform touching the Sabbath, and exhorts those who are breaking it to cease so doing. See Isa. 58:13.

The Sabbath will be carried over into the new earth state and will be observed by the redeemed. See Isa. 66:22, 23.

The Sabbath was observed by Christ. See Mark 1:21.

He is Lord of the Sabbath. Mark 2:28.

The disciples rested upon that day while Christ lay in the grave. Luke 23:56.

In writing of the seventh day, years after the resurrection of Christ, the authors of the Gospels called it by no other name than "the Sabbath." See Matt. 24:20; 28:1; Mark 16:1; Luke 23:56.

The apostles uniformly observed it, and in Rev. 1:10 it is called "the Lord's day." The claim has been made in behalf of Sunday that it is the Lord's day. But interpreting scripture by scripture, we can come to only one conclusion in reference to the matter; namely, that John was in the Spirit, or in other words that he had his vision, upon the Sabbath of the Lord. See Ex. 20:10; Isa. 58:13; and Mark 2:28.

FACTS CONCERNING SUNDAY

Now as touching the first day, or Sunday, it is scarcely necessary to do more than remark that there is absolutely no Scriptural evidence to show that either Christ or the apostles ever attached any sacredness whatever to that day. The texts relied upon to prove otherwise do not prove it, nor do they even intimate anything of the kind. Sunday observance is merely a custom brought into the church of Gentile converts who, as heathen, had been in the habit of keeping that day as a festival in honor of the sun-god. Later the day was styled "the Lord's day" as a sort of compromise with the heathen. Converts from paganism were permitted to retain their weekly festival, but were taught to observe it in honor of the Son instead of the s-u-n. It was always only a human festival, and is only a human festival to-day.

C. P. BOLLMAN.

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"A NEW CREATURE"

"THEREFORE if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

A NEW creature! Such is every one who is in Christ. And such must every one become in order to enter the kingdom of God. Praise God for this, the greatest and most precious of all the possibilities within the reach of man.

The only way that man can become a new creature is, to be made new. The only power that can make him new is the creative power of Jesus Christ. And the only process revealed to man by which Christ will make him new is by death, burial, and re-creation.

THE DEATH

It is necessary to die in order that we may live. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Said Paul, "When the commandment came, sin revived, and I died." Rom. 7:9. At another time he said, "I die daily." 1 Cor. 15:31.

This death is death to sin. Man is "carnal, sold under sin." Rom. 7:14. "The carnal mind is enmity against God." "It is not subject to the law of God," and it can not be. Rom. 8:7. The only remedy—the only means of deliverance from this bondage of sin—is death. "He that is dead is freed from sin." Rom. 6:7. To die to sin is to repent of sin. It is to abhor that which is evil. It is to crucify the flesh with the affections and lusts. Gal. 5:24.

THE BURIAL

When the old man of sin is dead, he must be buried. Therefore we are buried with Christ "by baptism into death." Rom. 6:4. This is truly a significant figure. Death and burial mark a radical change of condition and circumstances—a complete separation from the world.

The death and burial does more than to destroy our old man of sin. It unites us to Christ. "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. The act that buries the old man, and separates from the old life, resurrects the new man, and gives a new life. Says Paul, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

THE RE-CREATION

"If any man is in Christ, there is a new creation." 2 Cor. 5:17, R.V., margin. He who is dead and buried with Christ is created anew in Christ. He is separated from that which is evil. He is blind and deaf to the allurements of the world. Though he is in the world, he is not of the world. That which he once hated has become his joy, and that which he once loved now gives him pain. He is dead to sin, and has put off the old man with his deeds. "Old things are passed away; behold, all things are become new."

Thus we die that we may live. We are buried that we may be raised to newness of life. We put off "the old man, which is corrupt," that we may "put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22, 24. We are emptied of self, that we may be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:11. O, wondrous transformation!

This new creation is wrought by the creative power of Christ for the welfare of men and the honor of God. Paul says, "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph.

2:10, R.V. The good works that we are to perform are the works of righteousness—the fruits of the Spirit. These are said to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

Reader, do you profess to be a new creature? Be of good cheer. Victory is yours. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

A. G. D.

THE SCIENTISTS AND THE STORY OF CREATION

Confess Their Ignorance of the Mystery—The Proofs of Evolution Still Wanting—Their Hopeless Disagreement Among Themselves

MR. PORTER shows, by his work, that he has devoted much thought and research to the important editorial contributions he is supplying on the subject of evolution and creation. His article next week will present testimony from eminent authorities to show that science is forced, in the last analysis, to accept the idea of a creative power. Editor.

WHEN one writes or speaks of the work of creation, on the authority of the Bible, he often meets the questions: "Is the Bible a scientific work? Can we rely upon its statements as scientific facts?"

WHAT IS SCIENCE?

Let us first inquire, What is science? The term comes from the Latin *scientia*, "knowledge," or *scio*, "to know." Science is that which is known. It is not theory, speculation, or hypothesis; it is positive knowledge. God, then, is the Author of all true science. Since He is the Creator of all things, He alone has an actual knowledge of all that He has created. See Acts 15:18; Isa. 46:9, 10. In the Bible, the Lord reveals much in reference to the things that He has created. Hence the Bible, first of all, is essential to the understanding of true science. Without it scientists are ignorant of the creative act which lies at the foundation of all truth and all knowledge. Paul gives this warning: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20. The Diaglott translates the latter part of this text, "the contradictions of that falsely named knowledge."

SCIENTISTS CONFESS THEY CAN NOT SOLVE THE MYSTERY

Scientists confess their inability to know the facts of creation unaided by a divine revelation. Dr. John Tyndall says, "Behind and above and all around scientific knowledge, the real mystery of this world lies unsolved; and as far as we are concerned, it is incapable of solution." ("Fragments of Science," pages 92, 93.) Herbert Spencer, after declaring that a past eternity of matter is inconceivable, adds, "Impossible as it is to think of the actual universe as self-existing, we do but multiply impossibilities of thought by every attempt we make to explain existence." ("First Principles of Philosophy," page 36.)

It is only through divine revelation, therefore, that a knowledge of creation is obtainable.

UTTERANCES OF PROTESTANT COMMENTATORS

Wyclif translates Gen. 1:1, "In the first made God of naught, heaven and earth."

