

# Signs of the Times

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## The Glad Freedom of the Year of Jubilee

*The Ancient Law of Emancipation Kept the Land Distributed Among the People—Redemptive Powers and Rights of the "Near of Kin"—The One Great Jubilee Is Just Ahead*

By STEPHEN N. HASKELL

THE Jubilee was the climax of a series of sabbatical institutions. The weekly Sabbath was the first religious institution given to man. Gen. 2:2, 3. The seventh day of the week was hallowed and set apart to be kept as the rest day of Jehovah. Isa. 58:13, 14; Ex. 20:8-11.

### EVERY SEVENTH YEAR THE LAND RESTED

After the children of Israel entered the promised land, God commanded that every seventh year should be "a sabbath of rest unto the land, a sabbath for the Lord." The people were not allowed to sow their fields nor prune their vineyards during the seventh year; neither could they gather into their storehouses that which grew of its own accord. The owner of the land could take all he wished for immediate use; but his servants and the strangers, and even the beasts, had equal rights with the owner in enjoying the fruits of his field during the sabbatic year. Lev. 25:1-7.

The seventh month of the sacred year, the month Tisri, was called by some writers the sabbatical month, as more of the annual sabbaths and feasts came in that month than in any other one in the year. The first day of this month was the feast of blowing of trumpets, the day of atonement came on the tenth day, and the feast of tabernacles began on the fifteenth day; and in every fiftieth year, the tenth day of Tisri ushered in the Jubilee. Lev. 25:8-11.

ELDER S. N. HASKELL, who writes this article, is one of the most careful and devoted Bible students. He has probably averaged reading the sacred Book through once a year for the last fifty years, carefully comparing text with text as he reads. It will be found a great help to the interest and profit of the article if the scriptures referred to are looked up in the Bible and read as you go along. Let it be hoped that every reader may be a participant in the great jubilee that is pointed to as the climax soon to be realized. EDITOR.

### TOKENS OF OWNERSHIP

The keeping of the weekly Sabbath was a token that the people belonged to God; and in allowing their land to rest during the seventh-year sabbath, they acknowledged that not only they themselves, but their land, their time, and all they possessed, belonged to God. Eze. 20:12, 20.

The Lord took special delight in the seventh-year sabbath; and the disregard of His command to keep it, was offensive in His sight. The children of Israel were carried into Babylonian captivity because they had not allowed "the land to enjoy her sabbaths." 2 Chron. 36:18-21. In their greed, they had worked the land every year; and God took them away and let the land lie desolate, that it might keep the sabbath during the seventy years.

If God's command had always been obeyed

and the land had had its rest every seventh year, the earth would not have "waxed old like a garment" (Isa. 51:6), but would have remained productive.

### CAUSE OF THE CAPTIVITY

God's commands will all be honored; and as the land lay desolate seventy years, keeping the sabbath, during the Babylonian captivity, to atone for the disobedience of ancient Israel, so, after the second coming of Christ, the land will lie desolate one thousand years, keeping sabbath, to atone for the many sabbaths that have been disregarded. Rev. 20:1-4; Zeph. 1:1-3; Jer. 4:23, 27.

The weekly Sabbath was a stepping-stone leading up to the other sabbatic institutions; and besides being a memorial of creation, it pointed forward to the final rest of the Jubilee. When the people of God, for the sake of worldly interests, disregarded it, they placed themselves where they could not appreciate God's original design in giving them the Sabbath of rest. Jer. 17:21-27.

### TO OCCUR AT LEAST ONCE IN A LIFETIME

The Jubilee was the fiftieth year following seven weeks of years, and would occur once at least in the lifetime of every individual who lived out his natural life. Lev. 25:10, 11.

The day of atonement was the most solemn of all the feasts, and the Jubilee the



"IN THE ANTITYPICAL JUBILEE, THE REDEEMED OF THE LORD WILL BE REINSTATED IN THE ORIGINAL HOME OF MAN."

most joyful. At the close of the day of atonement, when the sins of Israel had all been forgiven and borne by the scapegoat into the wilderness, then the people who realized what God had done for them, were prepared to forgive the debts of their fellow men, to release them from servitude, and to restore all to their own land willingly, as they expected God to give them their eternal inheritance in the antitypical jubilee.

At the close of the day of atonement, on the tenth day of the seventh month, in the sabbatical year which closed the last of the seven weeks of years—forty-nine years—the trumpets were blown throughout the land, announcing the Jubilee.

#### EACH WITH A TRUMPET—ALL SHACKLES THROWN OFF

Jewish tradition states that every Israelite was supplied with a trumpet of some kind at this time, and when the hour arrived which closed the day of atonement, *every one* blew nine blasts with his trumpet. God had said the trumpets were to sound throughout *all* the land. Lev. 25:9.

How like the final trumpet of the Lord (1 Cor. 15:51-53) was the blast of the Jubilee trumpets in ancient Israel! The toiling slave arose and threw off his shackles. To the avaricious and covetous man, who had oppressed the hireling and the widow to gain his possessions, it came as a death knell to all his hopes. Isa. 2:20, 21. Every person in bondage was freed, and all returned to their own land. Lev. 25:12, 13.

There is no account of any religious services, or offerings, being required during the Jubilee, different from the ordinary services of other years. It was a time when all, rich and poor, high and low, shared alike of that which grew of itself in the fields and vineyards.

The Jubilee followed the seventh-year sabbath, thus bringing two sabbath years in succession. But God made ample provision for His people by commanding His blessing upon the forty-eighth year, when the earth yielded enough to keep the people for three years. Isa. 37:30; Lev. 25:11, 12.

#### ALL OTHERS OBSERVED—WHY NOT THE JUBILEE?

There is no mention in the Bible of the Jubilee's ever being observed, and for this reason some writers think it may not have been kept; but all the other Mosaic festivals were observed, and it would be strange if one that is so organically connected with the other feasts, and is really the climax of all other festivals, should have been omitted.

The Jubilee must have been observed, for the law of the inalienability of landed property, which was based upon the Jubilee, existed among the Jews. Num. 36:4, 6, 7; Ruth 4:1-4. Josephus speaks of it as being permanently observed.

Instances are recorded where the work of the Jubilee year was performed by the Israelites. Nehemiah, in his great reformatory work, required the Jews to give freedom to their servants, and to restore the lands and the vineyards to the original owners. Nehemiah 5.

On the eve of the Babylonian captivity, Zedekiah proclaimed liberty to every one. He evidently designed to celebrate the Jubilee. If he had done so, it would have given him liberty; but he was too vacillating to

carry out the requirements. The Lord sent a message, saying that he had done right in proclaiming liberty, "every man to his neighbor," but that in failing to grant it, he had polluted the name of the Lord. Jer. 34:8-17.

#### THE LESSON OF ALL THEIR COMMERCIAL INTERESTS

All the commercial interests of the ancient Israelite taught the gospel. While he was allowed to dwell in the promised land and enjoy its privileges, yet he was only the steward, not the owner. The divine decree was, "The land shall not be sold forever: for the land is Mine; for ye are strangers and sojourners with Me." Lev. 25:23. Notwithstanding the fact that the Lord owns the world, yet He counts Himself a stranger and sojourner with His people upon the earth, until the antitypical jubilee, when Satan, the present prince of this world, will meet his doom.

If a man became involved and was obliged to sell his home, it was sold with the understanding that it should return to its original owner when the Jubilee trumpets were blown in the land. If the unfortunate man had one near of kin able to redeem his land, the purchaser could not hold it, even until the Jubilee. Lev. 25:25-28.

A poor widow has misfortune after misfortune, until her wealthy neighbor, who has long coveted her land, has gained possession, and she in sorrow is obliged to leave the home of her childhood and labor for a mere pittance, that fails to supply the needs of her household. The wealthy neighbor continues to advance money, until finally she herself is sold to him as a servant. Her case seems hopeless.

#### A NEAR KINSMAN MAY REDEEM

But in a far country she has an elder brother. He hears of her misfortune and comes to the rescue. Her brother reckons with the man who has purchased the woman, and pays the redemption money, and she is free. Then the brother begins to reckon what is due on the land; but the man objects, for the same spirit rules him that disputed with Michael, the Archangel, when He came from a far country to redeem the body of Moses from the prison-house of the grave (Jude 9), and he says: "No, I will not release the land. It joins my farm. I will not part with it. What right have you to interfere?" Then the brother produces evidence of his kinship, that he is "one that hath right to redeem." Ruth 2:20, margin. He offers the redemption money, and the home is redeemed to the rightful owner. A stranger might have wished to help the poor widow, but his money could never have released her. The price must be paid by "one that hath right to redeem"—one near of kin.

How forcefully was the power of Christ thus taught in the every-day commercial life of the Israelite!

#### HE QUALIFIED FOR A REDEEMER

An angel could not redeem mankind, nor the world. His life would have been powerless, for he was not "nigh of kin" to humanity. Lev. 25:47-49. Christ left the heavenly courts, partook of the flesh and blood, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to

bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:14-16. He became the "first-born among many brethren" (Rom. 8:29), the one *nigh of kin*, that He might have right to redeem every son and daughter of Adam; and down through the ages comes the cheering assurance that "He is not ashamed to call them brethren." Heb. 2:11.

"Thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money" (Isa. 52:3), even "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

#### RELIEF FROM THE CHAINS OF TEMPTATION

Have you yielded to temptation until you are bound in abject slavery to Satan? Remember, you have an Elder Brother who is able and willing to redeem you from the slavery of sin, and make you a free man in Christ Jesus. In order to be free, you must acknowledge Him as "one nigh of kin" to you. If the poor widow had disowned her brother when he came to redeem her from servitude, he would have been powerless to help her.

Satan may bind the soul until he thinks it is his forever; but when the soul cries out for help, and claims Christ as the "one near of kin," "one who has power to redeem," and Christ presents the redemption price, "His precious blood," Satan is powerless to hold the soul.

#### A NEW BEAUTY TO THE WORD "REDEEMER"

The study of the Levitical laws in regard to land and servants gives new beauty to the name "Redeemer." Job knew the power of the "one who had right to redeem." Hear him in confidence saying, "I know that my Redeemer liveth." His faith grasped a power that not only redeemed from sin, but will bring forth the patriarch's body even after the worms have consumed it. Job 19:23-27.

While at any time one could receive freedom and be reinstated in his former home by "one nigh of kin" who had right to redeem, yet the Jubilee was looked forward to as the great day of release for all Israel. It was then that every wrong was righted, and every Israelite reinstated in his own possession. Lev. 25:28, 33, 40, 41.

If one sold a dwelling-house in a walled city, during the first year after the sale it might be redeemed; but if not redeemed the first year, it remained in the hand of the purchaser. It did not revert to its original owner in the Jubilee, for houses were the work of man, and had no part in the Jubilee, which released only the *land* and *persons*. Lev. 25:29, 30.

The cities of the Levites were under different regulations. They were the only walled cities that had a part in the Jubilee. If a man purchased a house of a Levite, "the house that was sold, and the city of his possession," went out free in the year of Jubilee. Lev. 25:32, 33.

#### TO RECEIVE THE PROMISED CITY

The priests were a type of Christ. Our great antitypical Priest has prepared a walled city for His people (Heb. 11:10, 16); and in the antitypical Jubilee, they will receive the city. The regulations in regard to the

(Concluded on page 7)

# The Great Commission and Inspiring Promises

*All the Power of the Universe to Attend the Christian — The Prophets Had Minutely Foretold Each Step in Jesus' Work — Pardon Offered First to His Cruel Murderers — No Repentant Sinner Rejected*

By MRS. E. G. WHITE

*THE heroism, the power, the pathos, and the soul-comfort of Christianity flash out in this article in a most helpful as well as an intensely interesting way. Christ's meeting with His disciples just before His ascension, is told in a manner that is far more vivid than fiction. Gems of truth are given that fill the soul with courage, and word pictures are formed that present the joys and the aspirations of the Christian life in all the charm of the most beautiful colors.*

EDITOR.



