

Signs of the Times

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THE majority of the civilized world would without question agree that war is brutal and cruelly destructive of both life and property; and to the end that civilization may have the mastery over the demands of war, something more than a hundred peace societies and organizations have been formed in the United States and Europe. Millions of dollars are devoted to the work of creating a sentiment that will forever banish war from our planet.

A "NAVAL HOLIDAY"

British statesmen groaning under the pressure of their war budgets have called out earnestly for a "naval holiday," during which time all the nations, by common agreement, would refrain from any new expenditures or work in war preparations. But regardless of the efforts of the peace organizations, and the labors and propositions of statesmen, the war curse grows stronger and stronger. The great nations are feverishly increasing their war preparations; and with an energy that almost approaches hysteria, they are struggling to reach a position where they would have the assured ability to overcome in case of any outbreak of war.

ONE OF TO-DAY MORE POWERFUL THAN TEN OF YESTERDAY

"Assistant Secretary of the Navy Roosevelt," so says the *Scientific American*, "in a recent conversation with half a dozen captains of the United States navy, asked them which they would rather command in the event of a fight between one Wyoming and ten Oregons. Five of the six said they would prefer to take the Wyoming. The sixth thought that he would take his chance with the ten Oregons, because the one Wyoming *might* blow up. Now this unanimous choice of the Wyoming was made for readily understood reasons. The twelve 50-caliber 12-inch guns of the Dreadnought would greatly outrange the old 35-caliber 13-inch guns of the Oregons; and the superior speed of the modern ship of 21 knots, as against the present speed of, say, 14½ knots of the Oregons, would enable the Wyoming to maintain a distance of ten or twelve thousand yards, well beyond the effective range of the old 13-inch pieces, and silence or sink the ten Oregons one by one, or three or four at a time for that matter. It is considerations such as these that have led the naval powers to disregard the pre-Dreadnought battle-ship, in estimating the strength of the first fighting line of modern navies."

The Oregon was authorized by Congress in 1890, and at the time of our war with Spain in 1898 she was considered one of the newest and best battle-ships afloat. Her celebrated journey from San Francisco Bay to Santiago to assist in the destruction of Cervera's fleet made her famous, not only in this country but throughout the

THE MAD RUSH OF WAR PREPARATIONS



PEACE SOCIETIES AND PEACE PROPOSALS ARE BORNE DOWN BEFORE IT—ONE GREAT BATTLESHIP OF TO-DAY MORE THAN A MATCH FOR TEN OF YESTERDAY—WHERE WILL STRUGGLE END?



THE UNITED STATES BATTLE-SHIP WYOMING

world. But in sixteen years it is the unanimous agreement of five out of six navy captains that they would rather have one Wyoming, the latest United States Dreadnought to be put into commission, than ten of those powerful ships of a decade and a half ago; and the sixth captain leaves us to infer that he would rather also have the one Wyoming in preference to the ten Oregons if he could be assured that it would not accidentally "blow up."

WYOMING ALREADY IN THE SHADOW

The awe-inspiring destructiveness of modern weapons of warfare is so well known that a description is unnecessary. And the Wyoming of today is being placed in the background very rapidly by the still more

powerful super-Dreadnought that most of the leading nations are building. France, for instance, is about to commence the construction of four of the super-Dreadnoughts of some 29,000 tons displacement, which are to carry sixteen 13.4-inch guns in four quadruple turrets. The whole sixteen of these guns can be swung to either broadside, and eight of them can be fired either ahead or astern. Some of these modern ships are equipping themselves with 15-inch guns capable of hurling a projectile weighing one ton a distance of twelve miles with almost mathematical precision.

THE CAUSES OF WAR STILL WITH US

Winston Spencer Churchill, England's great statesman who has long stood at the head of the admiralty, recently declared: "The causes which might lead to a general war have not been removed. The world is arming as it never armed before. All attempts at arresting it have been ineffectual." And in view of this arming of the nations, Great Britain has declared its purpose to have ten of the new all-big-gun battle-ships in the water by the time any other nation in the world has two.

The Los Angeles *Tribune* recently stated that "no man is yet able to discern any signs of the advent of that day of universal arbitration that shall put a stop to war and end the waste that is breaking the backs of nations."

Ex-President Eliot, one of the best known and most earnest advocates of international peace, has recently come out with the statement that he sees no reason to expect that the world will be brought, in the next two hundred years, to that point in civilization where it will be willing to accept universal peace.

WAR AND COMMERCE

One of the leading causes for war is the opportunity for the expansion of commerce, and the battle along commercial lines was

never more intense than at the present time. The leading naval powers are also the leading commercial powers; and while they are seeking to extend their commerce in every possible way and in every section of the world, they are urged to the necessity of building these terrible engines of destruction.

WE MAY KNOW OF THE OUTCOME

These paragraphs are reciting some well-known facts in order that attention may be called to some prophetic utterances of the divine Word that the struggling, war-cursed nations of this earth are ignoring. This prophetic Word makes the positive prediction, in numerous passages, that our world is coming to its end in the throes of an awful and world-wide war.

One of the prophecies that make this prediction is the following: "And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sun-rising. And I saw coming out of the mouth of the dragon, and out of the mouth of the

beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16:12-16.

The language of the foregoing scripture is too plain to need any comment. It specifically shows that the kingdoms of "the whole world" are to be gathered "unto the war of the great day of God." This is the great war of Armageddon.

THE CARNAGE OF ARMAGEDDON'S WAR

Another scripture foretells the terrible destructiveness of that war in this language: "And another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire;

and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the wine-press, the great wine-press, of the wrath of God. And the wine-press was trodden without the city, and there came out blood from the wine-press, even unto the bridles of the horses, as far as a thousand and six hundred furlongs." Rev. 14:17-20.

It is well to give heed to the clear utterances of these divine predictions. They tell us with unmistakable accuracy the meaning of the events that are shaping in the world. The great day of God, the Almighty, is just before us. There can be no doubt concerning it in the mind of the individual who will carefully study the evidences. And, best of all, God has made provision so that each individual may stand secure from harm through that time, and in the soon coming day of Christ's appearing may enter upon the indescribable bliss and joy of the eternal world,

The Millennium, and Satan Imprisoned

Is the Millennium Before or After the Coming of Christ?—How Is Satan Bound?—The Voice of the Archangel and the Resurrection—The Wicked Are Silenced—The Redeemed Escorted to Glory—How Is Satan "Loosed" for the "Little Season"?—The Final Great Climax

By HAMPTON W. COTTRELL

THE word "millennium" is one frequently spoken from the pulpit and among many religious people, and the period to which it refers is much talked of; but it is not a Bible term. It is derived from two Latin terms,—*mille*, meaning a thousand; and *annus*, meaning a year. Thus was coined the term "millennium." However, its equivalent is used several times in Revelation, the twentieth chapter.

The Bible is the Father and Son's joint revelation to man, not the revelation of the prophets and the apostles; for we read, "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Rev. 1:1.

HE BEHOLDS THE FUTURE

When John was on the isle of Patmos, whither he had been banished because of his religion—his faith in the word of God—he was permitted to appear, by vision, in the presence of God, and look down through what would otherwise have been the dim future, and behold coming events. He beheld the premillennial coming of our divine Lord.

HE SAW SATAN BOUND

Said he of Christ: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:7, 8.

Then John spoke of his personal experience: "I John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Verse 9. And when he saw the millennium introduced by the coming of the Lord, and had seen the dawning of the day, he beheld an angel binding Satan. He saw the work of binding completed. He said: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20:1, 2. Thus we are assured of the length of the millennial day, and that Satan will surely be bound during that period.

UNIVERSAL PEACE IN THE MILLENNIUM

Jehovah has declared universal peace during the millennium. There will be no robbery of money, reputation, honor, or influence. There will be no slavery, either white or black, physical or spiritual; but all will be peace, perfect peace.

THE ANGEL HAD THE "KEY" AND A "CHAIN"

The angel had the "key" and a "great chain" in his possession, and he put Satan in chains. To illustrate: We have known of communities where poverty and wretchedness prevailed, but we were helpless to remedy the situation. But Mr. A is a man of great wealth and influence, and of him it is said: He holds in his hand the key to this situation. He can change this miserable, pitiable condition. Again: A case is being tried in court; and that justice may be meted out, a certain witness must be secured, for he holds the key to the entire situation. He holds in his hand, or has in his possession, the facts.

The hoarding up of millions of money ties up business, binds it as with a great chain. So the angel who has the key and the chain, is in possession of all the evidence contained in the eventful, cyclonic, death-strewn career of Satan from before the beginning of the world until that glorious hour when he is to be placed in solitary confinement for a thousand years.

In the morning of that millennial day, the angel will bind the devil with a chain of facts, from which state Satan will be powerless to extricate himself; and in that condition he must take a vacation from his arduous, relentless, soul-destroying work of six thousand years' duration. Hasten on, glad day! Surely this should be the prayer of every Christ-loving soul.

SATAN BOUND AT THE BEGINNING

Satan is bound at the beginning of the one thousand years, and placed in a pit, and the pit sealed, so he can not escape therefrom. No one can enter the pit where he is, for it is sealed. And he can "deceive the nations no more, till the thousand years should be fulfilled." Thus he remains bound during the one thousand years, making the millennium possible. "And after that he must be loosed a little season." Rev. 20:1-3.

The binding of Satan comes in the divine course of occurrences, the first link of that eventful chain being the fulfilment of the Saviour's promise to His people who lived then and now, "I will come again, and receive you unto Myself." John 14:3. The chain thus begun is lengthened by the rapidly succeeding events in close proximity to the coming of Christ.