Dr. Gill, commenting on how God created, says, "Caused that to exist which previous to this moment had no being."

Dr. Adam Clarke: "Creation must be the work of God, for none but an almighty power could produce something out of nothing."

John Calvin: "His meaning is, the world was made out of nothing."

ing, hence the folly of those is refuted who imagine that unformed matter existed from eternity."

This is in keeping with Paul's statement, "Things which are seen were not made of things which do appear."

HEATHEN MYTHOLOGY AND FALSE SCIENCE

In proportion as Christians become affected by heathen mythology, they depart from the simple record of creation given in Genesis by inspiration from the God of creation.

Darwin, with a display of that false science against which the Bible bears emphatic warning, presents a false scientific view of the creation of man. He boldly asserts that "man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits and an inhabitant of the old world, . . . in a series of forms graduating insensibly from some ape-like creature to man as he now exists." ("Descent of Man," volume 2, page 382; volume 1, page 226.)

Hugh Miller completes the story as follows: "His great, great, great, great grandfather the sea-pen; his great, great, great grandfather the mussel; his great, great grandfather the herring; his great grandfather the frog; his grandfather the porpoise; his father the monkey." ("Footprints of the Creator," page 319.)

NO HISTORICAL RECORD OF EVOLUTION

What scientist has cited a historical record of such an evolution?—Not one. No such development ever occurred in fact. The Darwinian theory of evolution is in direct contradiction of every fact of natural history, positively hostile to the Bible record, and can not be received by those who accept the word of God. Tyn-dall, as great an English writer as Darwin, says:

"The proofs of evolution are still wanting; the failures have been lamentable; the doctrine is utterly discredited." "For superior knowledge of first things, for clear, plain statements of human origin, for lofty common sense that stamps it as all divine, the Book here asserts itself. Darwin has turned to dust, but 'the word of our God standeth forever.'"

God is the Author of all true science. His word is truth. When it speaks on scientific questions, it reveals scientific truth.

Truly, "the world by wisdom knew not God." 1 Cor. 1:21. There is no concord between Christ and the Darwinian theory of creation.

DOES THE BIBLE AGREE WITH SCIENCE?

If this question means, Does the Bible agree with man's imperfect knowledge of science? the answer is, No. If it means, Does the Bible agree with true science? the reply is, Yes. If the Bible were to agree with the present, or had it agreed with the past, imperfect presentation of science, the Bible would thus have been proved inaccurate. The teaching of science is constantly changing. The science of to-day, though imperfect, is vastly different from the science of a few decades ago. On this point Sir Charles Lyell said that estimates had been made as to the rate at which the mud deposit in the River Nile, above some pottery found deep in its bed, had formed, and they maintained that the deposit must have been at least thirty thousand years covering the pottery to this depth. This evidence was given to prove that man had been on the earth thirty thousand years, rather than six thousand years, as the Bible record affirms. When the pottery in question was taken to Rome, it was recognized as some quite modern Roman pottery. Needless to say the Bible did not agree with such science.

GEOLOGY AND THE AGE OF THE EARTH

Professor Ramsey made it fully ten billion years old. ("Age of the Earth," by Lord Kelvin.)

Eugene Dubois made it about one billion years old. ("Scripture of Truth," Collett, page 246.)

Goodchild made it about seven hundred million years old. (*Ibid.*)

Sir Charles Lyell made it about four hundred million years old. (*Ibid.*)

Darwin made it more than three hundred million years old. ("Origin of Species.")

Sir Oliver Lodge made it more than one hundred million years old. (Addresses at City Temple, November 2, 1905.)

Sir George H. Darwin made it at least sixty million years old. ("The Tides," G. H. Darwin.)

Professor Sallas made it about fifty-five million years old. ("Age of the Earth," W. J. Sallas.)

Lord Kelvin made it about twenty-four million years old. ("Age of the Earth," Kelvin.)

Dr. Croll made it at most twenty million years old. ("Stellar Evolution.")

Professor Tait made it at most ten million years old. ("Recent Advances in Physical Science.")

Some of these figures are calculated on the basis of the supposed time it took for the red-hot earth to cool, and others upon the basis of geological estimates of creation week. Which of these estimates is scientific truth? No two of them agree, and the Bible disowns them all.

Professor Sayce says: "Surprises are constantly in store for the Assyrian decipherer, and a tiny fragment may suddenly throw new light on a question he had supposed to be settled. In fact, in Assyriology, as in all other branches of science, *there is no finality.*" "We must write our history of Elam all over again. We have been wrong, and the first chapter of Genesis is right after all." ("Scripture of Truth," pages 205, 271.)

J. B. Dumbleby says, "It has been the imperfection of our knowledge which seemed to give rise to a conflict between revelation and science." ("All Past Time.") This is a most timely confession of an absolute truth.

Another writer says, "The first chapter of Genesis contains standards of truth which *scientists have not yet been able to reach.*" ("Bible's Astronomical Chronology.")

Sir Oliver Lodge, in the *Hibbert Journal*, volume 1, said, "The region of religion and the region of a completed science are one." ("Scripture of Truth," page 307.)

Dr. Cheine: "There can be no antagonism between true science and true religion; they clash only when they are false. Their present antagonism is only another word for our ignorance." (*Ibid.*)

Sir J. W. Dawson: "Thus the monuments confirm the Jewish records." (*Ibid.*)

Suppose the Bible had agreed with science before the monumental records were found that have confirmed the Bible statements of historical truth, what would now be its authority? On the contrary, its testimony has been insistent and uncompromising for truth, and to-day it stands vindicated by the monumental records of history.

CONTRADICTORY VIEWS

Sir William Thompson, in the *North British Review*, No. 3, page 222, after giving clear evidence disproving the ideas of popular geology, says: "Now, here is direct opposition between physical astronomy and modern geology as represented by a very large, very influential, and—I may add, in some respects—philosophical and sound body of investigators, constituting perhaps a majority of British geologists. *It is quite certain that a mistake has been made—that British popular geology at the present time, is in direct opposition to the principles of natural philosophy.*"

Prof. G. P. Serviss, of Chicago, and many other astronomers, suppose that the spots seen on the sun prove that the sun is losing its heat, and that they "carry the menace of approaching decrepitude and death to our great orb of day."