**S**TANDING but a step from His heavenly throne, Christ gave the commission to His disciples. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature."

Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be collaborators with their Redeemer in the work of saving the world.

## THE APPOINTMENT MADE BEFORE HIS DEATH

The commission had been given to the twelve when Christ met with them in the upper chamber, but it was now to be given to a large number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting, Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during Pass-over week, and through them it reached many lonely ones who were mourning the death of their Lord. With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from every direction, to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ.

## SUDDENLY HE STOOD AMONG THEM

At the appointed time, about five hundred believers were collected in little knots on the mountainside, eager to learn all that could be learned from those who had seen Jesus since His resurrection. From group to group the disciples passed, telling all they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told them how his doubts had been swept away. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion, His countenance was as the face of God, and when they saw Him, they worshiped Him.

This was the only interview that Jesus had with many of the believers after His resurrection. He came and spoke to them, saying, "All power is given unto Me in heaven and in earth." The disciples had worshiped Him before He spoke; but His words, falling from lips that had been closed in death, thrilled them with peculiar power. He was now the risen Saviour. Many of them had seen Him exercise His power in healing the sick and controlling satanic agencies. They believed that He possessed power to set up His kingdom at Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters; He had walked upon the white-crested billows; He had raised the dead to life. Now He declared that "all power" was given unto Him. His words carried the minds of His hearers above earthly and temporal things to the heavenly and eternal. They were lifted to the highest conception of His dignity and glory.

## GO YE, AND I AM WITH YOU

Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

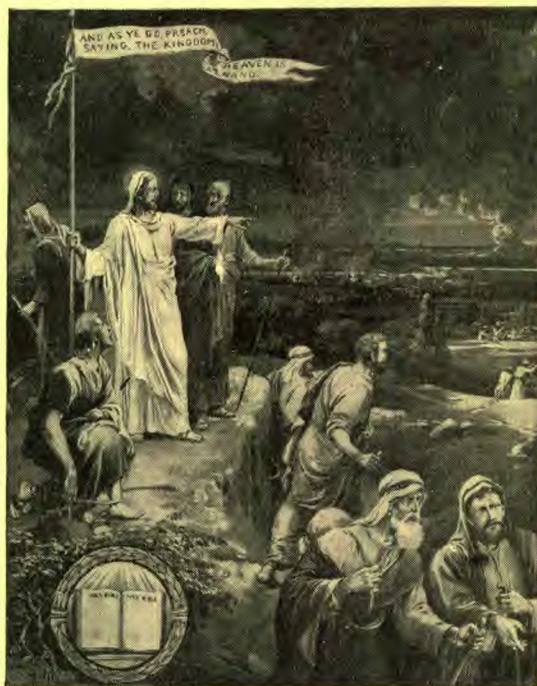
Before leaving His disciples, Christ plainly stated the nature of His kingdom. He called to their minds what He had previously told them concerning it. He declared that it was not His purpose to establish in this world a temporal, but a spiritual kingdom. He was not to reign as an earthly king on David's throne. Again He opened to them the Scriptures, showing that all He had passed through had been ordained in heaven, in the councils between the Father and Himself. All had been foretold by men inspired by the Holy Spirit. He said: You see that all I have revealed to you concerning My rejection as the Messiah has come to pass. All I have said in regard to the humiliation I should endure and the death I should die, has been verified. On the third day, I rose again. Search the Scriptures more diligently, and you will see that in all these things the specifications of prophecy concerning Me have been fulfilled.

## PARDON OFFERED TO HIS MURDERERS

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near heaven came to earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

In view of all that Christ had suffered there, and the unappreciated labor He had put forth, the disciples might have pleaded for a more promising field, but they made no such plea. The very ground where He had scattered the seed of truth was to be cultivated by the disciples, and the seed would spring up and yield an abundant harvest. In their work, the disciples would have to meet persecution through the jealousy and hatred of the Jews; but this had been endured by their Master, and they were not to flee from it. The first offers of mercy must be made to the murderers of the Saviour.

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To His disciples Christ said: You have been witnesses of My life of self-sacrifice in behalf of the world. You have witnessed My labors for Israel. Although they would not come unto Me that they might have life, although priests and rulers have done unto Me as they listed, although they have rejected Me as the Scriptures foretold, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to Me, confessing their sins, I freely receive. Him that cometh to Me I will in no wise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, My disciples, I commit this message of mercy. It is given to Jews and Gentiles. All who believe are to be gathered into one church.



*"The disciples were to be collaborators with their Redeemer in the work of saving the world."*



## “Dost Thou Call Me?”

By WORTHIE HARRIS HOLDEN

And the storm-clouds dark are lowering  
Round the peaks of ragged rock.  
Dost Thou call for me to journey  
Far away upon the wold  
To bring back some straying wanderer  
To Thy warm and sheltered fold?  
Of Thy love, O tender Shepherd,  
I must have a portion blest,  
Else I can not lure the stray one  
To Thy blessed care and rest.  
For the path so lone and dreary  
Now I gain my strength from Thee,  
While I sing because Thou sendest  
E'en the humble ones like me.

**F**ROM Thy fold the sheep are straying,  
And upon the mountains bare  
Many stranger sheep are wandering  
Who have never known Thy care.  
Very nigh the wolves are prowling  
For the lambkins of the flock,

matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing.

### CHRIST SITTING FOR HIS PORTRAIT

“Comfort ye, comfort ye My people, saith your God. . . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.” Tell the people of Him who is the “chiefest among ten thousand,” and the One “altogether lovely.” Words alone can not tell it. Let it be reflected in the character, and manifested in the life. Christ is sitting for His portrait in every disciple. Every one God has predestinated to be “conformed to the image of His Son.” In every one Christ’s long-suffering love, His holiness, meekness, mercy, and truth, are to be manifested to the world.

The Saviour longs to manifest His grace, and stamp His character on the whole world. It is His purchased possession, and He desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be achieved that will bring glory to God and to the Lamb. Christ will not be satisfied till the victory is complete, and “He shall see of the travail of His soul, and shall be satisfied.” All the nations of the earth shall hear the gospel of His grace. Not all will receive His grace; but “a seed shall serve Him; it shall be accounted to the Lord for a generation.” “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” and “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

### HIMSELF RESPONSIBLE FOR THE SUCCESS

Thus Christ gave His disciples their commission. He made full provision for the prosecution of the work, and took upon Himself the responsibility for its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you.

The Saviour’s commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who received the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established; and all who take upon themselves its sacred vows, are thereby pledged to be coworkers with Christ.

### THE INVITATION TO ALL

“The Spirit and the bride say, Come. And let him that heareth say, Come.” Every one who hears is to repeat the invitation. Whatever one’s calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals. To them he can communicate the instruction received from his Lord. Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the despondent and those of little faith. Nigh and afar off are souls weighed down by a sense of guilt. It is not hardship, toil, or poverty that degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction. Christ would have His servants minister to sin-sick souls.

In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, “to observe all things whatsoever I have commanded you.” The disciples were to

teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man’s theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ’s servants to teach. “The law and the prophets,” with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ’s name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom.

In Christ is the tenderness of the shepherd, the affection of the parent, and the

## National Prohibition as Proposed in Congress

*The Liquor Traffic a National Menace—Responsible for Most of the Crime, Pauperism, and Degeneracy of the Race—Alcohol Kills Two Thousand Every Day—The Splendid Conditions in Prohibition Kansas*

By S. B. HORTON

**W**E have the proposition before us of whether we are going to give the American people a chance to save life, their own lives; to save homes, the foundation of the state; to save their children, the hope of the future; are going to give them a chance to perpetuate our government and perpetuate our civilization, or not,” said Representative R. P. Hobson, in the House, December 11, in presenting the petition of national organizations, religious, civil, and social, praying Congress to pass legislation submitting an amendment to the Constitution providing for national prohibition.

Mr. Hobson dealt with the scientific, moral, and civic phases of a question with which the

American people, yea, the world, is becoming better acquainted, and the solution of which the nation will ere long have to face. Space will allow but brief references to the speech, the full text of which may be found in the *Congressional Record*, December 11, pages 640-648. Mr. Hobson said:

“Humanity has unquestionably by its own hands brought into its life a great destroying principle such as does not exist in any living organism. Science has definitely established that destructive principle as alcohol. In hearings that will be conducted in systematic form before the committee having H. J. Res. 168 under consideration, evidence will be introduced showing beyond any peradventure of doubt that science has established simple, elemental facts about alcohol as completely as it

established the law of gravity,— facts vital to the survival of humanity, facts which unfortunately even men of the highest education do not know, and facts that are cut off substantially from the popular means of education, but facts that are true, . . . so that alcohol stands out on the start as a protoplasmic toxic poison. The form of life that produces this is the yeast germ, the lowest form of life with which we are acquainted, so that all forms of life with which we are familiar are higher. This is the reason why you can put any organic matter into alcohol and nothing living can get into it. We can then say that alcohol is a poison to everything that has protoplasmic principle of life. . . .

"Let me ask you in passing to note how the question of criminality is thus absolutely bound up in this matter of alcoholic degeneracy. You can take a white man in the highest forefront of evolution and apply these processes to him and it will be absolutely scientific in the results. You can watch it, you can measure it. If you keep up the process, he will revert to the qualities of the semicivilized and go down to the semisavage. He will, indeed, descend below the brute. . . .

"The American people are now consuming alcoholic beverages at the rate of twenty-five gallons per capita every year. As a consequence, Americans are dying at the rate of 1,000 to every 61,000 of the population every year. Records show that where total abstainers are involved the mortality is only at the rate of 560 per 61,000. I recognize the limitations of the statistics thus far as bearing chiefly on adult males, but further investigation shows that the shortening of life of the adult male entails stupendous mortality in the offspring, far greater than the shortening of life in the male, so that these figures are under instead of over, meaning that forty-four per cent of the deaths in America are premature, cut short by alcohol. It means that alcohol kills between 600,000 and 700,000 citizens every year, about 2,000 every day that the sun rises. There is no question that deals as vitally as this with the preservation of human life."

Senator Morris Sheppard, of Texas, delivered an appropriate address in introducing his measure on the subject of national prohibition (S. J. Res. 88) into the Senate, the full text of which will be found in the *Congressional Record*, December 10, pages 560-562. Among other things, the senator declared:

"One of the fundamental duties of the American people is the extermination of the traffic in intoxicating liquors for beverage purposes. Experience has demonstrated that the only safe way to handle this traffic is to destroy it. In the United States it has reached such proportions that the nation must join in the struggle against it. It is a menace to the integrity and the progress of this republic. The fact that alcohol undermines the brain and paralyzes the will of man, planting in him and his posterity the seeds of physical and moral degeneracy, the seeds of disease, the seeds of poverty, the seeds of crime, makes it a peril to the very existence of free government. . . .