THE VOICE OF THE ARCHANGEL AND THE DEAD ARISING

Let us notice a few of these events in their order, as based upon the word of God, which in itself is assurance. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

We have here a series of events,—the coming of our divine Lord; His speaking with a voice like a trumpet, which awakens from the dead the sleeping saints; the momentary change of the Christians who are alive, from mortality to immortality; then the glad reunion of the resurrected saints and the ones who had not died, to be held aloft in the air with their Lord and Master, who is also supreme ruler of the air, thus assuring perfect safety in the place of meeting. "This is the first resurrection." Rev. 20:5, last clause. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Verse 6.

When Christ was here, He said: "In My Father's house are many mansions. . . . I go to prepare a place for you." John 14:2. The Father's house is heaven itself; for where the house was, was where He intended to go, and He went to heaven, and was seated at the right hand of the Father.

HE LEADS THE NATION HEAVENWARD

After the meeting in the air, in further fulfilment of His promise, He leads the nation "born in a day," heavenward; and as they near the pearly portals of the city of God, prepared for them, He speaks once again to His accompanying angelic attendants, in the voice of melody, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. In compliance with the heavenly command, the gates of pearl swing wide open on their glittering golden hinges, and the righteous nation surely enter in to heaven itself; for we read, "After these things I heard a great voice of *much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God.*" Rev. 19:1.

THEIR JOY AT LAST COMPLETE

Their joy is complete. They are at last in the personal presence of their Lord. They occupy seats of honor with Him, and they remain there one thousand years. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived [for they had been resur-

rected] and reigned with Christ a thousand years." Rev. 20:4.

Thus it is clearly stated that the children of God will spend the one thousand years, or a millennium, in heaven, while Satan is bound and in the bottomless pit.

THE WICKED ARE SILENCED

Those who refuse to acquaint themselves with the Lord now, while His mercy is offered, can not endure the glory of His presence at His coming. When the righteous are taken to heaven, at the time of the *first* resurrection, the wicked are all silent in death, awaiting the call of the Archangel to judgment at the *second* resurrection, which is at the latter end of the thousand years. "The rest of the dead lived not again [were not resurrected] until the thousand years were finished." Verse 5.

SIGNALLY MARKED

The millennium is bounded at the beginning by the following events:

1. The second personal coming of Christ.
2. The resurrection of the righteous dead.
3. The translation of the living righteous.
4. The binding of Satan with this chain of circumstances.

The righteous will spend the millennium in heaven with Christ. "And they lived and reigned with Christ a thousand years."

Satan will spend the millennium in exile. "And he laid hold on . . . Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, . . . till the thousand years should be fulfilled."

The wicked will spend the millennium in quiet, in the silent grave; for they are referred to by the expression, "But the *rest of the dead* lived not again [the righteous having had their resurrection] until the thousand years were finished." Verse 5.

These are the circumstances that constitute the chain which binds Satan.

WHEN THE WICKED ARE RESURRECTED

The end of the millennium is determined by the resurrection of the wicked, who will then meet the Judge, and hear Him utter the decision that each of them has made for himself: "You, by your course through life, chose the way of death—separation from Me. Eternal death is your portion." See Rom. 6:23.

As men use money with which to do business, Satan uses men with which to do business; and as the removal of money from circulation binds the men of business, so the removal of men from Satan's grasp will bind him. Every other soul will be removed from the earth during the thousand years—the millennium. The righteous will be in heaven. 1 Thess. 4:16, 17; Rev. 20:4; Isa. 26:2; Rev. 19:1. The wicked will all be unconscious in the sleep of death. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isa. 13:9. See also 2 Thess. 2:8; Isa. 24:1-3.

These are heaven-assured promises and declarations relating to the millennium, the time of beginning and ending, and all detailed conditions prevailing during the period; and they will surely come to pass, "for all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." 2 Cor. 1:20.

WHEN SATAN IS LOOSED FOR THE "LITTLE SEASON"

It is said that after the thousand years, Satan will be "loosed a little season." Rev. 20:3, 7. Removing the people beyond Satan's grasp bound him. The return of the righteous and the resurrection of the wicked will loose him. The wicked will be resurrected at the close of the period; and of the city of God, where the righteous are, we read: "I John saw the holy city, New Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:2, 3.

WICKED AND RIGHTEOUS AGAIN ON EARTH

Both the righteous and the wicked are again on earth. This condition looses Satan for the "little season." He deceives the wicked nations, and they surround the city of God and the *camp* of the saints with evil intent; and God sends from heaven fire which melts the earth, thus forming a lake of fire as broad as the earth, and Satan and the wicked are destroyed because of their determined course of rebellion against God. Rev. 20:7-10; 2 Peter 3:10, 11. And of Satan it is said that he shall then be brought to ashes in the sight of men, and that he shall never be any more. Eze. 28:18, 19.

During that period of the destruction of sin, and the earth's renovation by fire, the righteous are preserved by the Lord, as were the three Hebrews in the fiery furnace. Isa. 33:14, 15.

THE FORETASTE OF ETERNAL JOY

The millennium is but the foretaste of the eternal joy, peace, and bliss that are now in reserve for the child of God. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21:1. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Reader, if you have not already done so, choose that good part that can never be taken from you.

The atheist will say the Bible is but the word of man. The doubter who has a theory to sustain may whisper in your ear that Rev. 20:5 is a forgery—that it is not in the original; but so to state is to *beg the question*, for the combined scholarship of the day retains that verse in all standard revisions.

The millennium can not precede the coming of the Lord; for the Lord has said His coming will be the first event to mark its beginning.

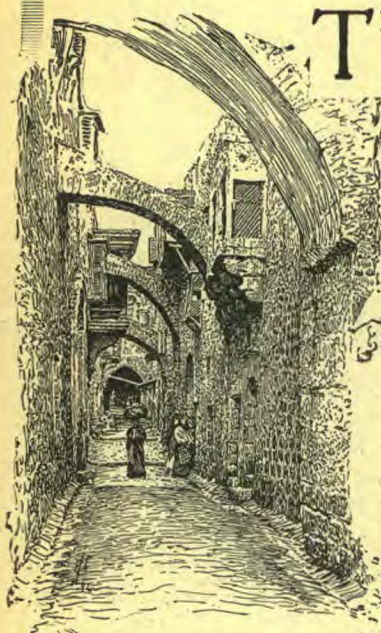
Conditions in the world will continue to grow worse and worse until the beginning of the millennium, or the coming of the Lord. Read James 5; 2 Tim. 3:1-5.

The time for one to make Christ his choice and have an eternity of peace assured, is *now*, before the time of the millennium, which will be marked by the coming of the Lord; for after that event, it will be forever too late to choose.

Called Back to the Standard of the Cross

DEPARTURE FROM THE APOSTLE'S TEACHING—EFFORTS TO RESTORE OBEDIENCE—A GREAT REFORMATION RESULTS

By Mrs. E. G. White



THE first epistle to the Corinthian church was written by the apostle Paul during the latter part of his stay at Ephesus. For no others had he felt a deeper interest or put forth more untiring effort than for the believers in Corinth. For a year and a half he had labored among them, pointing them to a crucified and risen Saviour as the only means of salvation, and urging them to rely implicitly on the transforming power of His grace.

UNCONDITIONAL SURRENDER ASKED

Paul had a keen sense of the conflict which every soul must wage with the agencies of evil that are continually seeking to deceive and ensnare; and he had worked untiringly to strengthen and confirm those who were young in the faith. He had entreated them to make an entire surrender to God; for he knew that when the soul fails to make this surrender, then sin is not forsaken, the appetites and passions still strive for the mastery, and temptations confuse the conscience.

TARES HAD BEEN SOWN

The members of the church at Corinth were surrounded by idolatry and sensuality of the most alluring form. Paul's firm faith, his fervent prayers and earnest words of instruction, and above all, his godly life, had helped them to deny self for Christ's sake, rather than to enjoy the pleasures of sin. After the departure of Paul, however, unfavorable conditions arose. Tares that had been sown by the enemy appeared among the wheat, and ere long these began to bring forth their evil fruit.

This was a time of severe trial to the Corinthian church. He who had so often urged them to high ideals of purity and uprightness, was no longer with them; and not a few who, at the time of their conversion, had put away their evil habits, returned to the debasing sins of heathenism.

THE TRUE CONDITION CONCEALED

Paul had written briefly to the church, but many of the believers perverted the apostle's meaning, quibbled over his words, and excused themselves for disregarding his instruction. A letter was sent to Paul by the church, asking for counsel concerning various matters, but saying nothing of the grievous sins existing among them. The apostle was, however, forcibly impressed by the Holy Spirit that the true state of the church had been concealed.

About this time there came to Ephesus members of the household of Chloe, a Christian family of high repute in Corinth. Paul asked them regarding the condition of things, and they told him that the church was rent by divisions. The doctrines and ordinances of the gospel had been perverted. Pride, idolatry, and sensuality were steadily increasing among those who had once been zealous in the Christian life.

As this picture was presented before him, Paul saw that his worst fears were more than realized. But he did not because of this give way to the thought that his work had been a failure. With "anguish of heart" and with "many tears" he sought counsel from God.

Gladly would he have visited Corinth at once, had this been the wisest course to pursue. But he knew that in their present condition

the believers would not profit by his labors, and therefore he sent Titus to prepare the way for a visit from himself later on. Then, putting aside all personal feelings over the course of those whose conduct revealed such strange perverseness, and keeping his soul stayed upon God, the apostle wrote to the church at Corinth one of the richest, most instructive, most powerful of all his letters.

With remarkable clearness he proceeded to answer the various questions brought forward by the church, and to lay down general principles, which, if heeded, would lead them to a higher spiritual plane. They were in peril, and he could not bear the thought of failing at this critical time to reach their hearts. Faithfully he warned them of their dangers and reproved them for their sins. He pointed them again to Christ, and sought to kindle anew the fervor of their early devotion.