Prof. E. Larkin, reasoning from the standpoint of geology, presents an exactly opposite view. He says that "mathematicians have often computed the time that the sun could emit heat and light from its 'beginning.' This word is now almost obsolete, and the time comes out from twenty to twenty-two million years. These determinations are all based on the laws of thermo-dynamics and kinetic energy of matter, discovered to date. But all these findings are *swept aside by the indubitable evidences of geology.* For the sea has been issuing forth its terrible floods of energy for at least a billion years."

He bases his arguments on the fossils found in ancient rocks, and remarks, "All doctrines are upset by the wing of the butterfly in ancient rock." Scientific literature is now bristling with such expressions as "The sun is eternal," "Sunlight is perpetual," "The rate of our solar radiation does not change," "The sun has been shining forever, and will shine as now through all eternity."

ASTRONOMY AND GEOLOGY CLASH

Here we have astronomy claiming the honor of being an "exact science," assuring us that the clearest evidence proves the sun has reached that age of its evolution when its energy and radiation are beginning to wane, and that it will finally grow cold and die. The earth will naturally share a like fate, and all forms of life become extinct. On the other hand, the science of geology, claiming the same distinction of "exactness," assures us that all that astronomy has predicted is "swept aside," and "all doctrines are upset by the wing of the butterfly."

Shall we give up our faith in the Bible, in God, who created

all things, and in Jesus Christ, the Saviour of a fallen race, for theories which are so easily "swept aside," and which are so self-destructive?

Scientists differ as widely in their views concerning this planet as they do about the sun and other planets. Speaking of earthquakes, Professor Serviss remarks: "The phenomena of earthquakes have given wonderful information about the internal state of the globe. All observations show that the shocks of earthquakes are confined to a thin upper shell. They originate at a depth of a few miles, at most." (Chicago Examiner, October 6, 1907.)

CHANGING FRONT ON COOLING THEORY

"Prof. T. W. E. David, one of the world's great geologists, of Sydney, Australia, and Professor Milne, one of the world's great earthquake experts, advocate the theory that the earth is 'composed in the manner of an egg, with three different homogeneous substances.' 'The proof,' says Professor David, 'is easy and simple, and the idea is a complete departure from former theories of the earth's interior.'"

Their argument shows that the shocks reach the center of the earth.

"Mr. Fisher, the distinguished geologist, has lately shown that upon the hypothesis that radium is the source of the earth's internal heat, the globe is not cooling off in the interior, as geologists have hitherto always assumed, and thus a fundamental belief of science is completely upset."—Chicago Examiner, November 11, 1907.

This is only a sample of the statements and contradictions which might be produced in great numbers as evidence that the theories of evolutionists are not based on a solid foundation of scientific fact. Are we to receive these contradictory theories as reliable above the unshaken truth of God's word? What was believed by evolutionists a short time ago is abandoned as unreliable to-day. Much that is believed to-day will be discarded to-morrow. Shall a man who does not believe these theories be longer considered unscientific or behind the times?

R. C. P.

CLAIMING THAT CHRIST HAS COME AGAIN

Bewitching, Delusive Story—Will Christ Appear in Secret?—Manner of His Appearing at His Second Advent

JESUS warned the generation living in the time when His coming was imminent that there would be false christs and false prophets, who would deceive the people; and He gave as a reason why they would deceive, that the people would not rely implicitly upon God's word.

For example, we are told just how Jesus will come,—in the clouds of heaven, with power and great glory, and all the holy angels with Him, as distinctly and clearly as the lightning flashes across the heavens from east to west, as bodily as when He rose from the earth and was taken up and a cloud received Him out of their sight. In like manner He will come again.

A MISLEADING STORY

In the *Christian Herald*, one of the most popular religious papers of to-day, is a serial story by Mr. Sheldon, entitled, "Jesus Is Here." From the synopsis of preceding chapters we quote the following:

A group of friends "are all commenting upon a marvelous light which has been appearing in the sky, when Martha, Mrs. Maxwell's maid, enters the room with the exclamation, 'Jesus is here!' She declares that He came to the service of the Rectangle Church, a mission founded by First Church, and had gone home with Mr. Grey, the pastor. Mr. Maxwell calls up Mr. Grey by telephone and is informed that the strange guest is now asleep in his home. Mr. Grey himself comes to the Maxwell home, and relates the details of Jesus' visit to his church. All discuss the probable attitude of the press toward Jesus. Jasper Carter, editor and proprietor of the *Evening Gazette*, is intent upon a sensational story, and sends his best reporter, Barnes, and a 'cub,' Logan, to get the facts and photographs. Both men expose plates, but can get no results. Barnes is almost convinced, while writing his story, that this is Jesus. That night Virginia Page and Rachel Page, her sister-in-law, are in Virginia's home. The conversation turns upon Mr. Stanton, and it becomes evident that Virginia is unusually interested. Mr. Stanton comes in a few moments later, and secures Mrs. Page's consent to sing at the remarkable service which takes place in Mr. Maxwell's church the following morning and at which Jesus addresses the people. Barnes, the reporter, announces his conviction that 'this remarkable person is Jesus.' Several more attempts are made to secure photographs, but without result. Jesus calls upon Jasper Carter, talks with him for an hour, and leaves him a manuscript to read. A conference between Mr. Maxwell and Mr. Grey is interrupted by a telephone message from Rachel Page, announcing that her daughter is very ill. Mr. Maxwell and Mr. Grey reach the Page home just in time to learn that the little girl has died. Jesus is sent for."

IS ASKED TO RAISE THE DEAD

Three days later, all stand at the grave, and the minister finishes reading the service. Rachel recalls the coming of Jesus into her room previously, how she fell at his feet and besought him to give her back her darling, and what followed. This one whom Mr. Sheldon calls Jesus is purported to teach, in the face of death, something like the following. He asks the woman:

"Would she and Rollin lose all their faith in a heavenly Father unless Eloise were brought to life? Did their faith in him rest upon his answer to this one petition, or did it rest upon something more vital and fundamental? If he were to say he did not use his power to bring the child to life on account of reasons they could not now understand, would their faith be shattered? Or would they accept even death as a part of the human life, and go on to live their lives even more strongly and beautifully on account of it? One thing he could promise—that no cloud of doubt would ever obscure their vision of Eloise alive and happy in a world far above this one in joy and beauty. Of that they would always be assured."