"It is gratifying beyond estimation to note the fact that the world is waking as never before to an acute sense of the danger of alcohol. In every country the same terrible indictment stands against it. From every land ascend the cries of the multitudes it has damned. Among almost every people it is the chief source of the murders, the suicides, the thefts, the debaucheries of body and mind. Before the popular judgment of almost every country the dealers in this frightful drug must answer the following arraignment: Your traffic crushes every moment some home, some heart. The poison you distribute is an ever-spreading pestilence. It impedes the physical and mental growth of children, distorting the moral sense, promoting disobedience of parents and disregard for law. It curses the future generations of its victims—the crazed, the maimed, the palsied, and the blind—into whose blood the fatal taint is inevitably transmitted. It wrecks domestic happiness, and betrays the most sacred vows. It contains no nourishment, it gives no strength. It impairs the vital processes, the vital tissues of the human organism. It destroys moderation and self-control, releasing every low and savage impulse. Instead of satisfying thirst, it leaves a greater thirst, suggesting the agonies of hell. It is the

cause of practically half the accidents in industrial occupations. It lowers the efficiency of labor and weakens the foundations of industrial progress. It increases the liability to disease, particularly to infectious maladies like tuberculosis. It diverts the earnings of mankind into channels of economic waste, causing a loss that far exceeds the revenue it provides for governmental use. It is an obstacle to human advancement that should be no longer tolerated."

In seconding the measure proposed by Mr. Sheppard, Senator Thompson, of Kansas, called attention to the favorable conditions existing in his state by reason of prohibitory legislation, saying:

"The closing of the saloons and 'joints' in the state has had a most excellent effect upon the morals as well as the material interests of the people of the state, so much so that no one with the best interests of the people and the state at heart desires to go back to the old order of things under the saloon. Among the most beneficial results of the operation of the law are better homes, happier and wealthier families, higher standards of education and intelligence, and a large reduction in crime. These are natural and inevitable results of prohibition wherever effectively enforced. But the best result of all is in the fact that of the half million boys and girls in Kansas only a very small proportion have ever seen an open saloon. Children are growing to manhood and womanhood without the temptation or evil influence of the saloon."

"During the thirty-three years of prohibition the illiteracy of our people has been reduced from forty-nine per cent to two per cent, and this trifling amount is almost entirely among the foreign element in the mining section of the southeast. With 105 counties in the state, 87 of them have no insane, 54 have no feeble-minded, 96 have no inebriates, and what few there are come from the cities which defied the law until recent years. There is only one pauper to every 3,000 population, and there are 38 county poor farms which have no inmates. In July, 1911, 53 county jails were empty and 65 counties had no prisoners serving sentence. Since the establishment of prohibition the population of Kansas has increased more than any of the surrounding states, and her wealth has increased until it has become the richest state in the Union per capita. Although we suffered one of the worst droughts in the history of the state last summer, recent statements from the banks show that in the 930 state banks there is on deposit belonging to the people of Kansas about \$120,000,000, and on deposit in the 213 national banks about \$90,000,000, making a total of \$210,000,000, or about \$123 for every man, woman, and child in the state."

FOR My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.—*Isaiah*.

## The Sign of Creative, Converting, and Sanctifying Power

*Nature and Purpose of the Sabbath—It Means More than a Mere One-Day-in-Seven Rest*

By W. A. WESTWORTH

THE continued effort of the Father above to bring fallen man to a full realization of what God will do for His children is nowhere better emphasized than in the Sabbath of the fourth commandment. Ofttimes an ignorance of all that the Sabbath stands for causes men to claim that it is merely a ceremony, and that in its very nature it differs from the rest of the precepts of the Decalogue. So we find that, in the effort to get away from the obligation therein imposed upon them, many insist that the Sabbath is done away, and that the other nine precepts of the law were reinstated by Christ.

### ITS REAL NATURE NOT COMPREHENDED

The true nature of the Sabbath is thus passed by, and it merely becomes a relic of the old Hebrew economy. A careful study of the real character of the Sabbath rather reveals that the Sabbath of the fourth commandment stands for everything that God has done or is doing to bring man to the high plane of morality essential to immortal life. This is a strong statement; and yet as we study all the Word says for this institution, the Sabbath becomes the most prominent token that the Bible contains of God's effort to lift man up.

### THREE UPLIFTING STEPS

Three steps in man's uplift are before us for consideration.

The first is creation. Ex. 20:8-11 establishes the Sabbath as God's sign of His creative power. There is no dispute as to this. And as man realizes that the earth was

brought forth by the word of God, he can not but the more appreciate the fact that this same powerful word is responsible for his own existence. So Paul expresses it in his argument on Mars' Hill. After showing God to be the Creator of all things, he brings that same creative power to the personal consideration, and says (Acts 17:28), "For in Him we live, and move, and have our being." To receive the Sabbath as nothing more than a token of what was done in creation's week is to allow it to degenerate into a mere memento of Creation, a simple reminder of an ancient historic fact. The Sabbath must come to us as a token of that power which brought us forth and sustains us by His word, if we would get all God has in it for us. Creation therefore comes to us as the first step absolutely essential in the development of man in the image of God and fitting him for a place in eternity.

### THE REDEMPTIVE STEP

The second step in the consideration of God's dealing with His children is the great plan carried forth to redeem man from the power of sin and to restore the lost image. After man had fallen, and sin had secured that hold on him which would drag him down to ruin and oblivion, it was necessary that a higher power get hold of him, and bring him back again to where the power of the higher life might be developed in him, and he be fitted for eternal residence with God. Deliverance from sin, without doubt, is the great step necessary for all; "for all have sinned, and come short of the glory of God."

## LED OUT OF EGYPT, LITERAL AND SPIRITUAL

When God's ancient chosen people, surrounded by the damning influences of the heathen nation in whose midst they were cast, desired to worship God in the truth which would save them, it was necessary for God to lead them from Egypt with a mighty hand and a stretched forth arm. The same power which produced the world, and which sustains it, set Himself to develop in His own people that character which should stand the test of the eternal Judgment. He brought them forth from that ancient land of sin and darkness into the place where they could serve Him in spirit and in truth. So in Deut. 5: 15 He gives them as another reason why they should keep the Sabbath, the fact that He had brought them forth from Egypt. But Egypt in its deeper meaning and in God's sight stands not merely for a geographical location, but for a condition. God did not lead Israel forth from Egypt because the land itself was not capable of sustaining them, but rather that they might be separated from the contaminating influences with which they were surrounded.

## A SIGN OF THE SECOND WORK FOR MAN

The symbolic nature of the very name "Egypt" is clearly set forth in Rev. 11: 8, where "Sodom" and "Egypt" are synonymous with "sin." The call from Egypt was a call from sin, and the Sabbath was to be a sign of the call from the rudiments of the world to the higher life, where the power of God is recognized as the all-sustaining force in the world. Thus the Sabbath becomes the sign of the second work for man—the delivering from sin's cursed power.

## THE STEP OF SANCTIFICATION

The third great work for man after he has been released from the power of Satan's rule is the work of developing in him the higher life, that spiritual power which will fit him for a place in the everlasting kingdom of God's love.

First is creation, then deliverance, and then sanctification. The same power which first brings us forth, and then saves us from the death-dealing poisons of sin, is set for the purpose of working in us His own life, and bringing us forth ready for a place with all the redeemed. Eze. 20: 12 says:

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

This text represents the Sabbath as a sign that God is sanctifying His people. God calls it His sign of that very work. So it comes to man as a sign of all that God has done or will do for the development of a people peculiar to Himself.

## THE INSIGNIA OF SEPARATION

Further, then, as it is necessary for every one to recognize God's power as Creator and Sustainer in his own individual existence, so is it necessary for every one to experience God's power to deliver and separate from sin in the daily life. The Sabbath as a sign of delivering power must come as an evidence of God at work separating us from the world about us.

Some may argue that the commandment simply calls for one day's rest out of each seven, but the one-day-in-seven argument surely does not show the separation from the

world that is essential to salvation. Millions who make but little if any pretension to the faith of Jesus, formally recognize one day in seven; but as soon as any one steps out in full obedience to the law of God on this point, it is made very evident to him that he must come out and be separate, he must leave Egypt would he serve God aright.

So to-day the Sabbath is a sign of God at work bringing forth His people from the elements of the world and establishing them as true followers of the truth as it is in Jesus.

Again, sanctification must be a living experience. It can not be a theory. But as ancient Israel had to learn that God's way alone would lead to Canaan, so the child of God to-day must learn that only as the Christ life is lived in him can he expect to get that holiness without which no man can see the Lord.

Thus the Sabbath becomes a great moral force. It continually leads man to see how only he can get back into life with his God. Given in love from the very beginning, it ever holds out to man the possibilities before him, and leads him on to the life and light which measure existence with the Infinite.

## Distrust

DISTRUST—ah, what a wicked thing it is!  
For why should I, a creature of the dust,  
Not full confide in the eternal God?  
Yea, trust to Him my transient life I must.  
There's no escaping from His wondrous ken.  
If to the heavens I would go, He's there;  
If to the grave, e'en there I'm made to fear.  
Then why not trust Him now and everywhere?  
Why not confide in Him who is my life?  
For in Him I must one day sure abide,  
If, when the desolating storm shall break,  
A place I'd find wherein secure to hide.  
Then why not trust and love Him now,  
And find in Him a faithful friend most dear—  
A friend who loves and succors to the end—  
And thus rise high above this earth-born fear,  
A fear that always has a downward trend?  
Ah, this His grace enables me to do;  
For perfect love casts out all haunting fear,  
And makes us one with Him who's ever true.  
O, now I rise the prefix "dis" above,  
And own no sentiment or word but "trust,"  
While viewing Him who is my King from choice,  
And not because acknowledge Him I must.

C. P. BOLLMAN.

## Is the World Growing Better?

What the Prophetic Word and the Statistics  
Reveal on the Subject

By E. HILLIARD

MILLIONS in the scientific and religious world tell us that the world is getting better. But what are the facts in the case? From both a Scriptural and a statistical standpoint there is irrefragable evidence that we are not approaching a better condition of things in the social world.

Religious teachers measure the fancied progress in morality and Christianity with progress in mechanical invention, and declare that the former is keeping pace with the latter.

## A BISHOP ON SOCIAL CONDITIONS

Under such conditions, it is refreshing to find a few men here and there, in high religious positions, who are not afraid to speak forth their convictions relative to the alarming increase of evil. Such a one is Bishop

William M. Bell, of Los Angeles, California. In the Los Angeles *Tribune* of December 24, under the bold heading, "Pause, Repent, Resolve to Be Better," he gave expression to the following sentiments:

"How far short of the incarnation of the Spirit and message of the Saviour of mankind, whose advent we now celebrate, is the present age and civilization! Turn where we will, the heart is soon pained to witness the many indications of our fearful lack in this respect.

"In our own fair city, crime is rampant, and both state and church are comparatively inefficient in eliminating it. A messenger boy in his tender teens is ruthlessly slain by a couple of murderers who in advance are willing to snuff out a human life for fewer pieces of silver than were required by the heartless Judas Iscariot.

"Society is not half aroused to the sins that lurk in the social order. Individual and corporation rapacity is such as to continue with no blush of shame to exploit the helpless, and men in official position sell themselves and the public welfare for a song.

"Many men who are given official honor and trusteeship by the people are almost immediately corrupted and fall from integrity. Men of high ideals compromise with evil for the sake of political preferment, and assume public office with the collar of preferred interests about their necks.

"In the midst of our holiday felicitations let us pause to repent of our sins and set our lives in the key of the peace on earth and good will toward men."

What a deplorable state of things! Society seems rotten to the core, and the whole social fabric ready to crumble and fall. And yet men will tell us, in the face of overwhelming evidence to the contrary, that the world is growing better. Both the Bible and statistics clearly prove otherwise.

## PROPHETIC OF THESE CONDITIONS

The inspired apostle gives no encouragement that our social conditions will be improved, but rather to the contrary informs us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13. Statistics relative to the rapid increase of crime clearly reveal whither the social world is drifting. The Hon. I. C. Parker, judge of the United States District Court for the Western District of Arkansas, has said:

"When we go to the facts, we find that during the last six years there have been 43,902 homicides in the United States, an average of 7,317 per year. In the same time there have been 723 legal executions, and 1,118 lynchings. [Italics his.] These startling figures show that crime is rapidly increasing, instead of diminishing. In the year 1895, 10,500 persons were killed, or at the rate of 875 per month; whereas in 1890 there were only 4,290, or less than half as many as in 1895. This bloody record shows a fearful increase of the crime that destroys human life."