HE SHOWED THEM THE KEEPING POWER

In this letter to the Corinthians, Paul endeavored to show them Christ's power to keep them from evil. He knew that if they would comply with the conditions laid down, they would be strong in the strength of the Mighty One. As a means of helping them to break away from the thralldom of sin, and to perfect holiness in the fear of the Lord, Paul urged upon them the claims of Him to whom they had dedicated their lives at the time of their conversion. "Ye are Christ's," he declared. "Ye are not your own. . . . Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The apostle plainly outlined the result of turning from a life of purity and holiness to the corrupt practises of heathenism. "Be not deceived," he wrote; "neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

He begged them to control the lower passions and appetites. "Know ye not," he asked, "that your body is the temple of the Holy Ghost which is in you, which ye have of God?"

A RARER WISDOM AND THE INNER POWER

While Paul possessed high intellectual endowments, his life revealed the power of a rarer wisdom, which gave him quickness of insight and sympathy of heart, and brought him into close touch with others, enabling him to arouse their better nature and inspire them to strive for a higher life.

His heart was filled with an earnest love for the Corinthian believers. He longed to see them revealing an inward piety that would fortify them against temptation. He knew that at every step in the Christian pathway they would be opposed by the synagogue of Satan, and that they would have to engage in conflicts daily. They would have to guard against the

stealthy approach of the enemy, forcing back old habits and natural inclinations, and ever watching unto prayer.

Paul knew that the higher Christian attainments can be reached only through much prayer and constant watchfulness, and this he tried to instil into their minds. But he knew also that in Christ crucified they were offered power sufficient to convert the soul,

Not Far from Thee

Nor far off would I follow Thee, O Lord,
And mingle with the curious, idle throng,
To arbitrate the strife 'twixt life and death—
The controversy weary hours prolong.

I would not dare to loiter by the way,
Afar off from my blessed Christ who died,
Lest, losing all the sense of loss, I might
Be found among the rabble who deride.

So closely let me press that I may touch
Thy garment as I tread life's crowded way,
That healing virtue may its grace impart
To nobly live Thy life through all the day.

Not far away, though many voices call,
And beck'ning fingers lure where foes beguile;
But urgently I press to closely step
Beside my Master through earth's little while.

And soon, ah, soon, my Shepherd-King shall lead
To fields Elysian in the home above,
Where all His chosen flock shall follow still,
To hear His gracious voice and love His love.

WORTHIE HARRIS HOLDEN.

and divinely adapted to enable them to resist all temptations to evil. With faith in God as their armor, and with His word as their weapon of warfare, they would be supplied with an inner power that would enable them to turn aside the attacks of the enemy.

DESIRED THE COMPLETE FULNESS

The Corinthian believers needed a deeper experience in the things of God. They did not know fully what it meant to behold His glory, and to be changed from character to character. They had seen but the first rays of the early dawn of that glory. Paul's desire for them was that they might be filled with all the fulness of God, following on to know Him whose going forth is prepared as the morning, and continuing to learn of Him until they should come into the full noontide of a perfect gospel faith.

THE CHRISTIAN WARFARE AND CELEBRATED RACES

In the hope of impressing vividly upon the minds of the Corinthian believers the importance of firm self-control, strict temperance, and unflagging zeal in the service of Christ, Paul in his letter to them made a striking comparison between the Christian warfare and the celebrated foot-races held at stated intervals near Corinth. He emphasized the preparation necessary to the success of the contestants,—the preliminary discipline, the abstemious diet, the necessity for temperance. "Every man that striveth for the mastery," he declared, "is temperate in all things."

How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! And after this has been done, the Christian must put forth the utmost exertion in order to gain the victory. In the Corinthian games, the last few strides of the contestants in the race were made with agonizing effort to keep up undiminished speed. So the Christian, as he nears the goal, will press onward with even more zeal and determination than at the first of his course.

IMMORTAL CROWNS AND FADING CHAPLETS

Paul presents the contrast between the chaplet of fading laurel received by the victor in the foot-races, and the crown of immortal glory that will be given to him who runs with triumph the Christian race. "They do it," he declares, "to obtain a corruptible crown; but we an incorruptible."

To win a perishable prize, the Grecian runners spared themselves no toil or discipline. We are striving for a prize infinitely more valuable, even the crown of everlasting life. How much more careful should be our striving, how much more willing our sacrifice and self-denial! Every act casts its weight into the scale that determines life's victory or defeat. And the reward given to those who win will be in proportion to the energy and earnestness with which they have striven.

THE GOAL BEFORE HIM

The apostle compared himself to a man running in a race, straining every nerve to win the prize. "I therefore so run," he says, "not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that

by any means, when I have preached to others, I myself should be a castaway." Paul feared lest, having preached to others, he himself should be a castaway. He realized that if he did not carry out in his life the principles he believed and preached, his labors in behalf of others would avail him nothing. His conversation, his influence, his refusal to yield to self-gratification, must show that his religion was not a profession merely, but a daily, living connection with God. One goal he kept ever before him, and strove earnestly to reach,—"the righteousness which is of God by faith."

Paul knew that his warfare against evil would not end so long as life should last.

Ever he realized the need of putting a strict guard upon himself, that earthly desires might not overcome spiritual zeal. With all his power he continued to strive against natural inclinations. Ever he kept before him the ideal to be attained, and this ideal he strove to reach by willing obedience to the law of God. His words, his practises, his passions,—all were brought under the control of the Spirit of God.

THIS SINGLE-HEARTED PURPOSE

It was this single-hearted purpose to win the race for eternal life that Paul longed to see revealed in the lives of the Corinthian believers. He knew that in order to reach Christ's ideal for them, they had before them a life struggle from which there would be no release. He entreated them to strive lawfully, day by day seeking for piety and moral excellence. He pleaded with them to lay aside every weight, and to press forward to the goal of perfection in Christ.

Glorious is the triumph awaiting the faithful. The apostle, realizing the possibilities before the Corinthian believers, sought to set before them that which uplifts from the selfish and the sensual, and glorifies life with the hope of immortality. Earnestly he exhorted them to be true to their high calling in Christ. "My beloved brethren," he pleaded, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Thus the apostle, in the most decided and impressive manner, endeavored to correct the false and dangerous ideas and practises that were prevailing in the Corinthian church. He spoke plainly, yet in love for their souls. After the letter had been despatched, Paul feared lest that which he had written might wound too deeply those whom he desired to benefit. With trembling anxiety he waited to receive some tidings as to the reception of his message.

THE TRANSFORMATION EFFECTED

During this time of anxiety, he afterward declared, "our flesh had no rest; . . . without were fightings, within were fears." His prayers in behalf of those whom he loved were answered, however, by the coming of Titus, who brought the cheering news that a wonderful change had taken place among the Corinthian believers. Many had accepted the instruction contained in Paul's letter, and had repented of their sins. Their lives were no longer a reproach to Christianity, but exerted a powerful influence in favor of practical godliness.

FILLED WITH JOY HE WRITES AGAIN

Filled with joy, the apostle sent another letter to the Corinthian believers, expressing his gladness of heart because of the good work wrought in them: "Though I made you sorry with a letter, I do not repent, though I did repent." When tortured by the fear that his words would be despised, he had sometimes regretted that he had written so decidedly and severely. "Now I rejoice," he continued, "not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of."

That repentance which is produced by the influence of divine grace upon the heart will

Gethsemane

By Mabel Corinne Craker



BRIGHT rose the paschal moon o'er the dark garden,
Tinting with silver sheen cypress and palm-trees.

Cloudless the heav'nly dome circled above it.
Hushed were the songs of birds, quiet the night breeze.

Thus lay Gethsemane, placid and tranquil.
Stillness of death enwrapped all her recesses.

Entered this calm retreat Jesus our Saviour,
Bowed with His load of grief, weak with distresses;
Guiltless, yet bearing the shame of the guilty;

Far from His Father's side—sin's greatest torture.
Dew from the leafy boughs bathed His form stricken.

Nature, with tearful eyes, wept for its Author.
Heaven so deeply mourned, harp-strings were silent.

God was withholding His love and His power.
Christ, the Commander of angels in glory,
Grieved as the hopeless in their dying hour.

Drained was that bitter cup—drained for each mortal—
With trembling hand. Soon an angel from heaven
Steadied His form while His lips, parched with anguish,

Emptied the dregs from the cup which was given.
Fain would I linger within the damp garden,
Hear the deep groanings—that prayer twice repeated,

Down His worn face see the drops of blood trickle,
Realize fully my sins were there meted.
Ne'er should I deem that my burden's too heavy,

Though He should beckon where grief with toil blendeth,
Ask me to sip from a cup that is briny.
Heaven's balm falls on the head that low bendeth.

lead to confession and forsaking of sin. Such were the fruits which the apostle declared had been seen in the lives of the Corinthian believers.

THE SOURCE FROM WHICH TRIUMPH COMES

In expressing his joy over their reconversion and their growth in grace, Paul ascribed to God all the praise for this transformation of heart and life. "Thanks be unto God," he exclaimed, "which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ,

in them that are saved, and in them that perish."

Paul was now full of faith and hope. He felt that Satan was not to triumph over the work of God in Corinth, and in words of praise he poured forth the gratitude of his heart. He and his fellow laborers would celebrate their victory over the enemies of Christ and the truth, by going forth with new zeal to extend the knowledge of the Saviour. Like incense the fragrance of the gospel was to be diffused throughout the world. To those who should accept Christ, the message would be a savor of life unto life.