In commenting upon these false teachings, the words crowd for utterance. Which shall we mention first? Perhaps we will take the minor heresies, and then, in order, the greater ones.

SHOULD HARMONIZE WITH LIFE AND TEACHING OF JESUS

A man writing a life of Christ, even though it is to be an imaginary one of Jesus' coming again, ought to write it in accordance with that life that was lived on earth about two thousand years ago. Where, in all the records of that life, did Jesus ever stand before the grave and suggest that He would not raise the dead, because the dead are already in bliss, consciously enjoying themselves, "alive and happy in a world far above this one in joy and beauty"? There is not one whisper of such a thing as this from the lips of Christ. It is nothing more nor less than Mr. Sheldon's idea of immortality, which came into the Christian church direct from heathenism, and has not one iota of foundation from the word of God. "The living know that they shall die: but the dead know not anything." So says the Word. Their love, their envy, their hatred, perish. They have no more any "portion forever in anything that is done under the sun." Of the dead father it is recorded in the Word, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." This, along with many other texts just as plain and clear, shows that in accordance with the Bible, Mr. Sheldon is teaching a doctrine that is spiritistic, and it is furthermore Scripturally false.

WILL COUNTERFEIT CHRIST'S SECOND COMING

Remembering that according to the prophecies, Satan is gradually transforming himself into an angel of light, materializing more and more everywhere, assuming the name and the garments of Christ, while misrepresenting His character and His teachings, and that some day he will appear as Christ Himself, working miracles, and misleading the people, we realize that Mr. Sheldon's articles are but an *avant-courier*, a herald proclaiming in advance the coming of the miracle worker, him who is to deceive with all power and signs and lying wonders, representing that he is indeed the Christ.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, 'This is the great power of God.'—"The Great Controversy Between Christ and Satan," pages 624, 625.

These articles by Mr. Sheldon are only one of the means of bringing in that awful day of temptation and deception. Jesus will not live among men as Mr. Sheldon pictures Him. He will not come and tabernacle in the flesh, and live in the churches of to-day, and condone their practises nor their lives. Babylon is fallen, and

thousands of churches to-day are, in both teaching and life, antagonistic to the spirit of the Master.

WHEN HE REALLY COMES, THERE CAN BE NO GUESSING AT THE EVENT

When Jesus comes again, there will be no speculation as to whether it is Jesus or not, as in this story by Mr. Sheldon. We read that all the tribes of the earth shall mourn because of Him. "The wicked shall cry for rocks and mountains to fall upon them, and hide them 'from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?'" They behold the Son of man coming in the clouds of heaven, with power and great glory, all the holy angels with Him; and as the Saviour draws near to the earth, His presence destroys the wicked, while with a loud voice He raises the righteous dead and changes the righteous

living. They are caught up to meet the Lord in the air, forever after to be with Him where He is.

PERVERTING THE TEACHING OF THE BIBLE

Thus without any apology or compunctions of conscience whatever, Mr. Sheldon is writing a story for the religious young people of the country, and with every word is perverting the doctrine of the soon coming of Christ.

By this setting, Mr. Sheldon would place, as it were, the authority of Jesus upon such doctrines as church federation, and a partial union of church and state—things that, if really consummated, will produce a train of evil and persecution.

Thus we see in this a sign of the times, a token of the day in which we live. Jesus has told us to study the Word, and follow it, for the deceptions of the enemy will be so great that they would deceive, if possible, the very elect.

L. A. R.

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.

4254—WHEN WAS SATAN CAST OUT OF HEAVEN?

I read in your paper recently that he was not cast out until the resurrection of Jesus. Did God retain him in heaven all those four thousand years?

A. S.

The Scriptures would seem to make it clear that there are several successive castings down of Satan. In the opening utterances of the divine Book, we find him in the Garden of Eden, transforming himself into the appearance of a serpent; and no doubt the serpent of that time was much more beautiful and charming than anything seen among creatures of that class to-day, for we immediately read of the curse that was pronounced upon the serpent because Satan had chosen that form through which to work.

When man was created, God gave him dominion over the whole earth. He was the head of this world. But when he sinned, he yielded the dominion to Satan, the deceiver; and so we find that when the tempter came to Christ, he claimed dominion over the kingdoms of the world, offering this dominion to Christ if the Master would only fall down and worship him. Matt. 4:8, 9. The Lord recognized him as the prince of this world, in several passages in the Gospel of John—not that he was a rightful prince, but he had usurped dominion here, and the Master was controverting it. The whole plan of salvation is for the purpose of rescuing individuals from the thralldom of Satan's snares, and restoring to them the lost dominion. As the Lord was approaching His death on the cross, He said, "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31. This scripture would convey the thought that while Satan had already been cast out of heaven, and had invaded this earth with his fallen angels, yet there was a further casting down to be done through the cross of Christ.

Previous to the time of the cross, it would seem that Satan was permitted to attend the councils of heaven. Job 1:6 and 2:1 speak of the "sons of God" coming together, and Satan appearing among them. The sons of God must have been the Adams of all the inhabited worlds; for in the genealogy of Joseph, the husband of Mary, as given in the third chapter of Luke, we find his record traced back to Seth, "which was the son of Adam, which was the son of God." Adam here has the distinction of being called the "son of God." That is, the father of the human family was the direct creation of the great Creator Himself. And since Satan overthrew Adam by leading him into sin, and since he claimed to be the prince, or the ruler, of this world, and since, when the sons of God came together, as recorded in Job, he came among them, it would appear that his effrontery caused him to persist in attending the councils of heaven, to represent the earth, over which he had usurped dominion. This course was permitted because if Satan had been entirely debarred from such privileges, or had been destroyed when he first started

his career of sin, the intelligences of God's universe, who could not foresee the great harvest that sin would produce, therefore could not have understood the justice of the divine procedure. But after his awful work in seeking to destroy Christ when He came here as a man among men, and in the cruelties and tortures through which he caused the Master to pass from Gethsemane to the cross, the whole universe could see the real character of Satan, and hence he had another casting down. We understand that he is now debarred from attending the great councils of the Adams of the universe as he evidently did during the old dispensation. A further casting down awaits him, as is shown in the twentieth chapter of Revelation, when an angel is commissioned to confine him to this earth; and when that time comes, he is to remain here a prisoner until his final destruction.