## CRIME MORE THAN SIX HUNDRED FOLD

The rapid increase of crime is not confined to the United States. According to the following excerpt from *Blackwood's Magazine*, the same conditions exist in Europe:

"For the past seventy years crime has increased in England 700 per cent, in Ireland 800 per cent; while the entire population within this period has increased but sixty-five per cent. This certainly shows progress in immorality. It has been estimated, also, that England has 100,000 professional thieves and suspected persons, and 400,000 prostitutes, and that the cost of crime is fifty times more than that expended for religion."

Now with crime more than 600 per cent in advance of the growing population, who can expect to be believed when he says that the world is growing better? All we can

hope for out of the teeming corruption is the renovation of a few sinful hearts that are willing to meet the conditions of salvation through repentance toward God and faith in Jesus Christ our Lord. In view of the prevailing iniquity, let us heed the admonition of our Saviour: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

## Glad Freedom of the Year of Jubilee

(Continued from page 2)

cities of the Levites were a constant reminder of the New Jerusalem to be given to God's people in the great final jubilee.

God designed that His people should remember Him in all their business transactions, in every detail of life. The value of property depended upon the length of time intervening between the date of purchase and the Jubilee. Lev. 25:15, 16.

In the type, the Jubilee was ushered in at the close of the day of atonement. In like manner we understand that the antitypical jubilee will follow the antitypical day of atonement.

### WILL POSSESS THE EARTH IN THE GREAT JUBILEE

"The Lord shall cause His glorious voice to be heard." Isa. 30:30. Then the pious slave will rise and shake off the chains that bind him. The trumpet of the Lord's jubilee will resound through the length and breadth of the land. Saints sleeping in Satan's prison-house, the grave, will hear the glad sound, and he "that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners"—"did not let his prisoners loose homeward" (Isa. 14:17, margin)—will be powerless to hold his prey; for our Redeemer has said, "The prey of the terrible shall be delivered,"—yea, delivered forever from the power of sin and Satan. Isa. 49:25.

God's original plan was, that man should possess the earth. "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16.

### REINSTATED

To Adam was given dominion over the earth and everything upon it. Gen. 1:26. But God's plans were thwarted, and Satan became prince of this world. In the antitypical jubilee, the redeemed of the Lord will be reinstated in the original home of man. The earth restored to its primeval beauty will be given to the children of men for their eternal home. Matt. 5:5; Ps. 37:11, 34. The seventh-day weekly Sabbaths, which the Lord sanctified and gave to mankind before the curse of sin rested upon the earth, will then be kept according to God's original design; and throughout eternity, "from one Sabbath to another, shall all flesh come to worship" before the Lord. Isa. 66:22, 23.

"The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

## The Conflicting Demands— "Worship Him"

IN worship we reach the highest act possible. To worship what we ought not is a heinous sin. Every act of worship we can perform belongs to God alone. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

To serve or worship anything but God is the highest treason of which man can be guilty. When Satan reached the climax in tempting the Son of God, he took Him up on an exceeding high mountain, showed Him all the kingdoms of the world and the glory of them, and then said, "All these things will I give Thee, if Thou wilt fall down and worship me."

In His previous temptations, Christ had met His adversary calmly and patiently with the words, "It is written"; but at the suggestion that He could save the world by choosing another path than that which led to Calvary, that He should worship any other being than God, He turned upon Satan with the stern rebuke, "Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

There is in this experience a lesson for us. Temptations to worship Satan in different forms are not lacking. We have "saint-worship," "hero-worship," "mammon-worship," "the idolatry of fashion," of worldly position, pleasure, fame, and other objects too numerous to mention. It is the same cunning deception repeated in different guise, that we may not be alarmed and realize our danger. With many—very many—self is the object of adoration. To it everything must bow, and nothing must interfere with the homage given to the self-god.

At this very time when false worship is so prevalent, a startling, thrilling message is being given, attended with heavenly power, and it rings throughout the length and breadth of the earth, calling upon the millions bowing in homage to the god of this world, "saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

But another voice will be heard at the same time, speaking with all the emphasis of the dragon, exercising all the power of the beast before him, and he "causeth the earth and them which dwell therein to worship the first beast [the papacy], whose deadly wound was healed." Rev. 13:12.

We here find two proclamations diametrically opposed to each other. There is direct, decisive conflict between them. One calls upon men to worship God. The other will try to compel them to worship an earthly power, and will "cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

Obedience is the highest form of worship. Had Christ yielded to the demands of Satan, He would have worshiped him. If we choose to obey any other power than God, we worship it. To enable us to sense the danger, that we may not yield obedience to any other than God Himself, this special warning is sent, exhorting us to fear God only, to worship Him only, for He is the Creator, and the only one worthy our adoration.

Every temptation calling us to worship and obey any power but the Creator may be met and conquered by the word, "It is written." By the Scriptures we are to test every claim. They are to be the search-light thrown on every scheme of the enemy who would lure us to destruction. By heeding their warning, by obeying their precepts, we may be able to fear and worship God in truth, and He is seeking such to worship Him.

E. W. FARNSWORTH.

## "The Spirit of God Moved"

IN the beginning . . . the Spirit of God moved." When the earth was "without form, and void: and darkness was upon the face of the deep," it was God's Spirit that moved, that brought a change. "Moved"—"brooded," one good translation has it. Then there was but the waste, watery material of the earth to be moved, to be formed and divided and made into a fit dwelling-place for the creatures of God's hand.

As soon as there were other objects upon which to move, that same Spirit of God moved upon them. Above all, man came under its influence; and from the wonderful day of creation to this hour—until the close of time, and on into the limitless cycles of eternity—the Spirit of God moves.

By the movings of the Spirit Enoch "walked with God: and he was not; for God took him"—took him into heaven with Himself. The Spirit of God makes men the friends of God. The Spirit of God in the heart leads men into the presence of God.

Noah heard the voice of the Spirit, and preached the gospel to his generation; preached it to jeering multitudes whose very thoughts were only evil continually; preached it when the very years seemed to mock him; preached when friends and relatives spurned the message and turned to the round of pleasure and wickedness; preached in the power of that moving Spirit of God till the Flood came and answered his faith.

Abraham was moved to go out from his father's land to a better country, where he and his posterity might serve God aright; and, never doubting, he followed the Spirit's leading, gained the wonderful title of "father of the faithful," and came into possession, by faith, of an inheritance that will one day be the blessed abode of all the ransomed.

Thus were the patriarchs and prophets of old guided by the Spirit. By its movings the course of life was marked out, secrets were revealed, the future was made plain as a written scroll. By it the sick have been healed, the dead raised to life, the powers of darkness repelled and defeated. It has led through fire and flood, through sufferings of cross and sword, through trial and death, always to victory—the guide, the teacher, the comforter.

Its very last work in this world, and for this world, is definitely told. With the bride of the Lamb, the church of God, it gives the last gospel invitation, "Come." The part of man is to yield to its influence. The rewards of obedience richly repay the sacrifice.

MAX HILL.

"THE truth is not to be practised only when we feel like it, but at all times and in all places. The Lord is not served by man's hasty impulse or his fitful performances."

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## LIGHT—SHALL WE HAVE THE BENEFITS?

"IN Thy light shall we see light." Ps. 36:9.

TO see light in God's light is to look at things as God looks at them. It is to place the estimate upon the things of this world that God places upon them. It is to value the gospel as He values it. It is to view every incident of life—every trial, every perplexity, every so-called misfortune, every blessing—all as God views them. This is to see light in God's light. And this is one of the greatest blessings that it is possible for man to enjoy.

The light of this world is the Lord Jesus Christ. He said, "I am the light of the world." John 8:12. Said John, "God is light, and in Him is no darkness at all." 1 John 1:5.

### HE LIGHTETH EVERY MAN

Christ is light, not for Himself alone, nor for heaven, but for this poor, dark world. John says that He is that "true Light, which lighteth every man that cometh into the world." John 1:9. Said Christ: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. The psalmist bears witness to this, and says, "The Lord is my light." Ps. 27:1. He will be the light of every one who will receive Him.

God reveals His light to men through His word. "Thy word is a lamp unto my feet, and a light unto my path," said David. Again: "The entrance of Thy words giveth light." Ps. 119:105, 130. Of the Sacred Scriptures, the apostle Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. Thus the light, the wisdom, the mind of God, is communicated to men.

### PREFERRING DARKNESS TO LIGHT

The natural abode of sinful man is darkness, and the majority prefer that darkness to the light of heaven. "Behold, darkness shall cover the earth, and gross darkness the people." Isa. 60:2, R.V. The mind has been so warped by sin that men "call evil good, and good evil," and "put darkness for light, and light for darkness." Isa. 5:20. The Saviour said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

God desires that every man should have His light. He says, "Light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11. David believed this, and said, "For Thou wilt light my candle: the Lord my God will enlighten my darkness." Ps. 18:28. It is the privilege of every one to say: "When I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold His righteousness." Micah 7:8, 9.

### RECEIVE LIGHT AND BECOME A LIGHT-BEARER

God gives His light to men, not only for their personal good, but for the good of those with whom they associate. He designs that every one who receives light shall carry it to others. This glorious truth is forcibly presented by the apostle Paul in the account he gives of meeting Jesus on the way to Damascus. At midday he saw a light from heaven, above the brightness of the sun. A voice spoke to him, saying, "Saul, Saul, why persecutest thou Me?" He inquired, "Who art Thou, Lord?" The answer was: "I am Jesus. . . . I have appeared unto thee for this purpose, to make thee . . . a witness" to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Acts 26:12-18. This is an exalted privilege, and it is for every one who receives the gospel.

Peter says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the virtues [margin] of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

### A PRIVILEGE AND HONOR TO BE PRIZED

Christians do not prize this privilege, this great honor, as they should. Every one who has been brought from the dense darkness of this world into God's marvelous light should ever pray with the psalmist, "O send out Thy light and Thy truth." Ps. 43:3. And none should ever forget that if this prayer is to be answered, they who have the light are ordained to be light-bearers, and hence must be ready to help in answering the prayer.

Job took the light of the Lord and "walked through darkness," that others might have light. Job 29:3. Christ says, "Walk while ye have the light, lest darkness come upon you." John 12:35. The light has gone out of many a soul because of failure to shine for others.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

A. G. D.



## THE NOBLEST WORK—SOUL-WINNING

THE noblest, greatest work in which man can engage is winning souls for the kingdom of God. There are many kinds of work which are good in themselves and which merit reward. It is a good deed to give food to a hungry child. It is commendable to visit the sick and to minister to their necessities. Supplying fuel to a helpless widow in her poverty is a praiseworthy act. Some good works are more excellent than others, but all are to be respected, and the doers thereof will surely be rewarded either in this life or in the life to come.

However, there is one work that transcends all others, both in the reward given and in real intrinsic value. That work is winning souls to the service of God, and helping them to gain eternal life through faith in Jesus Christ. Why is this the greatest of all good works?—It is because man, created by God, made and fashioned in the image of his Maker, capable of a development which makes him superior to any earthly thing, is of priceless value in the sight of heaven.

### THE GREAT PRICE THAT WAS PAID

Nothing proves the great worth of man in the estimation of his Maker more than the price God was willing to pay for man's salvation. The wonderful statement, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," shows the price that God volunteered to pay for man's salvation.