CALEB, THE HERO OF FAITH

He and Joshua Were Not Afraid—Would Have Been Stoned to Death but for Divine Interposition—Afterward Conquered the Very Giants That Spread the Terror

By GEORGE I. BUTLER



CALEB, the hero of faith, is first brought into view at a great crisis in the history of the exodus from Egypt to the promised land. We can hardly realize that it was less than two years from the call of Moses to lead out the children of Israel, at the burning bush, till the spies were sent out to search the land of Canaan and bring back to Moses their report. Yet "Usher's Chronology" so declares.

FORCED BY PRESSURE OF MIRACLES

Wonderful events were packed into that brief space of time. The pressure of God's miracles at last forced Pharaoh to let the people go. The journey through the Sinaitic desert, the sojourn at Mount Sinai, the march to the border of Canaan, and all the changes wrought in the host to transform it from a promiscuous multitude to a disciplined army, each tribe under its appointed leader, was a great work, made very difficult by their murmurings, lack of faith, stubbornness, fault-finding, and incipient rebellion. At last they reached Kadesh, in the wilderness of Paran, not so very far from the border of the promised land.

SENT TO SPY OUT THE LAND

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel." Num. 13:1, 2. One from each tribe was selected. Caleb was here first mentioned. He represented the tribe of Judah, while Joshua represented the tribe of Ephraim. So they searched the land. It was a rich country, with many strong cities, and well populated. Giants were there of great height,—powerful men. The soil was very fruitful. At the brook of Eshcol they cut off a cluster of grapes so large that it required two men to carry it between them on a staff. The land flowed with milk and honey.

At last the spies returned. Ten of the men brought back a discouraging report. While they admitted that the land was very rich and good, they said they were not able to conquer it. These ten spies greatly dis-

couraged the people by their evil report. But Caleb and Joshua were full of faith. "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." But the ten spies denied that, and said, "We are not able"; "and they brought up an evil report" that was false.

ENRAGED, THEY WANTED TO STONE THEM

A great crisis was now reached. It was a very serious matter. They had come a long distance through the desert. God had wrought mightily for them. His power was revealed as it never was seen before by mortal men; and now as they were almost ready to enter the promised land, there was an actual rebellion. When Caleb insisted that with God's help they could easily possess the land, the people were so enraged that they were about to stone the two witnesses.

Then the glory of the Lord appeared in the tabernacle, and the Lord said: "Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it: but My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it. . . . As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

WAS INDEED A GREAT CRISIS

This was indeed a great crisis. Caleb, first mentioned in this connection, here appeared conspicuous. He "wholly followed

the Lord." Precious promises were made to him and Joshua. All the others of the children of Israel above twenty years of age passed away and miserably perished during the succeeding thirty-eight years of wandering in the wilderness of Paran. Not one of them even entered the promised land. So much for their unbelief.

EIGHTY-FIVE, BUT READY FOR THE CONFLICT

From this time, Caleb's name is not mentioned for over forty years, until Joshua led victorious Israel into the promised land. As the people were conquering the land, Caleb again appeared on the stage of action, valiant and true to the last. When he went as one of the spies, he was forty years of age. Now he was eighty-five, but strong and vigorous as he ever was, fighting the battles of the Lord. One of the great terrors of the ten spies was the Anakims, a race of giants who inhabited the country about the city of Hebron, one of the most ancient cities of the world. Goliath, slain by David with his sling, was of this race. He was over nine feet high, and powerful in proportion.

Caleb did not fear them, though they terrified the whole nation. He called the attention of Joshua to the promises God made him because of his faith in God. He claimed the very territory where the giants lived as the gift of God to him and his seed. And Joshua granted his petition.

CONQUERED THAT WHICH HAD TERRIFIED THE WHOLE NATION

The valiant man of faith then proceeded to demonstrate the truthfulness of his statements forty-five years previous, when the cowardly ten spies terrified all the people by describing the gigantic sons of Anak, and the inability of the Israelites to conquer them. Caleb had said they were abundantly able to conquer them and the whole promised land. And now, when over fourscore years old, he and a few others entered the very land of these giants, and their fortified cities, and victoriously drove them all out of that portion of the country. Such is the power of faith when men "wholly follow the Lord."

What an evidence of God's power Caleb and Joshua must have furnished to the children of Israel! After all the race of unbelievers was purged out of the host, their children, led by Caleb and Joshua, conquered the land. How easily could they have conquered it thirty-eight years before had the leaders and the people been possessed of Caleb's faith!

We have now reached the greatest crisis this world has ever seen or ever will see. We are seeking the antitypical Canaan and the New Jerusalem. The same living faith that Caleb possessed is greatly needed now. Many are proving their lack of faith. But there are many Calebs who believe we are abundantly able to go up and possess the true promised land—the new earth and the New Jerusalem. May God greatly increase the Calebs of this host!

"I AM persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Interpretation of Prophecy

The "Perspective" of the Prophets — Significance of the Preface to the Ten Commandments

By ELIZA H. MORTON

A WOMAN who had been reading some of the articles in the SIGNS OF THE TIMES, recently made this remark: "I do not understand why certain writers for this paper apply some of the prophecies of the Old Testament to conditions near the end of time, or immediately after the coming of Christ, when the connections seem to show that these prophecies had their fulfilment in the judgments which God sent upon ancient kingdoms."

THE LAWS OF PROPHETIC INTERPRETATION

Great laws underlie the interpretation of prophecy, which, when understood, throw much light upon future events.

Horne, in his "Compendium to the Study of the Bible," says concerning the prophets: "They were like watchmen upon an elevated station, who looked into the distance and proclaimed what they saw. The foreground would be distinct, but objects afar would be dimmer and blended in a degree together. This is called the 'perspective' character of prophecy; and it was scarcely possible, in consequence, to distinguish, before the accomplishment, which of the events predicted was near and which more remote."

A DOUBLE AND EVEN THREEFOLD MEANING

Thus some prophecies have a double and even a threefold meaning. For example, in Hosea 11:1 is the following prophecy: "When Israel was a child, then I loved him, and called My son out of Egypt." This prophecy states a historical fact recorded in Ex. 4:22, 23, as well as an event which was then in the future, even the flight into Egypt of Joseph and Mary with Jesus. "And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My son." Matt. 2:15.

It also refers to other conditions. Christians are the Israel of God in this dispensation. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7. God is now calling Israel out of this wicked world of which Egypt was a type. Jude 4, 5; Rev. 11:8. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor 6:17.

The preface to the Ten Commandments, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2), has more than a local application to the Jews, and gives the reason why Christians should keep those commandments.

ANCIENT AND MODERN CONNECTED

The prophets, in describing the judgments which were to come upon ancient Israel, Babylon, and other nations, because of their transgressions, and which came according to the word of the Lord, interwove with those descriptions allusions to remote events connected with the close of earth's drama, even the great day of the Lord.

This is very apparent in Zephaniah 1, where God's severe judgments against Judah

are closely associated with the time when all living things will be utterly consumed from the earth (verses 2, 3) in the day of God's wrath (verse 15), the time when the earth shall be returned to its original chaotic state (Jer. 4:23, 24), and remain thus for a thousand years (Rev. 20:3).

The Lord's great prophecy in Matthew 24 associates the destruction of Jerusalem with the end of the world. Verses 15-19, 31. This "double sense" in which many prophecies must be taken is a beautiful pledge that God will fulfil future events just as minutely as He has fulfilled those in the past, and is an evidence of the divine inspiration of the Scriptures.

"The Waters Which Thou Sawest"

IN vision Daniel saw strife "upon the great sea." As a result, "four great beasts came up from the sea." The prophet John "saw a beast coming up out of the sea." At another time, there was shown him a "great harlot that sitteth upon many waters."

To Daniel it was made clear that the beasts represented kingdoms. The beast seen by John had a like significance. The fallen woman symbolized a fallen church. In each instance, the very birth and existence seemed dependent upon waters.

Speaking to John, the angel said, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues."

Recently the writer stood on a prominence overlooking a section of one of our modern cities, just far enough away to be unable to distinguish individual sounds, just near enough to hear street-car, automobile, truck, hammer, and voice in one confused noise. I closed my eyes and listened. It was the sound of many waters — the roar of the sea.

To friends who stood with me I said: "The prophecy has it right, 'The waters which thou sawest . . . are peoples,' and the people we see sound as waters."

B. E. BEDDOE.

Choose, Believe, Do

"AND why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

GOD deals with no man as with an infant or an idiot. He did not make us in a hurry. He was not trifling with us when He gave us the power of choice. He made us in His own image physically, mentally, morally. He endowed the man He made with intellect. He commands the man He made to choose the path in which he will walk, the master whom he will obey.

"See, I have set before thee this day life and good, and death and evil;" and He calls heaven and earth to record, and entreats His people to choose life, that both they and their seed may live. Deut. 30:15, 19.

Man can choose. He can do. He can obey God. It is inconsistent, it is folly, to call Him "Lord, Lord," and refuse to obey Him. Our Father never asked any man to do anything He would not give him the power to do.

Grace makes no compromise with sin. "Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15. Grace is the enablers of the law,

that every jot and tittle of "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. Nothing is conceded, no license to sin is granted, by grace. "He that hath My commandments, and keepeth them, he it is that loveth Me." "If a man love Me, he will keep My words." Love means obedience. Disobedience is rebellion. "To obey is better than sacrifice."

"Believe," "Do," "Keep," "Perform," "Fulfil"—these are the commands of revelation. Our "resolutions," "covenants," "promises," "pledges," are interesting as symptoms, but it is only conduct that counts. No man is saved by works; but in describing the Judgment, inspiration states, "They were judged every man according to their works." Rev. 20:13.

To be, to do, to suffer, to bear the cross, are the vital lessons that should be emphasized in these days of a popular, easy-going religion.