So we conclude that the casting down of Satan embraces at least three distinct steps: first, when he with his angels was cast out in the beginning; second, when he had a further casting down by being exposed in his true character to the universe through the sufferings and crucifixion of Christ; and third, when he is chained to this earth at the second coming of Christ. And final disposition is made of him when he meets his doom in the lake of fire, as recorded in Revelation 20.

Those who have access to the two books "Patriarchs and Prophets" and "Desire of Ages," will find in them some helpful suggestions in the study of this subject. In "Desire of Ages," matter found on pages 490, 761, and 764 will be particularly pertinent.

4255—BREAKING OF BREAD ON MONDAY MORNING

Commenting on Acts 20:7, in your issue of December 9 you say, "There is strong evidence that it was Monday morning before they actually came to the breaking of bread." Is this new teaching?

A. C. A.

No, it is not new teaching, but the thought intended was not expressed. The sentence as it appeared in the answer to that question should have been eliminated, and the statement should have been made, instead, that the Bible method of reckoning the day is from sunset until sunset, and since the meeting referred to in Acts 20:7 was in the dark part of the day, it occurred on what we now call Saturday night. Furthermore, the text shows that while Paul was with the church preaching, and also engaged in the breaking of bread, the disciples accompanying him were in a ship performing the common labors of travel; and when the light portion of the day arrived, Paul took a short cut across the country to meet them at Assos, as agreed upon. But if the individual desires to claim for the text a thing that is not true, and would seek to have it appear that that meeting occurred

on what is now known as Sunday night, the breaking of bread, as is clearly evident by the text, did not occur until Monday morning. Hence no matter what view you take of it, there is absolutely no evidence in this scripture for Sunday sacredness. And the same is true, for that matter, of all other texts of the Bible.

4256—UNABLE TO KEEP THE SABBATH

If a man knows that the seventh day is the Sabbath, and is not able to keep it, because he can't make a living for his family, will God accept him and forgive him?

H. W.

The same kind of question might be asked in regard to any one of the commandments of God. We know of no exceptions that God makes on the behalf of any individual, in the matter of observing His moral law; but we do know of a great many promises of power to enable individuals under all conditions and circumstances to do the will of our heavenly Father. Some of the greatest difficulties that may be presented to impede our progress are often permitted for the purpose of showing God's power in our behalf, and in order that we may learn to trust Him with living faith. And in view of the plain teaching of His word, and of His exceeding great and precious promises, all such questions as this must be answered between the individual himself and his God.



SYSTEMATIC BIBLE STUDY

WE must keep the fact emphasized that systematic Bible reading and systematic Bible study go hand in hand. The work of the Master was ever to appeal to the Scriptures as the one great foundation for help and power in the divine life. He opened the understanding of the disciples of old, that they might understand the Scriptures, and directed them specifically to that which was written in the divine Book. See Luke 24:45, 46. The living Christ will "open the understanding" of the disciples to-day who will earnestly read and reflect upon the utterances of the inspired Word. Many persons professing Christianity have never read the Bible through in their lives. We should set the pleasurable work before us of reading through the precious Book at least once a year. In the plan suggested for reading the Bible through during 1914, the following is—

THE SCHEDULE FOR THE WEEK ENDING FEBRUARY 7

Genesis 37-44
Psalms 32-38
Mark 9-16

Read one chapter in Genesis each week-day, and two on the Sabbath; one psalm each day in the week; and one chapter in Mark each week-day, and two on the Sabbath. Remember the suggestion that "Patriarchs and Prophets" is one of the best of helps in the study of the first part of the Old Testament, and that "The Desire of Ages" is likewise helpful in the study of the Gospels, which recount the ministry and work of Christ while upon earth.

Unwarranted Restrictions of Religious Liberty

(Continued from page 7)

to hear lamentations over the non-observance of the day. Public abuses have crept into society which have been conspicuously exhibited on that day, owing to the prevailing idleness, and frivolities that ought not to be indulged at any time are pointed out as affording an excuse for further restrictions. Forgetting that it is *the thing itself*, and not merely the day it is tolerated, which determines whether it is culpable or otherwise, the advocates of Sunday keeping have been led into the unreasonable and illogical demand for the closing of saloons on Sunday, as if their operation on other days were not equally reprehensible.

Particularly is such a basis for their crusade to be deplored, inasmuch as many who are genuinely opposed to the maintenance of the whisky traffic are equally opposed to the ulterior objects of the champions of temperance, whose campaigns are frequently undertaken primarily with a view of forcing Sunday observance. What is called for is the abatement of the evil of intemperance, and not merely the suspension of the liquor traffic for a single day, while the churches are holding weekly services. But it is difficult to persuade these modern crusaders that their methods are not such as to commend them fully to the minds of more logical champions, who gladly would break a lance in the engagement, if only the unmingled question were presented of absolute prohibition of the manufacture and sale of intoxicants, without the covert introduction of the Sunday issue.

SOME WOULD LEAVE SUNDAY TO THE CONSCIENCE

But so far has this defective idea of reform been carried, that a great association of devoted women has been misled into the endorsement, by their national organization, of the plans for compulsory Sunday observance. To the credit and lasting praise of individual members, and to some extent of local associations, be it said, the falsity of the position assumed by the national representatives has been discerned, and a protest against interference with the weekly rest-day has been voiced by those of clearer vision within the union. These dissenters declare that while distinct and conscientious differences of conviction exist as to which day ought to be observed as the Sabbath, this great body of Christian women might well leave to the individual citizen the determination of the question, in harmony with his God-given right and constitutional privilege. So the anomalous situation is presented, at the present time, of some of the members of this worthy organization being engaged in the circulation of petitions for a drastic Sunday-closing law, proposed on the initiative, while others in the same society are diligently opposing all such invidious distinctions.