In the parables of the lost pieces of silver and the lost sheep, Christ showed how heaven looks upon man, no matter how deep in sin, or wandering how far from the fold. Surely nothing could speak more plainly of the value that God places on the lost than His infinite effort to redeem man and bring him back to God.

"Lord, whence are these blood-drops all the way,  
That mark out the mountain's track?  
They were shed for one who had gone astray,  
Ere the Shepherd could bring him back.  
Lord, why are Thy hands so rent and torn?  
They are pierced to-night by many a thorn."



Speaking of the kingdom of heaven and of its worth to those who shall enter, our Saviour used the following language:

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:44-46.

THE TRULY WISE

The Bible speaks often of the value of souls. In the book of Proverbs, we are told by one who gave his heart to seek out wisdom, "He that winneth souls is wise." And the apostle James added these words, which have echoed down the ages, and have been read wherever the word of God has been preached: "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Referring to His own great mission, Jesus said, "The Son of man is come to seek and to save that which was lost." And to His disciples He said, "Follow Me, and I will make you fishers of men."

The example of the life and work of the apostle to the Gentiles, who counted himself a "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise," should lead the church to spend and to be spent, that souls may be born into the kingdom of God. Hear Paul's testimony concerning the worth of souls: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:1-3. It was a consuming zeal for soul-winning that burned in the heart of Paul, as, unwearied by continued labor, he journeyed from city to city, from country to country, as the ambassador of his King.

THE PASSION FOR SOUL-WINNING

Men who have lived close to God have ever felt this passion for souls. Doddridge said: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor but die for it with delight."

Matthew Henry said, "I would think it a greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself."

It is said that Brainerd, a man seasoned in service and suffering for Christ, said of himself: "I cared not where or how I lived or what hardships I went through if only I could win souls to Christ. While I was asleep, I dreamed of these things; when I waked, my first thought was of this great work." The same consuming desire to win souls to Christ glowed in the hearts of such men as Wesley, Whitefield, Rowland Hill, Moody, and others who gave their all to bring sinners to Christ.

NOT FOR MINISTERS ONLY

The duty of soul-winning does not belong wholly to the ministry, though it must become their passion, but it rests also upon the entire church of Christ. To enlarge and extend the dominion of our Lord, and to gather into His fold those in bondage to sin, is the duty and it should be the privilege of every Christian. It must be the chief business of every converted soul. No zeal for anything else will take the place of winning souls to Christ. That should be, the great, supreme motive controlling the life.

THEY SHALL SHINE FOREVER

The reward is commensurate with the importance of the work. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Let us see to it that our labor is such as will endure the test of fire, spoken of by Paul; for "the fire shall try every man's work of what sort it is." And "if any man's work abide,"—such is the condition,—"he shall receive a reward."

"The sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls from tower to tower;  
O Christians, 'tis the last, last hour!

"The work that centuries might have done  
Must crowd the hour of setting sun,  
And through all lands the saving Name  
Ye must in fervent haste proclaim.

"It is a vineyard of red wine,  
Wherein shall purple clusters shine;  
The branches of His own right hand  
Shall overspread Immanuel's land.

"The fields are white to harvest. Weep,  
O tardy workers, as ye reap,  
For wasted hours that might have won  
Rich harvest ere the set of sun."

I. H. E.



THE SPECULATIONS OF EVOLUTION

*Could Atoms Chance to Fall Together and Produce Life?—Are We Going toward or from the Monkey?—Darwin's Theory Requires Law of Hate for Its Success*

COMMENTING on the evolutionary theories of creation, an article in the *Times Literary Supplement* of June 9, 1905, says:

"Never was seen such a melee. The humor of it is that they all claim to represent science, . . . yet it would puzzle them to point to a theological battle-field exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is, that there is not a single point in which all agree. Battling for evolution, they have torn it to pieces. Nothing is left—nothing at all, on their showing, save a few fragments strewn about the arena."

Lord Kelvin wrote, in the *London Times*, May 4, 1903:

"Was there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a sprig of moss, a microbe, a living animal? . . . It is utterly absurd. . . . Here scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig . . . if he believed that the grass and flowers, which we saw around us, grew by mere mechanical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical force.'"

Lord Kelvin also said to a class of medical students, October 28, 1904:

"Let them not imagine that any hocus-pocus of electricity or viscous fluids would make a living cell. . . . Nothing approaching to a cell of a living creature has ever yet been made. . . . No artificial process whatever could make living matter out of dead."

HIS EARLIEST STATE THE BEST

Sir J. W. Dawson says that "man's earliest state was his best"; and further, "No remains of intermediate forms are yet known to science." ("Scripture of Truth," pages 214, 215.)

Professor Owen says, "Man is the sole species of his genus, and the sole representative of his species." (*Ibid.*)

THE TESTIMONY OF NATURAL HISTORY

Perhaps the most unanswerable testimony against the Darwinian theory of the transmutation of species is that given in the following conversation.

Professor Post, a scientific gentleman from Syria, visited the British Museum of Natural History in 1885. He was associated, during his visit, with Mr. Ethridge, who was considered one of the foremost experts in that great institution.

"Professor Post asked Mr. Ethridge to show him, in that museum, some proofs of Darwin's theory, and he was astonished when so great an expert said: 'In all this great museum there is not a particle of evidence of transmutation of species. . . . It is not founded on observation and facts. The talk of the antiquity of man is of the same value. There is no such thing as fossil man. I have read all their books, but they make no impression. This museum is full of proofs of the utter falsity of such views.'—*"Inspiration of the Bible," Forlong.*

**Evolution**

BY MABEL CORINNE CRAKER

**E**MPEDOCLES, the ancient Grecian, once  
Conceived the the'ry that by chance arose  
From out the playing of the elements  
With nature's forces, mingling and opposed,  
Small fragments of some quiv'ring atom life,  
Which, joined together by mere accident,  
Became some monstrous individuals  
That nature much abhorred. Her skill she lent,  
And soon survived the "fit" of species new.

Shall we to old Empedocles assent,  
And say that man from lower forms evolved?  
And shall we give our feeble brains the task  
Creation's great hypothesis to solve?  
If man is an improvement on the ape,  
In peril great is he. In time, perchance,  
He might degenerate, and find at last  
Some caudal or as queer appendages.  
'Tis true that giants lived in days of old;  
That we to-day are smaller far than they;  
But man is man, and ape is ape, the same  
As when the bounds were set creation's day.

## WILLIAM JENNINGS BRYAN ON DARWINISM

Mr. Bryan is well known throughout the world as one of the ablest American lecturers and editors. In one of his public addresses, entitled "The Prince of Peace," he refuses to accept the theory of Darwin on the ascent of man, because "it does not solve the mystery of life or explain human progress." He further says:

## IS THE MONKEY IN FRONT OR BEHIND US?

"All I mean to say is that while you may trace your ancestry back to a monkey, if you find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced. . . . I object to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey, that may not be used just as well to prove that the monkey is a degenerate man; and the latter theory is more plausible than the former.

"It is true that man, in some physical characteristics, resembles the beast; but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body, and the soul is greater than the mind; and I object to having man's pedigree traced on one third of him only—and that the lowest third. Fairbairn, in his 'Philosophy of Christianity,' lays down a sound proposition when he says that it is not sufficient to explain man as an animal; that it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this theory, is older than man; and yet the ape is still an ape, while man is the author of the marvelous civilization which we see about us.

## THE MYSTERY NOT AVOIDED

"One does not escape from mystery, however, by accepting this theory; for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him one must exercise more faith than religion calls for—he finds that scientists differ. Those who reject the idea of creation are divided into two schools, some believing that the first germ of life came from another planet, and others holding that it was the result of spontaneous generation. Each school answers the arguments advanced by the other; and as they can not agree with each other, I am not compelled to agree with either."

If compelled to accept one of these theories, Mr. Bryan says he would prefer the first, "for if we can chase the germ of life off this planet and get it out into space, we can guess the rest of the way, and no one can contradict us; but if we accept the doctrine of spontaneous generation, we can not explain why spontaneous generation ceased to act after the first germ was created." Mr. Bryan continues:

"Go back as far as we may, we can not escape from the creative act; and it is just as easy for me to believe that God created man as he is, as to believe that, millions of years ago, He created a germ of life, and endowed it with power to develop into all that we see to-day. I object to the Darwinian theory, until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must accept the theory that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations.

## DEVELOPING BY LAW OF HATE

"But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development, then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. I prefer to believe that love rather than hatred is the law of development. How can hatred be the law of development, when nations have advanced in proportion as they have departed from that law and adopted the law of love?"

This is a sane and consistent view of Darwinism. Shall we reject the Bible for such uncertainties as evolutionary theories offer? How many times will the "fundamental belief of science" be "completely upset," how many "complete departures from former theories" will there be, how often will "all doctrines be upset" and "swept aside," before men will know what to believe? The word of God has predicted all this pretended wisdom, and revealed its weakness, as follows:

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . For shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" Isa. 29: 14-16.

One who receives the evolutionary theories of to-day must reject God as the Creator, and to reject the creatorship of God is to reject the gospel. But the silent tablets, lying deeply buried, arose at the time of the greatest skepticism, to bear their testimony in confirmation of the Bible record of creation and the Flood. Science stood abashed, and again corrected its reckoning. True science ever confirms the Bible record of creation.

R. C. P.

## THE FEDERATION OF THE CHURCHES

*Does It Savor of a Political Machine? or Is It a Power for Righteousness?*

AMONG some of the churches of to-day there is a sentiment in favor of church federation. One argument in favor of this federating of the churches is the proposition that it will conduce to church unity. But federation is not necessarily unity.

In the San Francisco *Chronicle* of November 17 was published the following news item:

"Urging the abolition of separate denominations in the church, and the consolidation of all places of worship, with one governing head, Rev. William Kirk Guthrie spoke yesterday morning at the First Presbyterian Church, Van Ness Avenue and Sacramento Street.

"Dr. Guthrie said the various denominations were practically a thing of the past, and that they were only kept alive through their missions, the rules of which have been framed by shrewd lawyers, whose power seems to be greater than that of God.

"If the ministers would get together and find their real duty,' he said, 'they would run their churches under one government, with Jesus Christ at the head. Every pulpit should be instructed to preach the same sermon, so that every person attending church in a city could be enlightened on a common head. Such an organization would rapidly make the church a great power in affairs, rather than separate bodies of individuals working against one another.'"

Dr. Guthrie's statement that the various denominations are practically a thing of the past, meaning, we suppose, that the differences in many of the denominations are inconsequential, is quite correct. And this is not because the churches have drawn together, but because the churches have to a very large extent turned away from Bible doctrines altogether. It makes little difference, any more, what doctrines one believes or does not believe, provided he lives a respectable life and puts his sympathy with the church. On this account, there is no reason why doctrines should be a wall of separation, since they are considered so lightly.

If shrewd lawyers are the cause of the permanency of denominations to-day, it would seem that Dr. Guthrie's real source of unity is to be the getting together of ministers, so that the federation of the churches by this means would be as much man-made as their separation now is man-made.

## SAVORS OF POLITICAL MANIPULATION

There are many who see the inadvisability of church federation. It savors of political manipulation in order to give a body strength to a work that is fast becoming almost worthless as an influence in the world.

There will be church federation, and federation of the nations, until the whole world stands together for certain purposes which it desires to secure. But every work that is not founded upon the solid principles of righteousness, and is not united in the great oneness of Christ's life and teachings, is opposed to the purpose of God. To anything else the admonition of the prophet of old is forceful and pertinent:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples." Isa. 8: 12-16.

L. A. R.

## SENTENCED FOR WORKING ON SUNDAY

ON December 15, J. S. Rooker, a Seventh-day Adventist, was tried in a Tennessee court for working on Sunday, was found guilty, and was sentenced to pay a fine.