E. W. FARNSWORTH.

Giants in the Earth in Those Days

"THERE were giants in the earth in those days." Gen. 6:4.

THERE are very few of us who have not smiled more than once over fairy tales of giants, that were told us when we were boys and girls. Little did we think it probable that such men and women really did exist on our earth. But when we read of it as a fact and matter of record in Holy Writ, the story changes, and somehow we want to learn more of this great people. So we read on for a few chapters, and there we find their history. The preceding chapter gives their complete genealogy. It is a brief bit of history. But there is enough of it to show that the forefathers of the human race were men of giant stature and intellect. The record says they "became mighty men," "men of renown." Then we go back to the first chapter and the twenty-seventh verse of the same book, and there it is written that "God created man in His own image, in the image of God created He him; male and female created He them," and that it was done about six thousand years ago. In further study, we see the reason for the present deterioration in the human race, clear, logical, conclusive, and supported by facts. And still, some people, some who have dug (?) deep into the great storehouse of science (?), claim as their parents, monkeys and frogs and tadpoles, and try to make everybody else acknowledge relationship. They call it evolution. In reality it is "devilation." But that shows the extent to which the mind can become befogged when God and His records are left out of the reasoning. Away with such vagaries! Our fore-parents were giants in physique and intellect, and we will attain to the same if our characters are such as will stand before the Lord Jesus, our Saviour, at His soon coming.

G. C. HOSKIN.

"ALL who are Christians should be workers in the vineyard of the Lord. They should be wide-awake, zealously laboring for the salvation of their fellow men, and should follow the example that the Saviour has given them in His life of self-denial, sacrifice, and earnest effort."

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A VICARIOUS SACRIFICE WAS NECESSARY

Christ Volunteered to Pay the Death Penalty for Man—The Majesty of the Law Must Be Upheld—The Father Suffered with the Son



IN the transgression of Adam, the race of mankind had fallen. He could transmit to his offspring only the heredity of his sinful nature. Hence by the natural law of transmission, the iniquity of Adam must be visited upon the race. "By the offense of one judgment came upon all men to condemnation." Rom. 5:18. Judgment had been rendered, the verdict announced; and the world ruined by rebellion, having seceded from the moral government of God by the act of disobedience, was hopelessly lost. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verse 12.

HE HAD NO EXCUSE

Man could offer no acceptable excuse for sin. God's proclamation was plain: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Eve informed Satan that God had made this definite prohibition. Gen. 3:3. Hence she could not plead ignorance of the law. But even ignorance of law does not excuse the transgressor.

DUE THE DAY HE SINNED

The death penalty was therefore due the day man sinned. If it had been executed that day, the race of mankind would have perished in Adam. Why was not the death penalty executed upon Adam that day?—Jesus offered to take man's place and bear the penalty in man's stead. So it is said: "For we must needs die, and are as water spilt on the ground, which can not be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Sam. 14:14. Or, as the margin reads, "Because God hath not taken away his life, He hath also devised means."

Adam's life must have been taken away that day if God had not devised means to spare it, by another volunteering to act as man's substitute under the death sentence. By that means His banished was not expelled from Him. "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Job 33:24.

The means devised had therefore provided a ransom for man that saved him from execution the day that he sinned.

CHRIST MAN'S VOLUNTARY SUBSTITUTE

The very day that Adam sinned, God sought him in the garden, and offered him a ransom in the promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. This promise was renewed to Abraham. Gen. 17:19. The promised seed was Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

Why did not God pardon the sinner without the sacrifice of Christ? It was not because He did not love the sinner sufficiently. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." John 3:16. To offer pardon indiscriminately for all violation of law, without inflicting its penalty upon a voluntary substitute, would remove all restraint of law.

FUNDAMENTALS IN SCIENCE AND MORALS

As in science there are certain fundamental rules that lie at the foundation and enter into the solution of all scientific problems, so in morals there are ten fundamental rules that lie at the foundation of God's moral government and enter into the solution of all moral questions. Sin is secession from the government of God. Sinners are those who have joined Satan in secession. To provide a plan of pardon that would restore to such the rights of citizenship while in open rebellion against the government, would be to enthrone anarchy and overthrow the kingdom of God.

In providing a plan of pardon, the dignity of the law must be recognized. God could not wipe the slate and call the account of sin balanced. The Lawgiver must either inflict punishment or take it upon Himself. He chose to take His own judgment of sin upon Himself, that He might save the guilty without dishonoring the law.

MUST ACKNOWLEDGE JUSTICE

Any plan of pardon that does not require an acknowledgment, on the part of the sinner, that God is holy and just, is imperfect. Holiness must in love set judgment in the earth, while restoring the sinner. No amount of sacrifice or suffering which does not by a life of obedience recognize the justice of God's demand for holiness, can atone for sin.

Sin is not merely to be punished. It must be removed from the universe. God and sin can never dwell together. He can never look upon sin but to hate it. The measure of His love for the sinner is the measure of His hatred of sin. The ruin that sin has wrought with the subjects of His kingdom makes impossible His reconciliation to its remaining in the universe. God must remove sin from the universe or abdicate His throne.

The vicarious sacrifice of Christ begins the work of atonement with a life of such perfect obedience as does justice to God's holiness and to the righteous requirements of His holy law. He thus began the work of atonement at the very point where man had failed. In taking man's place, He must be just before the law, or He can never justify the transgressor. He must sense the sinfulness of sin as God feels it, as well as to accept its judgment for men. He must justify God's dealing with sin, while suffering its penalty.

DID IT AS A VOLUNTARY SUBSTITUTE

This Christ did as man's voluntary substitute. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:17-19, 21.

Though tempted in all points as we are, Christ lived His entire life for man as man, yet without sin. Heb. 4:15. He vindicated the justice of God in requiring obedience to the law, not only by showing that man could have lived it perfectly in Paradise, but as man He lived it inviolate in a world of rebellion. Having lived righteously for man, He had righteousness to offer to man.

But His obedience could not be accepted for transgression, until justification had been made complete by the acceptance of the penalty of transgression as just. When He took man's place, the

Lord laid on Him the iniquity of us all. Isa. 53:6. In accepting the death penalty for all, Christ acknowledged that the death sentence pronounced upon all was just. Here His obedience reached its climax, and His vindication of God's justice was complete.

IT WAS NOT DONE ARBITRARILY

God did not arbitrarily lay the sins of the world upon Christ. The counsel of peace was between Them both. Zech. 6:13. Christ, though equal with God, voluntarily "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

In dealing with the problem of atonement, Christ must exercise the same freedom of choice, at every step of His voluntary substitution for man, that man had been permitted to exercise in relation to sin. It was this right of freedom to choose at every step whether He would proceed farther with the plan to save man at the tremendous sacrifice it involved, that caused the bitter cup of man's sin meeting God's displeasure in Gethsemane and at the cross, to tremble in His hand. It was not until He had voluntarily said, "Nevertheless not My will, but Thine, be done," that the Father inflicted upon Him the extreme penalty of sin at the cross.

HE COULD NOT EXCUSE SIN

The conquest of Calvary had been won in Gethsemane. Christ's death was the manifestation of God's displeasure against sin. It shows that sin must be punished. Its judgment must be executed the same when it is voluntarily taken by His own innocent and beloved Son, for man, as when it falls upon the most hardened impenitent sinner. This shows unquestionably that all sinners must be freed from sin through Christ's voluntary substitution, or meet the death penalty. God would not inflict the death penalty upon His own Son when sin was laid upon Him, and excuse another with unsundered sins of his own upon him. Christ's voluntary substitution for man is therefore an incontrovertible demonstration of the fact that every man must accept Christ's work of atonement for sin, or himself be executed as a sinner.

NOT TO APPEASE GOD'S WRATH

Christ's execution upon Calvary was not to appease the wrath of an offended God against the sinner. Neither was it the death of a martyred hero. It was the climax of the love of God for the sinner. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:8-11. The marginal reading for "atonement" is "reconciliation."

Reconciliation is bringing man to see and acknowledge that he is wrong and God is right. Atonement is at-one-ment. It is restoring the sinner to a position where he is at one with God, and, through the love of God, with his fellow men. It must restore the sinner from rebellion, and reinstate him in the kingdom of God.

RECONCILING THE SINNER

God was not in wrath merely looking upon Christ and condemning the sinner. God was in Christ reconciling the sinner to Himself, not by removing His law, but by removing the sinner's transgression of it. The atonement is not an effort at compromise between the sinner and God. It is not an effort to get God to love the sinner. God in love gave His Son on Calvary to save the sinner who in fiendish rebellion mocked and derided Him upon the cross. God commended His love in that while men were yet sinners Christ died for them.

But God can never be reconciled to a sinner's leading an unholy life. God was in Christ offering to man a holy life on condition of the surrender and removal of sin from the universe. Man in Christ accepted the offering. Christ through the work of atonement has undertaken to remove sin, and through His atonement God and man are reconciled. That the atonement is completed by the removal of sin from the universe is seen in the cleansing of the sanctuary.

VICARIOUS SUFFERING

The vicarious sacrifice of Christ is not mere sentiment: It is the central fact of both the Old and the New Testament Scriptures. "Without shedding of blood is no remission." Heb. 9:22. "For the

love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:14, 15. Christ's life must be sacrificed in the sinner's stead if He would restore the sinner. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4.

THE ERRONEOUS PAGAN CONCEPTION

The pagan conception of suffering was, to appease God's wrath against the sinner. Those who have become affected by paganized conceptions of Christianity have viewed the sufferings of Christ in that way. This would make of an infinitely loving God, a demon of hatred.