While this campaign is in progress, the federated churches have seized upon the interest manifested in the prohibition of prize-fighting in California, and must needs entangle their petitioners for the submission of the issue to a vote of the people, in the question of Sunday sacredness. While it is proposed to end for all time the holding of real prize-fights, it is the policy to tolerate, at least for the present, the presentation of

"sparring exhibitions," provided none are offered on Sunday. Thus the opportunities of the prize-ring for bringing into prominence the spurious sabbath have not escaped the notice of these would-be reformers.

LABOR WANTS A DAY OF REST

But while the ulterior designs of the purely religious organizations are readily discerned in all these methods, another element is entering into the proposition of civil enforcement of Sunday keeping. The labor-unions, having in mind the relief of the various guilds from continuous labor, have thought to profit from the superstitious regard bestowed upon the first day of the week, and thus to secure from the church-members the help needed in their demand for one day in seven for recreation. If all engaged in these lines of business were agreed, they could readily adjust the matter among themselves, without legislation. But a goodly number so engaged are opposed to any distinction in respect to days; and to coerce this considerable minority, it is proposed to invoke the aid of state or municipality, to compel all to close their doors on Sunday.

The state law of California already provides that for an employer of labor to deny his operatives one day of rest after six consecutive days of labor shall be a misdemeanor; but it is sought to constrain the owners of private establishments from operating at all on the day of general preference, lest any, by remaining in business when others had suspended, should secure unequal benefits from public patronage. Particularly have some of the barbers' fraternity sought to compel the simultaneous closing of barber shops on Sunday; and in their desire to accomplish their object, they have urged that all constitutional guaranties be ignored, and that all shops be closed on the first day of the week, on divers pains and penalties.

THE RELIGIOUS CHARACTER OF SUCH LAWS

In some quarters, the more radical members of the clergy have been making common cause with these factions of the labor elements, hoping to gain by cooperation their own ends in the exaltation of Sunday, though their solicitude is distinctly religious, while customarily attributed to their interest in labor. In this attempted union of wholly dissimilar organizations, the fundamental object of the churchmen is well expressed in the words of the Rev. W. F. Crafts, in a speech at Wichita, Kansas, wherein it is declared:

"We are laboring with all our might to carry the religious sabbath with our right arm, and the civil sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation."

DESIRE NOT TO BE COMPELLED TO CHOOSE SUNDAY

So the underlying object of the clergy is plainly revealed as sectarian, while it may be said, to the honor of certain of the clear-headed leaders of the labor elements, that they are looking about them in the hope of securing a trade agreement whereby all operatives may be sure of a respite of one day in seven, without compelling the choice of Sunday. In harmony with this idea, the American Association for Labor Legislation, which had drafted a bill to be presented in the legislature of every state in the Union,

providing for the enforced observance of Sunday as a day when it would be unlawful to carry on legitimate business, is said to have amended that instrument, so as to require from employers of labor the uniform concession of one day's rest after six consecutive days of labor, leaving to agreement with their individual operatives the question as to the day severally to be allotted to them.

Under existing constitutional guaranties, of course private industries could not legally be coerced, and the ultimate determination as to the days of labor would necessarily depend upon the proprietor. He could not be compelled to grant concessions entirely involuntary on his part, without the abandonment of the American principle of liberty. A closer espionage of his business, or any arbitrary requirement, on the part of the civil power, for the suspension of labor on Sunday that would be allowed on other days of the week, would be in violation of his civil rights, inherent and self-evident, for the maintenance of which the whole government is pledged by the most ample guaranties. It only remains for the lovers of liberty to see that these basic principles are observed in the administration of government, for their abandonment would mean anarchy, even if brought about with the most hopeful purpose of benefiting humanity.

Notice

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

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So hope springs anew each day.
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The Lord has pledged to us day and night,
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That we may trust His infinite might,
Make ours the victory won.

O, what could even the Infinite do,
To give us a refuge sure,
That He has not done in His love so true?
Then rest in that love secure.

As the sun comes up in the morning bright,
And nightly the stars shine out,
We will lovingly trust His wondrous might,
And cast to the winds all doubt.

C. P. BOLLMAN.

Give Me Power

GIVE me power!" exclaimed a lad as he threw down a book he had been reading. His mother, hearing the remark, examined the book, and found it was the life of Alexander the Great, and she asked, "Why do you desire power?"

"O," replied the boy, "the power to conquer the world is something to be desired."

"We will study the Bible this evening, and find out what it says about power," said the mother, for she had a habit of referring her children to that good Book for information on almost every subject in which they were interested.

"All right," replied the boy, for he loved the evening Bible studies, and was sure that something very interesting was in store for him.

When evening came, the entire family,—Mr. and Mrs. Brown, their daughter, Kate, their son, Will, and the hired servant, Martha,—gathered about the table, with Bibles in their hands.

Mr. Brown opened the study with the remark that "it is natural for the human heart to desire power." He then said: "We will find whence comes all power. Please read Rom. 13:1 for an answer."

Will read, "For there is no power but of God."

"The devil has power," said Kate, with a smile.

"Yes," replied the father, "for we read in Acts 26:18 that Christ came to turn men from the power of Satan."

"Then Christ must have had power," remarked Mrs. Brown. "Whence came His power?"

"If there is no power but of God, then the devil as well as Christ received power from God," said Martha, pleased that she could have part in the discussion.

"And that is true," replied Mr. Brown, "as you will see from John 5:19, which says that 'the Son can do nothing of Himself.' Who can tell what there is in the life of Job which shows that Satan had no power over him only as God permitted?"

"I think," said Kate, "that when God gave all that Job had into the hand of Satan, He told him to spare Job's life. That was certainly giving him great power."

"Why did God do that?" asked Will, with a puzzled look on his face.

"God permitted Satan," said Mr. Brown, "to use his power to test and try Job. He sometimes permits him to bring trials upon us for the same purpose, but there is a limit beyond which Satan can not go. God will not suffer us to be tempted above that we are able to bear. 1 Cor. 10:13."

"God will permit Satan, in the last days, just before the coming of Christ, to work with great power and signs and lying wonders," said Mrs. Brown. "Can you tell why He will do that?"

"I think," said Martha, "that it will be to cause men and women to search their Bibles in order to be able to know truth from error. I remember that it says somewhere in the Scripture, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'"

"Yes," replied Mr. Brown, with an approving smile. "The verse you quoted is Isa. 8:20. It certainly is important to be able to detect error."