It is said that we are living in an age of great progress and freedom. It is said that in this time we are no longer under the dominance of religious prejudice and religious bigotry. But in the face of these fond affirmations, how is it that every little while a Seventh-day Adventist is haled before court in one state or another in the Union, and fined or sentenced to prison for working on Sunday?

When the question is brought up, in connection with such cases, as to the honesty and general character of these men, it is admitted in each and every case that no fault can be found with them from the standpoint of honorable citizenship. The only trouble is that

they work on Sunday, and Sunday a religious holiday, protected by the state.

There are various kinds of technical twists that are made by certain individuals in order to have it appear that they are great patriots, and that they are upholding law and order, when they inflict fines and imprisonments upon people who work on Sunday after conscientiously keeping, in harmony with the Bible teaching, the seventh day of the week. Now if these men were really seeking to uphold law, they would not single out Seventh-day Adventists, but they would arrest every man, woman, and child throughout the country who violates the Sunday laws. Pure patriotism would enforce law impartially. But when those only of differing religion are punished, religious bigotry has stolen into the seat of patriotism, and thereby deceived.

But there is a studied plan back of all this, that is much deeper and much more significant than recognized by ordinary human vision. Religious despotism, in all history, has been carried under the guise of the highest form of patriotism. Some of the greatest patriots have been distinguished because of their tyrannies in religious matters. Some of the best emperors that Rome had in the early part of the Christian era, looking at it from the standpoint of patriotism in the Roman state, were those who sought to obliterate Christianity through their persecutions and tortures.

The people represented by this paper have taught from the prophecies, for more than half a century, that one of the last acts in this world's history would be the establishment of a worldwide religious despotism, with Sunday as the central plank in

the platform. Religious organization after religious organization has arisen to carry out various "reforms," and a leading factor in all of them is the thought of securing and enforcing uniform Sunday observance. These church organizations, both Protestant and Catholic, unite on this central theme. There is yet to be promulgated a universal Sunday law, with universal enforcement, and death to be the penalty. Such is the outline of the prophecy, as we have taught it from the thirteenth and fourteenth chapters of Revelation. And men who think that religious bigotry has been destroyed, and that such a thing can not exist in this time of great enlightenment, would do well to study carefully such occurrences as the fining of this man for working in his corn field on the back part of his farm on a Sunday—a work that they all admit would have been commendable if done on any other day of the week.

The marked tendency of this time is, to unite the whole religious world upon certain dogmas, and sweep everything before it. This is an age of significant combinations, and the most striking of them all is the great ecclesiastical combine that is being formed through the dream of federating Christendom.

Occurrences like the fining of Mr. Rooker for working on Sunday are only straws which show the general current. Do not throw these things aside as strange or fanciful, but give them thought and study. Ecclesiastical organizations that have become strong enough to grasp political power, have always caused persecutions, and the thing that lies just before us will be no exception to the general rule.

## 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.

### 4257 — BRUISING THE SERPENT'S HEAD

Please explain Gen. 3:15; and is the devil of to-day in the form of the serpent?  
G. C.

The "seed of the woman" refers to Christ, and His final triumph over Satan is indicated in the expression, "It [the seed of the woman, or Christ] shall bruise thy head." The serpent's poison is lodged in the head, and a bruise on that part is fatal. So the stroke that Satan receives from Christ is fatal. "Thou [the serpent] shalt bruise His [Christ's] heel." The serpent wounds the heel that crushes him, and so Satan would be permitted to afflict Christ, and bring suffering and persecution on His people. As to the form which Satan assumes at the present time, the Bible says that "Satan himself is transformed into an angel of light." 2 Cor. 11:14. It is believed that when Satan appeared in the wilderness to tempt Christ, he came in the form of an angel. These scriptures show that he has the ability to appear in different forms. When it serves his purpose to appear as a serpent, he comes in that form, and he may also appear in the splendors of an angel of light.

### 4258 — CONSECRATION OF THE FIRST-BORN

Will you kindly give some light on Ex. 13:1, 2, 11-13? You see the Lord tells Israel to set apart the first-born, both man and beast, and they are to continue to do this when they come into the land of Canaan. Notice the change the Lord made in about one year. Num. 3:12, 13, 41. Is there any scripture that tells why He made the change?  
M. M. F.

By an appointment made in memory of the miraculous deliverance of the Israelites from the last judgment which was visited on Egypt, on all the families of the Egyptians, but from which the first-born of Israel were exempt, all the first-born of the Israelites were consecrated to God, and this consecration brought to them distinction in three different points,—the priesthood, the double portion, and the rulership. Of course the father, as head of the family, acted as priest of the family. But his work was the same as that of the high priest in the sanctuary service, which was instituted later,

and the eldest son acted as priest under the father; and when the father grew old, or after he had died, these services were performed by the first-born. But on account of the faithfulness of the Levites to God in the affair of the golden calf (Ex. 32:26-29), the Lord specially honored the Levites by transferring the priesthood, which had formerly been committed to the first-born, to the Levites. The designation thus of a special class for this work was wise; for on their settlement in Canaan, the people would be so occupied that they might neglect the service of the sanctuary, but the appointment of an entire tribe to the divine service would insure the regular performance of the rites of religion. But even after the Levites were appointed to this work, the Israelites were required to redeem their first-born, and the proceeds from this redemption went to the Levites. See Num. 3:40-51.

### 4259 — PAYING TITHE AND DEBTS

If a man is in debt, does God require him to pay tithe on every dollar he earns? Is he lost if he does not pay tithe?  
H. W.

God's requirements never impede our progress under any conditions, but are always helpful; and if a man is in debt, the best way for him to get from under the unenviable load is to be faithful in carrying out all of his convictions toward God. Read the wonderful promise which God presents to all who are faithful to Him in the matter of tithing. He says: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12. In the face of promises of this character, can we not see that faithfulness in tithing is one of the greatest helps that we can lay hold upon in relieving ourselves from the burden of debts?

It would not be proper to single out any one of the requirements of God and say that we will be lost if we do not do that particular thing. Our views of the moral uprightness into which the Bible seeks to lead us are circumscribed when we think that an individual can be perfect in all his life and yet be lacking in just one point. If we stumble over obedience to any one of God's requirements, we open the way for a flood of other wrong things that we will be doing, even though unconsciously to ourselves. When we break down any one moral barrier, or moral obligation, we carry a great many others with it.



## SYSTEMATIC BIBLE STUDY

WHEN the Master was here in person, one of the texts in which He emphasized the importance of Bible study is this:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

Searching the Scriptures until we become familiar with each and every sacred text, is one of the pleasurable objects set before the Christian. The reason why so many people find their religious duties irksome is because they have not become intelligent Bible Christians. They have not familiarized themselves with the Bible. They have not studied the Word verse by verse and chapter by chapter and book by book, all the way through.

We trust that the importance of reading the Bible for yourself, until you become familiar with every one of its sacred utterances, will engage an ever-increasing army among our readers who have the object before them of reading the Bible through at least once each year.

Following the program that we are suggesting for 1914, the following is the—

SCHEDULE FOR THE WEEK ENDING FEBRUARY 14  
Genesis 45 to Exodus 2  
Psalms 39-45  
Luke 1-8

Read one chapter in Genesis each week-day, and on the Sabbath the two chapters in Exodus. Read one psalm each day during the week. Read one chapter in Luke each week-day, and two on the Sabbath.

Keep in mind the suggested help that may be received from reading "Patriarchs and Prophets" in the study of the first part of the Old Testament, and "The Desire of Ages" in studying the story of the life of Christ as revealed in the Gospels.

# The Message and Its Progress in England

*Sixty-Seven Acre Park Contains the Publishing, Sanitarium, and Educational Buildings —*

*Interesting and Substantial Progress — Wyclif and His Judgment*

*Message, and the Message for To-Day*

By H. H. HALL



451 HOLLOWAY ROAD  
LONDON, E. C.

**I**N this land where the "morning star of the Reformation" shone so brightly, it is cheering to note the progress of the message for to-day, and the substantial character of the facilities for its advancement. Above the chancel arch in the Wyclif church in Lutterworth may still be seen a painting representing the day of Judgment, and of that day he often spoke. How fitting it is that a message crying aloud, "The hour of His Judgment is come," should be preached to and accepted by the descendants of the people who listened to his earnest appeals!

Being specially interested in the publishing and school work, I went to 451 Holloway Road, where the Pacific Press opened a branch office in 1889. A view of the building is given herewith. This was not the first that had been done toward publishing the third angel's message in this country, however; for Elder J. N. Loughborough, whom so many fields delight to honor as their pioneer, began printing in Southampton at an earlier date.

## THE SCHOOL WORK

I also went to the little Duncombe hall where Prof. H. R. Salisbury and wife opened a school in 1902, and where, with almost no facilities, they carried it on for two years. The enrolment began with twenty, and closed with fifty. Nearly all the students earned their way by canvassing for gospel literature. Many of them are now in the field preaching, or carrying the gospel in printed form. Later the school was taken to Holloway Road, near the publishing house, and then to Manor Gardens, a large double dwelling-house. Again it was removed to the old mansion house at Stanborough Park, and three years ago to its own quarters in the park, a view of which is here given. This new building is beautifully located near the park entrance and has ample chapel, recitation, dining, and library rooms, also dormitory accommodations for nearly a hundred students.

## STANBOROUGH PARK

Stanborough Park, which was purchased seven years ago, is sixteen miles from Lon-

don, and near the little town of Watford, county of Herts. It contains sixty-seven acres, a portion of which is well wooded, and the rest is covered with lawns and gardens. Here are grouped the school, the sanitarium, the food company, and the International Tract Society, as the publishing house is called. They represent an investment of more than \$152,000. All these institutions, together with twelve cottages, belong to the union conference organization.



JOHN WYCLIF

## THE PROSPEROUS SANITARIUM

The sanitarium, which is under the capable care of Dr. C. H. Hayton, has rooms for thirty-five or forty guests, and is now about half full, this being the light time of the year. It has a family of twenty helpers, only five of whom are under salary, the rest taking the nurses' course and other classes at the school two blocks away. This is true of the employees of the food company and of the publishing house also, for nearly all are taking either one or two studies, and have time off from their regular work, for recitation periods.

There is an air of restfulness about the sanitarium that compares favorably with the best institutions I have ever visited. Like all other growing institutions, it expects to enlarge its quarters again after a time, and has its plans and estimates all drawn up; but in strict harmony with the policy followed over here, it will wait till its patronage will warrant it. That time will soon come if the people find the true worth of the institution.

## THE HEALTH FOOD COMPANY

The business of the food company is growing year by year, and now stands at about \$35,000 annually. It is under the general charge of Brother W. C. Sisley, and the direct supervision of Brother W. R. White, who also has the management of the book and periodical departments of the International Tract Society.

## THE COLPORTEURS — THE OLD WYCLIF BIBLE

To me the publishing work was the most interesting; for how can this great country, with its forty-five millions of people, learn of this gospel of Christ's

**I**N the interests of our publishing work, Mr. H. H. Hall, the manager of our book department, is making an extended trip through Europe, after which he proceeds to South America.

This trip is made necessary by the expanding proportions of our publishing interests in foreign languages. There is a large population of foreign-speaking peoples in this nation, and to supply them with the best literature on the message of the soon-coming Christ is one of our most important problems. Then there is the constant demand upon our older publishing houses to send literature in foreign tongues into places in other countries where as yet we have only depositories and the work is not developed sufficiently to demand the erection of printing plants. An interchange of book-plates of works already in print; proper cooperation in securing the best translators; what books, pamphlets, etc., shall have precedence; how to occupy the field so that all our forces shall be used to the best advantage,—these and many allied questions seemed to make this extended trip necessary.