It has been the plan of Satan ever since his fall to make God appear as an exacting judge, standing over the sinner with the sword of justice, only awaiting an opportunity to wreak upon him vengeance in the enforcement of an arbitrary law. He has ever sought to attribute all the suffering that sin has occasioned to the vengeance of an unjust God. Christ's death upon Calvary, by revealing the love of God, unmasked Satan's malicious scheme to undermine thus the character of God. At the cross it was seen that "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

The cross was not the manifestation of the Father's wrath against the sinner, but the infliction of the penalty of transgression of His law upon sin.

GOD SUFFERED WITH CHRIST

The cross was the climax of Christ's life of love. He had submitted to be made sin for us, that He might make us sinless. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

It wrung the heart of God to its infinite depths to withdraw His face from His Son in the hour of His darkest trial. God suffered equally with Christ in permitting His Son to be made sin for us. Accompany Abraham and Isaac to Mount Moriah if you would know the suffering of the Father in offering His Son for us. Hear the suffering Son cry out, "My God, My God, why hast Thou forsaken Me?"

But the Father can not spare His Son the agony of Gethsemane and save the lost. Christ must feel the depths of the separation of sin from a holy God. And as God turned His face from His only Son, He felt to its depths the awful darkness that sin had brought. God was in Christ suffering that He might reconcile sinners by His love.

THE SACRIFICE WAS DIVINE

"It was Christ that died." His death was not the death of humanity. It was the death of God for humanity. A human sacrifice could not atone for sin. He came as "Immanuel," "God with us." He was Divinity clothed in humanity, Son of God and Son of man. As man He lived a sinless life, "in all things . . . made like unto His brethren," that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

As God He died a divine sacrifice for sin. His very soul was poured out unto death, and made an offering for sin. Isa. 53:10-12. Our redemption is sure, because our Redeemer is Creator. He is not only to place us under new environment, but to make us new creatures. After His resurrection it was said, "See the place where the Lord lay." And standing forth triumphant over death He said: "I am He that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death." Rev. 1:18.

GOD IS FOR US — WHO CAN BE AGAINST US?

O, sin-burdened soul, in view of Christ's suffering and death for us, "what shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress,

or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 31-39.

R. C. P.

MIRACLE-WORKING POWER

Its Relation to Faith—Something More Important than Healing from Physical Disease—Miracles Not a Sure Evidence of Goodness



OD still lives, and listens to the prayers of His faithful servants. "Behold, the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear." Isa. 59: 1. If we do not see His power revealed in an extraordinary way in answer to our prayers, possibly it is because our iniquities have separated between us and our God, and our sins have hid His face from us, that He will not hear. Verse 2.

AT SIGHT OF WAVES HE BEGAN TO SINK

How often did the Saviour reprove His disciples for their lack of faith! When Peter, in obedience to the Master's invitation, "Come," stepped upon the water, his faith supported him, and he, like his Master, was able to walk upon the waters of Galilee.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. 14: 28-31.

Those who enjoyed the most exalted privileges ever conferred upon men; who for three and a half years were daily with their Lord, listening to His teaching; who witnessed the healing of the sick; who saw Him call Lazarus forth from the tomb, and heard Him speak as never man spoke,—to these chosen disciples Jesus, after His resurrection, said, "O fools, and slow of heart to believe." Luke 24: 25.

How it must have grieved the heart of the Saviour to see those whom He loved to the end so slow to trust Him implicitly!

WOULD WE HAVE DONE DIFFERENTLY?

We wonder how they could fail to believe Him fully, when they had so many indisputable evidences of His infinite love and of His supreme power. We are inclined to think that had we been in their place we would have done differently. Possibly we would, but I fear we would have done worse than they.

Let us look at those same weak, hesitating, unbelieving disciples after the ten days of heart searching, of sincere penitence and confession. As they press the arm of faith up through the clouds, higher and still higher, it touches the throne of infinite power; the fountain of grace is unsealed, and they are baptized with the Holy Ghost. No more weakness, no more hesitancy, no more unbelief; but, strong, courageous, and powerful, they go forth on their mission of love, to meet opposition, persecution, and death, triumphantly to carry the glorious gospel of the blessed God to the ends of the earth.

HE WILL DO GREATER WORKS

Said the Master: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14: 12-14.

While physical healing is a blessed work, and is one of the signs that were to accompany the preaching of the Word, it is not the object to be sought, nor the greatest miracle to be wrought. The healing of the soul, the restoration of the image of God in the heart, the creation of a new man in Christ Jesus—these constitute the supreme object of Christ's life on earth, of His suffering and death, and of His ministry at the throne of grace. To persuade men to

believe in Jesus as their personal Redeemer and Saviour, to surrender to the control of His blessed Spirit, to obey His holy commandments, and to obtain an inheritance among those who are sanctified, are the supreme objects of the preaching of the gospel, and are therefore greater than the healing of the body alone.

Undoubtedly it was this work, wrought for the thousands who believed on Pentecost and thereafter, of which Jesus spoke when He said, "Greater works than these [miracles of bodily healing] shall ye do."

MIRACLES OF HEALING NOT A CHIEF SIGN

Miracles of healing do not constitute the chief sign of apostleship, or of the true faith of our Lord. "Prove all things," said Paul; "hold fast that which is good." 1 Thess. 5: 21. The rule by which we may test the genuineness of any teaching is not the miracles that may be wrought to confirm it, however marvelous they may appear to be; but instead, we are directed by the prophet Isaiah "to the law and to the testimony: if they speak not according to this word," says the inspired writer, "it is because there is no light in them." Isa. 8: 20.

And again: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13: 1-3. "There shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

WROUGHT TO ENFORCE FALSEHOODS

Miracles will evidently be wrought in support of false teachings. Rev. 13: 14; 2 Thess. 2: 9, 10. Every doctrine is to be tried, not by the miraculous powers its advocates may seem to possess, but by the word of God, with which, if it be true, it will be in perfect harmony.

Notwithstanding all the efforts of the enemy to deceive us, it is possible for us to know the truth. "Ye shall know the truth," said Jesus, "and the truth shall make you free." "If any man will do His will, he shall know of the doctrine, whether it be of God." John 8: 32; 7: 17.

The one whose heart is fully surrendered to God, and who desires to know only the will of God, will know from personal experience "that He is a rewarder of them that diligently seek Him." Heb. 11: 6. He would have us "know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1: 18-20.

DESIRES US TO EXPERIENCE RESURRECTION POWER

Think of it,—God would have His children know the power which was manifested in the resurrection of Christ, and in His ascension to His own right hand. He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20.

Often we meet with such wonderful promises as this: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16: 23, 24. Why should we not, then, take all our trials, all our cares and perplexities, all our sorrows and our sicknesses, to Jesus, and ask Him to give us grace to endure the trials, leave our cares and perplexities at His feet, asking Him to sweeten the cup of sorrow, and, if He can be glorified in so doing, to heal our sicknesses? Let us ask in faith, and it shall be done.

THESE SOUL-HELPFUL PROMISES

How I love to think of those beautiful words of the Saviour of men: "Verily I say unto you, that whosoever shall . . . not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 23, 24.

Can it be possible that our dear Saviour meant to mock us with such promises? God forbid! All His promises are true. They are yea and amen in Christ Jesus. Like the commandments of God,

they "are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. They are anchored to the throne of the great Creator, and they can not fail.

Though the heart be deceitful above all things, and desperately wicked, "A new heart also will I give you," says the Lord, "and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Eze. 36:26.

Though we have been in bondage to our depraved appetites and passions, and could not keep God's holy law, again the promise comes, "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Verse 27.

Are we sick, are our lives threatened with some terrible disease, and have we sought in vain for relief? "Is there no balm in Gilead; is there no physician there?" Ah, yes; "the prayer of faith shall save the sick, and the Lord shall raise him up."

Whatever our need, the promise of God, clear and beautiful and strong, covers our need. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

"Have faith in God."

E. E. A.

BURNING BIBLES IN THE PHILIPPINES

As Usual, the Attempt to Destroy the Book Increased the Interest and Its Sale

PASTOR L. V. FINSTER sends us a late issue of the *Renacimiento Filipino*, a daily paper published in Manila. The large head-lines on the front page read:

"Vigan Friars Publicly Destroy 2,500 Copies of Holy Scripture. Awe-struck Spectators on Plaza Witness Anathema of Protestant Literature by Representatives of Catholic Organization. Three World Powers May Be Plunged into Serious Church Controversy as Result of Religious Cine Exhibit."

The opening sentence of the article reads:

"2,500 Bibles burned in the plaza of Vigan, the largest and most important city in northern Luzon. Burned by representatives of the Catholic Church.

Burned as an evidence of the displeasure of the old established church at the activity displayed by the Protestant missionaries in spreading the word of God through the provinces. Thus, briefly, is told the tale of the most flagrant and iniquitous act perpetrated in the name of religion since the days of the Inquisition."

Then the article goes on to tell that the agents of the American Bible Society gave a moving-picture entertainment showing numerous Bible scenes. This was done with the idea of creating an interest in the Bible itself, a Bible being given as a premium to each one who had a ticket for the entertainment.

The Catholic priests immediately got up an entertainment, and made as a provision that no cash would be accepted for admission, but that the price would be a Bible. In this way 2,500 of those who had received Bibles surrendered them to the priests in order to get into this entertainment; and after the priests secured the Bibles, they publicly announced a general burning of all these books the next afternoon.

It is needless to say that this created a great furor in the town; and another very interesting thing is that immediately following this public burning of 2,500 Bibles, the people of the place purchased more than 3,000 additional ones from the agents of the Bible society.

This incident shows very clearly the spirit of religious bigotry and the lengths to which it will go. It also should encourage all true believers in the Bible, and those who are working to promulgate the great truths that it contains; for this instance is serving to advertise the Bible all the more strongly in that part of the world, and thus its great light will shine all the more brightly.