"The wicked have power," said Mrs. Brown. "Alexander the Great was a wicked man, and he had world-wide power."

"Yes," said Mr. Brown. "The power which they have is transmitted to them by Satan. Ps. 37:35 says, 'I have seen the wicked in great power.' The power which they have is God's power perverted by Satan."

"How does it come to them?" asked Kate. "What do they do to receive it?"

"God permits them to have that which they will to have," said Mr. Brown.

"But they must eventually pay the price. 'The wages of sin is death.' God will destroy them root and branch. Mal. 4:1. God never forces the human will. Whosoever will, may come to Him; and whosoever will not come, must suffer the consequences. 2 Peter 2:5, 6."

"I do not want the power that Alexander the Great had," remarked Will.

Mrs. Brown did not seem to notice the remark, but asked: "What about the righteous? Do they have power?"

"Indeed they do," exclaimed Mr. Brown. "The power of God working in us will enable us 'to do exceeding abundantly above all that we ask or think.' Eph. 3:20. It is the privilege of the righteous to have great power through the Holy Spirit. Micah 3:8."

"How may it be received?" asked Kate.

"It comes by faith (Eph. 3:16, 17), to those who are willing to receive it. Ps. 110:3. It is our privilege to know 'the exceeding greatness of His power to usward who believe, according to the working of His mighty power,'" read Mr. Brown from his open Bible.

"I see," exclaimed Will enthusiastically. "Faith will make us dynamos for God. His power will work through us exceedingly. That is better than to have the power that Alexander the Great had."

ELIZA H. MORTON.

Mr. Bryan's Challenge to Materialists

WILLIAM JENNINGS BRYAN once challenged materialists and those opposed to the theory of divine inspiration of the Bible to show they were right by producing a book superior to that sacred volume. He said:

"Atheists and materialists declare that the Bible is merely the work of man, and that it was written under the limitations that apply to human wisdom. Taking this position, they necessarily must contend that, unless man has degenerated in ability and declined in wisdom, he can produce a book equal to the Bible. *Let them produce it.*"

"Atheists and materialists have assailed the Bible at every point. They have been as bold as the prophets of Baal in defying the living God and in heaping contempt on the written Word. Why not challenge them to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked the Lord, he invited them to match the power of their god against the power of his, and he was willing to concede superiority to the one who could answer with fire.

"Now, why not a Bible test? Let them collect the best of their school to be found among the graduates of universities, as many as they please, and from every land. Let the members of this selected group travel where they will, consult such libraries as they please. Let them glean in the fields of geology, botany, astronomy, and zoology, and then roam at will wherever science has opened a way. Let them use every instrumentality that is employed in modern civilization. And when they have exhausted every source, let them embody the results of their best intelligence in a book, and offer it to the world as a substitute for this Bible of ours.

"They have prayed to their god to answer with fire—prayed to inanimate matter with an earnestness that is pathetic. They have employed, in the worship of blind force, a faith greater than faith requires. But *their almighty is asleep.*"

"But to the doubts and 'I don't know's' of the agnostic, the Christian, Bible in hand, answers, 'I believe.'"

And to the world the Christian demonstrates the fact that no other book contains such power to change the human life for good as does the prayerful study of God's holy word. May we be always wise enough to treasure its acquaintance. Let us be sure that it is having its rightful place—the first place—in all our reading. Its influence will always make for righteousness.

ERNEST LLOYD.

ALONE with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the

ear of infinite love, tenderness, and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus. Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—*Frederick Whitfield.*

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.

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.

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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 3, 1914

Is the Sun Burning Up?

J. BOSLER, astronomer at the Observatory of J. Meudon, France, has been doing some very careful figuring of late, in regard to the energy in light and heat given off by the sun, and the consequent using up of that body. According to his figures, in thirty millions of years the sun would lose a mass of matter equal to this earth; and as the sun loses its mass, it loses its power to attract, and consequently there must come a time, according to his theory, when something will happen to the orbit of our planet. We should learn to distinguish between science and speculation. Scientific men have discovered a great deal of scientific truth within the last century in particular, and much of it is a blessing to the world. But it is easy to form the habit of taking for granted that everything is true which is said by a man who has acquired the reputation of a great scientist. Sometimes these scientific men come out with great theories in regard to the earth cooling off and the fire of the sun going out, and sometimes these stories have quite a serious effect upon some nervous people. But to the individual who knows and believes the word of God, there come to mind such assuring words as these:

"Lift up your eyes on high, and behold who hath created these things, that bring out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:26.

This text invites us to look up and see the great suns that dot the infinite expanse of space, and we are to remember that because the divine Creator is strong in power, not one of them will fail. Infinite power has created our sun to go on forever, and it will be shining in even greater strength in thirty million times thirty million years from now than it is to-day. For the same prophet, Isaiah, when speaking of conditions in the redeemed state, said that—

"the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30:26.

It is perfectly safe to trust God's word; but when the scientist speculates, the chances are strong, if we follow him, in favor of his misleading us.

"He Stirreth Up the People"

MOST people recognize the quotation, "He stirreth up the people," as one of the charges that was made by the priests against Christ, and it seems a little strange to find this text quoted as an excuse for inflammatory agitations that are so prevalent.

Most of these agitators have the earnestness of religious conviction; and unless a person is in a position where he is quite closely in touch with what is going on in the world, he little realizes the violent character and the wide-spread dissemination of the revolutionary and turbulent doctrines that are promulgated. There is no denying the fact that the agitator has a text for his discourse. He takes the facts that are so profusely presented in the world, and presents them in such a way as to inflame the people toward the point of revolution. For instance, we might cite a sample or two from a current publication that is just to hand.

There is a large cartoon of a dinner participated in by a goodly company of churchmen. Upon the wall of their banquet hall is a picture of the crucified Christ, and under the cartoon we find the words:

"Their Last Supper. The crowning ceremony of the Episcopal Convention at New York was a banquet tendered to the clerical deputies by the Church Club. It cost \$10,680—about \$20 a plate."

With such a text, it requires no stretch of the imagination to perceive the impressions that would

be made upon the minds of men who, in the place of having \$20 to pay for a single dinner, have nothing to eat at all, and no money with which to buy.