Mr. Hall has consented to furnish some items on the progress of our work that he finds on his journey. This article gives brief mention of our institutions in England. We shall hope to hear from him next from Scandinavia, Germany, and elsewhere on the continent of Europe. EDITOR.



VIEW IN STANBOROUGH PARK, WITH SANITARIUM ON THE RIGHT AND COLLEGE BUILDINGS ON THE LEFT



LODGE GATE, AND ENTRANCE TO THE SANITARIUM

View in Stanborough Park, in which our general institutions of England are located.

soon coming, if the literature side be weak? History tells us that Wyclif carried on his great work through handwritten portions of the Scriptures and gospel tracts, which were carried throughout England by his organized "traveling priests," as they were called.

By the way, I saw one of the thirty copies of the first Wyclif Bible. It formerly belonged to Thomas Woodstock, duke of Gloucester, uncle of Richard II. It is beautifully traced, and represents an almost inconceivable amount of work. And appropriately enough, the life-size wax figure of Wyclif in Madame Tussaud's exhibition shows him with his precious Bible tightly clasped in his arms.

I was glad to find that we have 175 active colporteurs throughout England, Scotland, Ireland, and Wales, with annual sales of \$70,000. Brother S. Joyce, who is in charge of the field work of these agents, had his attention first drawn to this gospel of Christ's soon coming and kingdom by purchasing and reading a copy of "Bible Readings" back in 1892.

Truly these 175 faithful colporteurs, these rapidly growing institutions, and the 2,500 people who have already accepted this message which is leading them to prepare for our Saviour's return, are abundant causes for thanksgiving.

### Annual Meeting of Our Publishing Association

THE tenth annual meeting of the membership of the Pacific Press Publishing Association was convened in their assembly hall at Mountain View, California, on Monday, January 26, 1914. While this was the tenth meeting of the reorganized company, it was in reality the thirty-ninth meeting of the Pacific Press corporation.

There was a good attendance from different parts of the Pacific coast. Among those present were Elders E. E. Andross, president of the Pacific Union Conference; E. W. Farnsworth, president of the California Conference; C. L. Taggart, president of the California-Nevada Conference; H. W. Cottrell, president of the Western Oregon



SANITARIUM, STANBOROUGH PARK, NEAR LONDON, ENGLAND



END VIEW OF PRINTING PLANT, WITH COTTAGES IN THE DISTANCE

Conference; W. C. White, of Sanitarium, California; E. J. Hibbard, instructor in Bible at the Pacific Union College; George Thomason, M.D., superintendent of the St. Helena Sanitarium; J. J. Wessels, manager of the St. Helena Sanitarium; A. J. Sanderson, M.D., from El Reposo Sanitarium, Berkeley; L. J. Belknap, M.D., from the Garden City Sanitarium.

Reports from the president and treasurer showed that the past year was one of the most prosperous in the history of the association.

Good reports showing splendid prosperity were also received from the branch offices at Kansas City, Missouri; Portland, Oregon; and Calgary, Alberta, Canada — all three of which have recently purchased land and erected suitable offices and warehouses.

Our association prints a large number of books, pamphlets, and tracts, not only in the English language, but also in several foreign languages.

The report from the book department showed the largest sales last year in the history of the institution. The manager of that department is at present on an extensive trip to the Old World and parts of South America, particularly in the interest of our foreign publications.

In addition to this journal, the association publishes the *Signs of the Times Magazine*, monthly, and *Our Little Friend*, an 8-page paper for children.

The time of the meeting was principally devoted to hearing the reports of progress for the past year and to discussing plans for aggressive work during the year upon which we have entered.

The following-named persons were elected as the board of directors for the ensuing year: C. H. Jones, H. G. Childs, H. H. Hall, M. C. Wilcox, James Cochran, B. M. Shull, W. E. Whalin.

The board organized as follows:

President and general manager, C. H. Jones;

Vice-president, H. H. Hall;

Secretary and treasurer, H. G. Childs.

APPOINTMENTS OF THE BOARD

Auditor, J. J. Ireland;

Manager of book department, H. H. Hall; assistant, James Cochran;

Manager periodical department, G. C. Hoskin; assistant, W. V. Sample;

Art director, F. H. Gage;

Cashier, T. F. Culhane;

Manager of Kansas City office, S. N. Curtiss;

Manager of Portland office, J. F. Beatty;

Manager of Canadian office, J. M. Rowse;

Editor *Signs of the Times* weekly, A. O. Tait; associate, L. A. Reed;

Editor *Signs of the Times Magazine*, L. A. Reed; associate, A. O. Tait;

Editor *Our Little Friend*, Kathrina B. Wilcox; associate, Mrs. Vesta J. Farnsworth;

Book editor and literary critic, M. C. Wilcox.

### China Training-School

WE are glad to announce that progress is being made on the training-school buildings and foreign residences, and that they will soon be enclosed and ready for the inside finishing. Both the dormitories are now under completed roofs, the foreign dwellings nearly so, and the roof of the school building is framed. It was definitely decided that school should open December 1, for both the young men and the young women.

A Mandarin language school, for the workers who recently arrived in China, will be conducted in connection with the training-school. We are glad to have this company of recruits with us in Shanghai for a few months. O. A. HALL.

"THE human agent must place himself as a willing student in the school of Christ. As he accepts the grace freely offered him, the presence of the Saviour in the thoughts and in the heart will give him decision of purpose to lay aside every weight, that the heart may be filled with all the fulness of God."



# THE HOME



## Fresh Air a Necessity

*Work and Sleep Outdoors as Far as Possible—Value of Deep Breathing and Pure Air—Health and Stuffy Rooms Are Antagonistic*

By MARY ALICE HARE LOPER, M.S.



ORE 'tand outdoors!" was the urgent plea of a tiny tot who was a dear lover of nature. Every child enjoys outdoor life if the surroundings are pleasant; for the loving Creator made His great outdoors to be the home of the human race, and implanted in the heart

of man a love for the beautiful in nature. The Garden of Eden, planted by God Himself, was the ideal home given to man in the beginning; and one of our poets has beautifully said, "The groves were God's first temples."

God created the invigorating atmosphere surrounding our earth, for the purpose of perpetuating life. It is one of those distinctively free blessings bestowed by a loving heavenly Father, which should be rightly appreciated by all who would possess the priceless boon of health.

We can not imagine Adam sitting down in a stuffy office in a sky-scraper while seeking to accomplish the great task of giving appropriate names to all the numerous representatives of the animal creation. Adam did his "office work" outdoors, and breathed the life-perpetuating air of heaven while doing it.

### SLEEP IN THE OPEN

Much has been said and written, during the present century, concerning the importance and necessity of outdoor life; but the world seems slow to heed the advice. It is quite generally admitted that outdoor air is necessary to health while one is asleep. Surely it is high time that the world realize the fact that outdoor air is necessary to health during one's waking hours also. Very many have been laid to rest in untimely graves, whose epitaph might truthfully read, "Died for want of pure air."



"THE LOVING CREATOR MADE HIS GREAT OUTDOORS TO BE THE HOME OF THE HUMAN RACE."

### WILL NOT GROW IN A CELLAR

Any one who has ever made a success of gardening, knows that it can not be done in a cellar. Plant life requires sunshine and fresh air; and the human plant is no exception. I once knew a mother who was bereaved of a number of her children while they were yet in their infancy. It would seem that the poor little things slowly smothered to death. They were kept so closely covered, with so little fresh air, that it is highly probable they died of mistaken kindness. Babies, as well as grown people, require pure air; and fortunate is that baby who is permitted to receive his full share of this tonic. The child who early becomes accustomed to plenty of fresh air and sunshine, may overcome hereditary tendencies which otherwise might prove disastrous.

Horticulture and agriculture constituted the regular employment of the first family of the human race—occupations which consist wholly of exercise in the open air. The more man has departed from God's great plan, the less has become his resistance against disease. But while the human race has deteriorated physically, God's laws remain unchanged. It is just as important now

that man should exercise properly in the open air, as it was when the first representatives of the human race lived an outdoor life amid the beauties of nature. By coming into harmony with nature's laws, it is possible for many to find the highway to health who are now treading the dangerous pathway of disease. It is possible for many who have a tendency to tuberculosis to escape that calamity by taking the precaution found in proper exercise in the open air, without which the disease may be easily contracted. Pure air—how much we need it! Multitudes persist in living apart from the fulness of this great blessing of Heaven, who are becoming puny and sickly as the result, while pulmonary and bronchial troubles are wide-spread.

### THE LOG CABIN AND THE FIREPLACE

During the log cabin days, the huge old-fashioned fireplace served as a sort of life-preserver, as it afforded a means of exit for contaminated air in many an ill-ventilated home. That primitive form of dwelling-house, with

its one or two rooms, in time gave place to the spacious mansion, with its darkened parlors and ghost-like spare bedrooms. How many deaths were due to committing guests to these unfrequented haunts of disease germs, no one can tell. But the proverbial spare bed in time came to be looked upon as a sort of whited sepulcher by those who were aware of the danger lurking in it.

Sweet memories cling round the days of long ago; but the damp, germ-infested spare bed has no place in the list of tender recollections. As a student boarder in a private home, I for some time occupied a precious (?) apartment of this kind myself years ago, and I am still grateful that the experience did not terminate my earthly career.

Blessed thought—the world is evolving from death-dealing rooms to “living-rooms” in the modern dwelling. The sentiment of the guardians of home to-day is, “Let the blessed sunshine in,” and along with it plenty of life-giving air. The architecture of the home of to-day is fashioned with a view to preserving health rather than for mere beauty of outline, and since the blessed dawn of the era of wire screens, windows have come to be considered more for use than for ornament.

THE SLEEPING-PORCH

The sleeping-porch is surely to be encouraged, for the screened room is the up-to-date sleeping-apartment of the twentieth century. It has come to stay, although some who are still afraid of fresh air, may look upon it with grave apprehensions, imagining that increased bronchial and pulmonary disorders will be the result. But the most thoroughly scientific physicians are prescribing outdoor sleeping for just such patients, and are meeting with gratifying results. Sleeping in the fresh air will tend to cure a fresh cold, rather than increase it. An excellent exercise for one who has weak lung power, is to stand in the fresh air and inhale until the lungs are well filled, then gently percuss them for a few seconds, and then exhale. This simple exercise, if followed for a few minutes twice every day, will be found of great benefit. Pure air in abundance, with habitual deep breathing, is a great barrier against tuberculosis, and should be rightly appreciated by every one who prizes longevity. To one who is accustomed to sleeping where there is nothing to prevent the free circulation of pure air, a night spent in a close sleeping-room is torture.

MODIFIED IN RIGOROUS CLIMATES

There are climates too severe for outdoor sleeping in midwinter. Good judgment should be exercised upon this point.

It is well to have the screened sleeping-room supplied with adjustable canvas covers for the screens, which can be brought into service when necessary to prevent the influx of too great drafts of cold air. Each individual should be “a law unto himself” in this matter, as some possess much greater resistance against cold than others. Those who are especially sensitive to cold, may find a sleeping-cap of valuable service during the midwinter season.

The all-wise Creator never intended that human beings should be penned up in skyscrapers all day, and in stuffy, ill-ventilated flats all night. Pure air is nature’s great life promoter in both the animal and the vegetable world; and intelligent human beings

should recognize this fact in regard to themselves, and, if possible, cease to work and sleep where plants would surely die.

SLOW SUICIDES

Thousands of people employed in office work are slowly committing suicide because they are out of harmony with nature’s laws. Since outdoor exercise was Adam’s daily program, it would be but folly to seek to improve upon God’s original plan for the human race. Every one who is employed in office work is under obligations to take outdoor exercise sufficient to meet the demands of health. A crusade in this direction in our cities is surely greatly needed.