Our Catholic friends ought to be able to see that when their church seeks to keep them from reading and studying the Bible for themselves, it is curtailing their liberties. If a man does not have freedom of thought, he is not free in any sense of the word. Occurrences of this kind should be as great an object-lesson to Catholics as to Protestants, and it should be particularly so in liberty-loving and free America, England, Germany, and other great Protestant countries.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. This is one among the many promises of His coming. It can not possibly fail.

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.

4288—"ANOTHER ANGEL"

In Rev. 14:6 it says, "And I saw another angel flying in mid-heaven," etc. This is referred to as the first angel's message. Why say "another"?

E. H. G.

The heart and soul of the book of Revelation is prophecy. It is showing in sublime language, usually in the form of symbol, the leading events to mark the progress of history on to the close of time. In the eighth chapter and the thirteenth verse, the revelator speaks of an angel flying in mid-heaven announcing the "wo" trumpets that were to sound. By the use of the term "another" in the fourteenth chapter and sixth verse, there is no opportunity for confounding these two angels, both of which are seen flying in mid-heaven.

4289—"WHATSOEVER IS NOT OF FAITH"

Please explain, in the question column, Rom. 14:23, particularly the expression "whatsoever is not of faith is sin."

W. B.

Rom. 14:23 reads, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The apostle, in this fourteenth chapter of Romans, among other things, is talking about clean and unclean meats; and while the question of our food is important, yet he shows that there are other

things that are of even greater importance, and an individual should have an intelligent faith as a basis for anything that he does.

The same apostle, and in this same letter, tells us how we obtain faith: "So then faith cometh by hearing, and hearing by the word of God." We will be judged in the great day by the saying of God's word. "If any man hear My words, and believe not, I judge him not. . . . He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. God's word is the great standard. God's word is to be the basis of every act of the Christian life. It is the great instrument through which God implants faith in our hearts; and "whatsoever is not of faith," or that is not in harmony with that word, "is sin."



SYSTEMATIC BIBLE STUDY

ACH one of the psalms expresses, in the beauty of Hebrew rhythm, the wonderful truth of God. Some of these psalms are especially striking. The hundred third, which is in our reading for this week, may be included among the number that contain some of the most wonderful things

to be found in the word of God. In the eleventh verse God tells us that "as the heaven is high above the earth, so great is His mercy toward them that fear Him." And again, "As far as the east is from the west, so far hath He removed our transgressions from us." Verse 12. The distance between the east and the west expresses infinity, and thus far does our Father remove our transgressions from us. What wonderful power and comfort are here expressed in His gospel of truth! And then again, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Verse 13. Satan has tried to make this world regard our heavenly Father as a stern-visaged, exacting tyrant; but He asks us to consider our own tender, compassionate father—not the irate, passionate father, but the truly ideal father that we meet so frequently among the children of men. And like as this father pities his children, so the Lord pities them that fear Him. Our own fathers would not withhold any good thing from us, and our heavenly Father gave these earthly fathers all of their sentiments of love.

How helpful it is to be continually reading the Bible through by course, for in this way we are constantly finding new beauties in these gems of truth.

SCHEDULE FOR WEEK ENDING APRIL 18, 1914

Leviticus 27 to Numbers 7

Psalms 102-108

Acts 28 to Romans 7

Read one chapter in Leviticus or Numbers each week-day and two in Numbers on the Sabbath. Read one psalm each day. Read one chapter in Acts or Romans each week-day and two in Romans on the Sabbath.



MESSAGE ADVANCING AMONG THE LATIN PEOPLES

PROGRESS WHERE THE BATTLES OF CALVIN WERE ONCE
WAGED—SCHOOL, SANITARIUM, AND PUBLISHING WORK ARE
FLOURISHING—SOME OF THE HISTORIC GROUNDS OF THE
VAUDOIS—WORK WELL ORGANIZED IN SOUTHERN EUROPE

*Old Church, past which Huss
was led to the stake, and where
his bones were burned*

By H. H. HALL

*Old Cathedral, Geneva, where
Knox, Calvin, and other great
reformers preached*



ON the brink of Lake Geneva—or Leman, as they usually call it here—and in plain sight of the Prangins Woods, in which the eight hundred heroic Waldenses gathered on the evening of August 16, 1689, for their wonderful march across the Alps to their native valleys, are grouped the Gland sanitarium, the Latin Union school, and the publishing headquarters.

INSTITUTIONAL HEADQUARTERS

Perhaps no more appropriate site in all Latin Europe could be found for these institutions, representing, as they do, the principles which the Waldenses so bravely maintained in Italy; the Albigenses and the Huguenots in France, that noble band of scholars and martyrs in Spain, and the liberty-loving Protestants in Switzerland.

Geneva, for so many centuries the asylum of the persecuted, whence Calvin sent his army of Bible sellers, is only some thirty minutes' ride to the southwest. The old town where the Waldenses landed after leaving Prangins shore is just across the lake, and in plain view from the upper story of the school building. To the northeast, rising out of the blue waters of Leman, is the far-famed castle of Chillon, in the cold stone dungeons of which the Protestant Bonnivard paced away the long hours and days of his six years' incarceration, from 1530 to 1536.

The nearly one hundred acres on which our buildings are located, includes between two hundred and three hundred yards of the lake shore, and widens as it stretches back into the wooded hillside, making a most delightful retreat for health seekers, and an ideal spot for students.

The sanitarium is becoming so well known that it is overcrowded in the summer months, and plans are already under way for its enlargement. Dr. De Forest has been in charge for many years, and thoroughly understands his duties.

The food factory, which is connected with the sanitarium, and under the direction of Brother J. Robert, does an annual business of \$30,000.

The school, with Prof. Paul Steiner as principal, is advancing year by year, and has



PULPIT OF JOHN CALVIN, WITH HIS PULPIT
CHAIR ON THE FLOOR BENEATH

an enrolment of forty-two, nearly all taking advance work. The language of the country, and consequently of the school, is French.

WE trust that all are reading these articles Mr. Hall is furnishing from time to time, concerning our work as he observes it during his extensive trip. He has had an illustrated article telling of the substantial organization and progress of this work in the British Isles, another telling of our work in Scandinavia, and last week he told of the remarkable prosperity of our "European Division Conference," and its active mission enterprises in Africa.

EDITOR.

I was interested in the plan followed by some of its students, as well as some of those I met elsewhere in Europe. While specializing on German, the English, French, or Scandinavian student attends the school at Friedensau, where German is the language of the people. Likewise he goes to Skodsborg for his Danish-Norwegian, and to Gland for his French. The German, French, or Scandinavian student goes to Watford for his English.

PUBLISHING ITEMS

Brother Borle, who is in charge of the publishing department of the union, has a small office and depository here, from which he directs the manufacture and distribution of books in Spanish, Italian, French, and Portuguese, the printing itself being done in Barcelona, Florence, Basel, and Lisbon. Their policy is to have this manufacturing done on the outside and in the various countries represented, rather than to invest the capital necessary in a plant of their own.

As an indication of the increasing call for publications in these languages, our people are now printing a ten thousand edition of "Christ Our Saviour" in French, and have completed a seven thousand edition of "Mystery Unfolded" and a liberal edition of "Steps to Christ" in Italian. While I was there, arrangements were practically completed for the publication of a ten thousand edition of "Coming King," Italian, to be used in America and Europe.

A GLIMPSE AT GENEVA

In Geneva Brother Borle and I visited the old cathedral and adjoining building in which Calvin preached, where Farel taught, and John Knox both preached and taught during the two years of his exile from Scotland. I also saw the chapel site our people have recently secured. It is quite centrally located, and was secured, through a series of providential circumstances,



MAIN BUILDING OF THE LAKE GENEVA SANITARIUM, GLAND, SWITZERLAND



LATIN UNION SCHOOL BUILDING, GLAND, SWITZERLAND

for only \$5,000. It would seem to be worth twice as much. Our members, who number less than 150, are making tremendous efforts to raise the additional \$3,000 for the building. May they quickly succeed, and thus a memorial to the steady advance of the gospel in its last-day setting be raised in this ancient Protestant citadel!

A VISIT TO THE WALDENSIAN CAPITAL

A night's ride brought me to Turin, Italy, and two hours more to La Torre, the Waldensian capital itself.

As it was snowing heavily, I could not go far from town; but fortunately a meeting of the near-by pastors was held that day in the office of the vice-moderator, the Rev. C. A. Tron, whom I visited. There I met the pastor of Angrogna, which includes their ancient school site, Pra del Torre; of

I went away feeling that I had been on hallowed ground, and praying that the still greater truths connected with the Lord's soon coming might enter the hearts of the descendants of those humble men who did so much to keep the light shining during the Dark Ages. We already have a few representatives at La Torre, but I had not the time to hunt them up.

THE LAND OF THE INQUISITION

Brother Borle joined me at Valence, France, and together we went to Barcelona, a city of half a million, situated on the Mediterranean, in northeastern Spain. Here our depository for Spain is located, and here they have manufactured and partially sold large editions of "Glorious Appearing," "Daniel and the Revelation," and "Practical Guide to Health."

line. Brother Brown hopes to double the circulation of our books in Spain during 1914.

When we call to mind the times of the Reformation, in which books from Geneva had such a powerful influence in spreading the gospel throughout Spain, in one instance causing the conversion of an entire monastery, we can all the more heartily bid God-speed to this present-day band of colporteurs, knowing that He whose work it is "is the same yesterday, and to-day, and forever."

EXPERIENCES IN LISBON

At Vigo, northwestern Spain, I joined Brother and Sister J. T. Thompson, of California, on their way to Uruguay, their new field of labor.