Another double-page cartoon in this same publication represents a highly cultured and well-dressed congregation comfortably seated in the church, and the minister is addressing them in these words:

"Thus, friends, we see the masses filled with a vague, unchristian spirit of discontent. They cry out upon work, bemoaning their divinely appointed lot, forgetful, my brethren, of the heavenly law which ordains that only through toil and tribulation, by the narrow path of self-denial, may we enter into the higher values of spiritual blessedness. Let us pray."

Another cartoon in the same publication represents two hoggishly fat men riding together in a carriage, and one of them is saying to the other:

"Woman suffrage? I guess not! Women are too shifty. I'd just got my mills running to suit me, when every — woman went on strike for shorter hours!"

The masses of the people are surfeited with cartoons and statements of this character, and declaiming against it does not stop it. It must be recognized that there are millions of people in this world who are in want, while there are a few who are able to spend very extravagantly. The foundations of society are being broken up by these conditions, and to fail to recognize such apparent facts is very foolish indeed.

There are few but are cognizant of the existing turbulence, and there are many theories in regard to the prospective outcome; but the wise course will be to follow the light of Him who was able to predict these things in minute and accurate detail more than two thousand years ago, and to tell in advance what would be the final result.

Teaching Both Morality and Immorality

IN one of the states of this Union, a highwayman, who was also a murderer, was caught, convicted of his crime, and sentenced to be hanged. The unfortunate fellow was young. He pleaded for clemency, desiring that his sentence be commuted to life imprisonment. This young man offered the argument that if he were permitted to go to prison he could do a great deal of writing for the papers, and thus warn other young people against the snares and pitfalls that had entrapped him.

An editor in one of the leading dailies of the nation deplores the fact that this—

"daring and hard-hearted young criminal had reason to believe that he might be able to do just what he had planned. For the very same thing had already been done and was being done. . . .

"He had read, day by day, that society is the real criminal, and the robber and assassin the mere irresponsible creature of his environment.

"He had seen, every day, columns devoted to apologizing for crime and to lionizing criminals, and he had seen scoundrels as depraved as himself lecturing, issuing books, exploiting their shame without shame, and impudently setting themselves up in print and on the platform as advisers and exhorters of honest men and women.

"And seeing and hearing all this, this young man embraced a life of robbery and assassination as a natural and inviting highroad to distinction and sympathy, with the incidental promise of a flourishing career as a moral uplifter."

The foregoing utterances from the editorial are quite true to fact. The deplorable sentiments and conditions of the time in regard to criminality are not overdrawn. But it can not be possible that the editorial writer of that particular paper gives very close attention to what is placed in his journal, outside the editorial columns; for if he did, he would find that his paper has been carrying a full-page story, with big illustrations, recounting in graphic detail the life incidents of a person who is said to be one of the greatest "reformed" criminals of the age—a criminal who had been successful in eluding arrest for years, and who has now set forth "in print and on the platform as adviser and exhorter of honest men and women." In other words, a feature of the Sunday issue of the very paper in which that editorial occurs, is the identical thing that is so strongly condemned.

This is one of the most alarming characteristics of our time. The news columns of our dailies, with their Sunday magazine sections, are parading crimes, oftentimes making heroes of the criminals.

They are also caricaturing continually the most sacred relations of life. And this education that they are giving through their news columns and their magazine sections is helping, more than anything else, to create the conditions that the editorial so properly inveighs against. Yet the men who are the chief actors in such inconsistencies are exceedingly indignant when it is suggested that there is no evidence whatever that our world is getting better, but, on the other hand, that it is getting worse and worse, just as the Bible said it would in these times.

It seems more reasonable to accept the straightforward Biblical prediction than to take the testimony of witnesses who are so contradictory in their course of action.

Alcohol Depresses Rather than Stimulates

DR. EMIL KRAEPELIN, professor of mental diseases in the University of Munich, Bavaria, has conducted a large number of very carefully planned experiments to get the true effect of alcohol upon the system. The reports say that his conclusions were "determined with almost mathematical certainty, by experiments made dozens of times under absolutely similar conditions, as regarded time of day, food, exercise, and surroundings." After making his experiments in this careful and accurate manner, he reached the conclusion that alcohol is a narcotic, that it is a depressant, and not a stimulant. The apparent stimulating effect is deceptive. In each case, under the influence of alcohol the individual did less and poorer work, although in his semi-intoxication he thought he was doing more and better work.

Other men noted for their research have reached similar conclusions, but perhaps none of them have made more careful and patient experiments in reaching the accurate effect of alcohol upon the system than Dr. Kraepelin.

IN some of our cities large armies of unemployed men are demanding work, and in some instances they stipulate that the wages shall be \$3.00 a day. In one or two instances, public-spirited citizens have contributed sums ranging from \$1,000 down, to provide employment to some of these discontented men. The clamors for work from the governmental authorities which are becoming so pronounced throughout the world are furnishing a very accurate parallel to what is furnished in the history of Rome during her declining days. Read that history, read the news of the day, and note the almost complete identity of conditions. Rome was wholly and permanently dominant only in a comparatively small part of the world around the Mediterranean; and when these clamors arose among her populace, she withstood them for a while, and finally went down. Have you seriously considered the meaning of these conditions as they are appearing in all parts of the world?

THE question of placing a ban upon the tango dance is being considered by the Vatican. Would it not be more effective, instead of issuing ecclesiastical manifestos against such things, to go to the people with the open Bible, and teach them the pure, refining, elevating gospel of Jesus Christ, and thus implant within their hearts sentiments of revolt against all such debasing things as immoral dances? The power of the gospel carries with all its prohibitions the exceeding great and precious promises of the Word, which furnish something much more desirable to the converted heart than any of the frivolities the world has to offer.

THE people of Greece are very much concerned over Italy's policy in settling colonies in what they term "dangerous proximity to their boundaries." It is pointed out by the Greeks that this course on the part of Italy has many of the essential elements in it that were at the foundation of the recent Balkan war.

CHICAGO is planning a chain of stores for the purpose of aiding the unemployed by retailing fuel and food at actual cost. The city itself proposes to finance the scheme.

"O LAMB of God, who died for me,
I consecrate my life to Thee;
Yea, all, for this I surely know,—
He died because He loved me so."