God Alone

NOBODY else knows a mother’s care;  
 Nobody knows her love,  
 Nor the silent watches spent in prayer,  
 As she pleads with her God above  
 To lead her children gently on  
 In the safe and narrow way,  
 Till they reach the home in the great beyond  
 In the realms of endless day.

It matters not where they may go;  
 Though they may wander far  
 On some wild mountain white with snow,  
 Or on ocean’s wind-swept bar,  
 Still her heart looks up to God above,  
 As she kneels at His feet in prayer,  
 And she gains the assurance of heavenly love,  
 And she leaves her burden there.

O God, may I ever humbly be  
 A suppliant at Thy throne;  
 Bearing my children up to Thee,  
 Though to them Thou art yet unknown.  
 And may I teach them from Thy word,  
 Of the true and the living Way,  
 Till they shall learn to know the Lord,  
 And gladly His will obey.

Together, then, we will follow on,  
 To do His blessed will;  
 And when the days of trial dawn,  
 We’ll hear Him say, “Be still.”  
 And as we listen to His voice,  
 So gentle and sweet and grand,  
 Our hearts will in His love rejoice,  
 And we’ll trust His guiding hand.

MRS. ALTA DAVIS.

Cooperation Corner

Helping Together

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

“Tormented Forever and Ever”

One of the most fearful utterances in the whole Bible regarding the wicked, a wrong conception of which has made men infidels. This tract presents an exposition of the text which is reasonable and just—a vindication of God’s character. B. S. L. No. 111. Price \$1.00 per hundred; single copies, 2 cents.

Pacific Press Publishing Assn., Mountain View, Cal.

Christ Our Advocate—The Sanctuary

There is no one thing in the Scripture more illuminating, more comprehensive of all the teachings of the Word, than the subject of the sanctuary, revealing as it does the object and purpose of sacrifice, and the priesthood and work of our Lord Jesus Christ. This little pamphlet on this great subject is 10 cents.

Pacific Press Publishing Assn., Mountain View, Cal.

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As a brief work to assist in the study of any phase of Christ’s prophecy relating to His second coming, we can recommend nothing more highly than the pamphlet “An Exposition of Matthew 24.” You will appreciate its simple, thorough, direct manner of explanation. Contains 94 pages, and costs only ten cents, post-paid. This office.

The Rich Man and Lazarus

By Mrs. E. G. White

A clear, simple exposition of the noted parable of Dives and Lazarus, given in Luke 16:19-31. Reading it will help you. Price \$1.00 per hundred; single copies, 2 cents.

Pacific Press Publishing Assn., Mountain View, Cal.

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.

C. W. Flaiz, President.

For Sale

OR trade for California land, income home at Mountain View, Cal. House is up to date and furnished. Earns one per cent per month of price. Address A. V. Emmert, Waterman, Cal.

Notice

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

Mrs. L. D. Avery-Stuttle,  
 1215 Vermont Ave.,  
 Lansing, Mich.

## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 10, 1914

### What Next?

IT is now reported that an "All Faith" church has been founded in New York City. That is to say, the organization of a body of people having any or no special personal religious belief has been effected. The query may be fairly raised as to the object of such a nondescript institution. With all the varied church beliefs in cosmopolite New York, one would certainly suppose that the most peculiar religious notions might find a congenial resting-place, without resort to another less safe institution.

So motley a class as this new church freak, could not have been outlined with the design of any certain missionary reform, since it has been demonstrated for ages that unity in religious affairs can come only through some well-defined cause, so vital and commanding as to be of such necessary interest to every one concerned that it dissipates every minor difference of personal opinion. Just imagine the effect of preaching any definite Bible doctrine before such a dissimilarity of religious beliefs, with the expectation of holding the organization intact. What then, in the name of all that a church stands for, could one trust himself to give expression to?

Were the real object of Christian association more generally studied, fewer of such aimless semireligious organizations would rear their heads, demanding recognition. It is the social sanction of similar institutions, having a church title, that tends to draw the common mind from the sanctity of Bible truth, and so eases conscience with the theory that it makes no difference what one believes, so long as he is sincere.

This speculation not only belies Bible teaching, but places ignorant heathens on a religious level with the most devout follower of Christ, and thus destroys necessity for any church organization whereby effectual work may be done for the conversion of the ignorant ungodly.

J. O. C.

### "Twentieth Century Christianity"

DR. CHAS. W. ELIOT, president emeritus of Harvard University, in an article recently published by the American Unitarian Society, presents his ideas of "the twentieth century Christianity." He says that the Christianity of this century does not believe in the Garden of Eden, nor in the serpent tempting Eve. It does not believe that God made man out of dust, and it affirms that "God did not turn stone-mason and give into the hands of Moses the Ten Commandments." Furthermore, it does not believe that the sun stood still for Joshua; that Jonah passed through his experience with the whale. He thinks that many such things found in the Bible belong to "primitive myth or fanciful poetry."

The doctor says: "The Creator is for modern man a sleepless, active energy and will. He is recognized chiefly in the wonderful energies of sound, light, and electricity." There will be nothing like dogmas, or creed, in this twentieth century religion. No miracle will be found in it. "Men of science," says the doctor, "have no faith in magic or miracles."

In connection with his ideal of what he believes to be the coming creed of Christianity for the twentieth century, the learned professor believes that we ought to eliminate the term "God," and in its place use the words "our Father." He thinks that this is the right name to use in approaching the Almighty.

But if the Almighty is only active energy and will, as expressed in sound, light, and electricity, why address Him at all? Could a mere energy or a mere expression of sound, or light, or electricity, hear us, or give any attention to us, if we did address it?

And then furthermore, why call anything a creed of Christianity, twentieth century or otherwise, that practically does away with Christianity by seeking to overthrow the Bible, which is the only foundation of Christianity?

When the Author of Christianity was here in

person, He said to the great scholars of His time who were questioning Him:

"There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 45-47.

The Jews in Christ's time claimed to believe in Moses, but Christ showed them that they did not. There are men now who call themselves Christian, and speak of the Christianity of the twentieth century, when if they would study the Author of Christianity, they would see that He tells them plainly that they know nothing about real Christianity itself, because they reject its very foundations.

It might be interesting, in this connection, to read carefully the first part of the eighteenth chapter of Luke, in which we find this strikingly significant question: "Nevertheless when the Son of man cometh, shall He find faith on the earth?" If there is any one thing that Christ emphasized above another, it is faith in the Old Testament Scriptures. Christianity and faith in the Old Testament are one and inseparable. There is no getting away from it if we are to follow the teaching of Jesus. And Jesus Himself affirms, through this prophecy just quoted, that this faith will be largely lacking on the earth when He is about to come. Who can not see the clear connection between that prophecy and these utterances of the distinguished professor?

### Youthful Criminality and Its Significance

A LEADING pastor of one of the great churches on a recent Sunday night referred to a murder that had been committed shortly before by a mere boy. Names and places are omitted so that the reader may give all his attention to the facts without thinking of personalities. This pastor, in seeking to place the responsibility for the horrible crime, among other things said:

"Young people of to-day live too fast. There is hardly an experience possible to life that the boys and girls have not had before they have reached sixteen. You can not surprise them. They know more at sixteen than their parents at twenty-five. The silly dances of the present time, the perfect tidal wave of almost constant amusement, the highly specialized social life of boys and girls of to-day, is an appalling danger which thoughtful souls see and seem powerless to stop. We are sowing what we reap. — should have a curfew perfectly enforced. Young people should be subject to some form of parental control that will be firm but kind."

Most people will recognize the truthfulness of these statements so earnestly delivered from an aroused pulpit, but did you ever study facts of this kind in connection with the first part of the third chapter of 2 Timothy? Love of pleasure and disobedience to parents, or the lack of "parental control," are, among other things, in that chapter set forth as perils of "the last day." World conditions of the present that men are driven to acknowledge by the stubbornness of facts, are specifically and minutely described in prophecies of the Bible that were written thousands of years ago. These prophecies point us past the darkness and the foreboding dangers of this time to the satisfying realities of immortality at the second coming of Christ.

Are we studying these prophecies? and do we know the meaning of the conditions of this time?

### "Levitation" and Science

ONE of the great scientists of the country was recently asked this question: "What is the process of levitation, the lifting of heavy weights without the application of force, or any mechanical power?"

To this question the scientist replied: "This has been done from periods before any history. The cause is totally unknown to any one of the great standard mathematical sciences. I can not answer this question by reference to any known law of nature."

The scientist really acknowledges that there is an unseen force of some kind working in this "process of levitation," but claims that he does not know what this force is. "Levitations" are exhi-

bitions that usually occur in connection with spiritistic seances, and the scientist may not understand any law that will explain this so-called phenomenon, but the Bible offers a very easy solution.

It is a well-known fact that the Bible tells the story of a fallen being who, with a multitude of associated fallen angels, was cast out of the courts of heaven. These beings are roaming the earth as invisible personages. Scientific men quite generally laugh at the Bible story, but nevertheless they accept as facts a great many things that can not be explained upon any other basis than that furnished by what the Bible teaches.

It is true that some of these scientific men make the claim that the "levitation," or the lifting of tables and pianos, and things of that sort, in connection with the spiritistic seances, is the work of the invisible spirits of the dead; but the Bible shows that between death and the resurrection the dead have absolutely no life, and therefore they could not engage in any such thing as "levitations." But there is an unseen power, nevertheless, in the person of the fallen foe, who is able to do all this kind of work. The explanation is simple, and easy to understand, by those who believe the plain teaching of Jehovah.

### The Money Problem

LEGISLATION concerning the money question is one of the leading subjects before the present Congress, and it has also demanded special consideration for years. Concentration of wealth in practically every nation throughout the world has created an international peril. Men are hopefully seeking to solve the problems presented; and in their efforts, they are confronted with such stupendous facts as that presented in the little group of two or three men in New York who, at the least calculation, hold under their power of control twenty-two billions of the wealth of this country. These figures are based upon accurate estimates arrived at by investigations conducted by Congress itself.

One among the many signs that were to mark the generation that would witness the second coming of Christ is the enormous heaping together of wealth, and the consequent trouble that would arise between the few men with their hoarded treasures and the great mass of laborers. If you have never looked into this question, pick up your Bible at the first opportunity, and carefully read the fifth chapter of James. As you read it, think closely of the conditions that actually exist in this time, and carefully compare with what the Word says.

THE United States Circuit Court of Appeals affirmed the judgment of the lower court in sentencing thirty members of the International Association of Structural Iron Workers to prison. These cases have been in court ever since the wholesale arrests that were made because of the dynamiting of buildings, bridges, etc., in various parts of the nation. They represent the fight between organized labor on the one hand and organized capital on the other. Each side is claiming that injustice and crooked dealing characterize the other. But it is apparent to all that such facts as are represented in the trials of these men show that we have a determined industrial war on our hands. What will be the outcome of it, is the important thing for us to study, rather than to devote ourselves to a mere discussion of how much is right or wrong in either side of the controversy.

THE art treasures of the late J. P. Morgan are valued at sixty million dollars, and are now housed in the Metropolitan Museum of Art, and soon to be placed upon public exhibition. Many people will think of the philanthropy of permitting such valuable private treasure to be enjoyed by the public in general, and certainly that thing in itself is commendable. But what does it say for the times in which we are living when a single citizen can have a private art collection of such great value? An art collection for a whole nation that would be valued at sixty million dollars would be no insignificant affair, but it says much concerning the conditions of the time when private citizens have such immense wealth as to be able to bestow upon one of their fancies such multiplied millions of money.