At Lisbon we were met by Elders Rentfro and Meyer, the former being superintendent



SCENE IN LISBON, PORTUGAL

Under the cross in the principal part of the picture are the ruins of the Cathedral Do Carmo, destroyed by the great earthquake in 1755. This earthquake marked the opening of the sixth seal as foretold in the prophecy of Rev. 6: 12.

Val Martin, at the head of which is the famous Balsille; of Lucerna, which was so often ravaged in the terrible days gone by; and of St. John, where Girardet, on his way to the stake, proclaimed the eternal nature of the truth for which he was about to suffer, by picking up and rubbing two stones together, and informing the priests that it would be easier for him to grind those stones to powder than for them to destroy the Waldensian churches.

One of the La Torre pastors showed me through their museum, where, among other things, I saw the old Olivetan Bible, published in 1535 as the gift of the people of the valley to the then rising cause of the Reformation in France. He also took me through their church, and I saw their primary and normal school buildings, also their college and administration buildings, nearly all of which had their ancient insignia, "Light Shining in Darkness," inscribed upon them.

Many of the SIGNS readers know Brother Edward Forga, a Spaniard of rare literary ability, who accepted this message a few years ago; and they will be pleased to learn that he and his wife are now living in Barcelona, where he is editing our Spanish paper and doing important translation and research work. They are a great help to our little church there.

The Bond brothers, who have been in charge of the work in Spain from the beginning, were out of the city, and I was not able, therefore, to learn of the present progress of their evangelical work.

Brother John Brown, formerly of Fernando Academy, California, who is in charge of the colporteur work, was just leaving for his company of workers in Saragossa. As this was on my way to Madrid, we had the day on the train together, and needless to say we had a good talk over the incidents occurring in their work in Spain, which go so far toward cheering up the men on the firing

of the field, with headquarters at Oporto; the latter engaged in evangelical work in Lisbon, which is a city of not less than a half million. We visited their little rented chapel, where Brother Meyer is holding three evening meetings a week, with an attendance of fifty. We met their only colporteur, and examined the beginning they have made in publishing—a few tracts and one little book. Small they looked; and yet the titles are about as numerous and the retail value is about as great as the entire denomination could boast of fifty years ago.

We were particularly interested in the old cathedral Carmo, destroyed in the great 1755 earthquake, and never rebuilt. How many perished in it, will never be known. Its broken walls still stand, a mute testimony to the severity of that disaster, which the Bible student knows was an item in fulfilling prophecy. The accompanying engraving is from a photograph taken of that

(Continued on page 14, last column)

THE *British Medical Journal* some time ago stated that a parliamentary debate on the bill for Sunday closing of saloons called forth from some of the members remarkable statements concerning tea, which they affirmed to be quite as injurious as beer. Sir James Ferguson, an old Scotch member, went so far as to say that he believed "far more deterioration was caused to the race by the excessive use of tea than by the excessive use of beer." He enlarged upon the evils resulting in Scotland from the substitution of tea and white bread for the old-time breakfast of porridge and milk. Another member referred to tea as a cause of insanity, and Sir William Tomlinson also asserted that tea was doing more harm to the health of the nation than beer.

TEA-DRUNKENNESS AND HEADACHES, ETC.

Dr. James Wood, visiting physician of the Brooklyn Dispensary, New York, several years ago published in the *Quarterly Journal of Inebriety* an article on the baneful effects of tea-drinking, a subject which he has carefully studied for years. Dr. Wood states that out of one thousand persons who applied for treatment at the Brooklyn Central Dispensary, one hundred gave symptoms pointing directly to tea-drunkenness, while many others were suffering more or less from the same causes.

According to Dr. Wood, tea-drinking is responsible for half the headaches and a large portion of all cases of despondency, anemia, insomnia, and insanity. He says: "Some people are profoundly intoxicated by indulging in two cups of strong tea per day."

"An ounce of tea-leaves used daily will soon produce poisonous symptoms." Of the one hundred cases mentioned by Dr. Wood, sixty-nine were women and thirty-one were men. Fifty-four drank two pints or less; thirty-seven, four pints or less; and nine, ten pints or less."

NERVOUSLY DISABLED

Dr. Morton, of Brooklyn, told of a disease known as "tea-drinker's disorder." His attention was called to this disease by a tea-taster whose nervous system disabled him for business. The patient confessed that he was afraid of people and of places, was haunted by hallucinations continually, and had no appetite. He gave up his business as a tea-taster, and recovered.

The case of a coffee-taster came under my observation some years ago. He had developed hallucinations and convulsions of an epileptiform character, all of which disappeared after he gave up his work as coffee-taster.

Dr. Bock, of Leipsic, investigated the diseases of the higher classes of German society, and attributed their irritability to the free use of coffee.

The habitual daily indulgence in coffee, even in moderate quantity, leads in time to functional disorders of the nervous system, and ultimately to destructive organic changes of brain and nerve cells.

The after-symptoms of coffee-drinking are characterized by depression of spirits and aversion for labor, with headaches frequently of a periodic nature, and insomnia.

COCOA AND INDIGESTION

Dr. James Fraser, of Scotland, made a series of experiments for the purpose of de-



DANGERS IN TEA, COFFEE, and COCOA

THEY ARE AS HARMFUL AS SOME ALCOHOLIC BEVERAGES—A PROLIFIC SOURCE OF INSOMNIA, HEADACHE, AND EVEN IMBECILITY

By Daniel H. Kress, M. D.

termining the influence of tea, coffee, and cocoa upon stomach digestion. He found that cocoa, instead of being the least harmful, is the most productive of indigestion of all the common beverages.

The principal alkaloid contained in cocoa is theobromin. This is similar in its action to thein and caffeine. In addition to theobromin, cocoa contains an astringent similar to the tannin in tea, and also from six to eight per cent of undefined products resulting from the fermentative action to which the cocoa has been subjected. The exact composition of these, or their effect upon the system, is not yet known.

TWO GREAT METHODISTS ON TEA AND COFFEE

John Wesley and Dr. Adam Clarke both labored faithfully to discourage the use of tea. In the "Autobiography of Dr. Adam

Clarke" it is stated that "in the year 1782, Dr. A. Clarke read Mr. John Wesley's 'Letter on Tea.' When he had finished it, he said, 'There are arguments here which I can not answer; and till I can answer them to my own satisfaction, I will drink neither tea nor coffee.' He broke off the habit from that hour, and never afterward sought for arguments to overturn those of Mr. Wesley, and from that day to the present never once tasted tea or coffee."

It is not necessary to make a decoction of tea-leaves and use it as a beverage, in order to obtain the exhilaration. The same results may be obtained by smoking tea-leaves. Tea cigarettes are even now used in England, and the habit is said to be spreading.

COFFEE STRONGER THAN WINE

Prof. Brillat Savarin, of Paris, in his work "Physiology of the Senses of Taste," published a few years ago, and translated into German, says: "Coffee is a much stronger drink than people usually believe. A strong man can live long, and drink two bottles of wine a day. The same man could not stand the same quantity of coffee for a great while. He would become imbecile or die of consumption."

Professor Virchow says: "We have at last arrived at the truth that caffeine, the quintessence of coffee, is nothing more nor less than a strong stimulant, and when taken in large quantities, a poison like brandy."

The one who takes into his system any kind of stimulant, be it tea, coffee, tobacco, opium, arsenic, or alcohol, is intoxicated just in proportion to the dose taken, and all his actions will be more or less unnatural.

Frequently nervous patients who have been advised by me to give up the use of tea or coffee have said: "O, I can easily do that! I take it very weak, you know." But no matter how weak the tea or coffee may previously have been taken, there was experienced a severe headache and other nervous symptoms. The best evidence that these beverages, even in small doses, are harmful, is the fact that such disagreeable symptoms are produced in the attempt to abandon their use.

SUGGESTIONS IN GIVING THEM UP

In giving up the use of these beverages, take a period of rest for two or three days. Hot milk should be drunk for a few days. Well-beaten, fresh, raw eggs may be stirred into fruit juice or milk and used. By the end of the second day, the headache has probably ceased. Periodic headaches usually disappear, never to return; and chronic constipation of years' standing is sometimes entirely relieved by merely discontinuing the use of these beverages.

Message Advancing Among the Latin Peoples

(Continued from page 13)

portion of the water-front near which the old quay was located that disappeared upon that occasion, with its load of humanity.

MEMBERSHIP AND OTHER STATISTICS

It was not my privilege to see the president of the union, Elder L. P. Tieche, who was in Paris, therefore I did not learn of present plans and future prospects; but the division conference records show that Switzerland,

A Cup of Tea

There's no harm in a cup of tea?
Suppose we see.
Just study up
What's in the cup.
You'll wiser be.

There's falsehood in a cup of tea.
Alas for thee!
The selfsame cup
That cheereth up,
Deceiveth thee.

There's poison in a cup of tea.
Beware, prithee!
For every cup
Thou drinkest up
Doth weaken thee.

You can't resist that cup of tea?
That cup so wee—
That little cup
That steameth up
With breakfast tea?

You must resist the cup of tea!
Come, stronger be!
My dear, give up
The siren cup
That footheth thee.

—Mary Henry Rossiter.

France, Italy, Spain, and Portugal have 53 workers, 34 churches, and 1,392 communicants. Their total tithe and donations for 1912 were \$19,263.92, and their nine col-porteurs sold gospel literature to the value of \$17,211.27 during that time.

Shall the accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory? — *Theodore L. Cuyler.*

enemy upon his prey, and before he is aware, the consciousness of a misspent life strikes terror to the victim.

O dreamer, awake!

"Count that day lost, whose low descending sun Finds naught achieved, and duty's task undone."

T. H. JEYS.

Heart-Keeping and House-Keeping

HEART-KEEPING is much like house-keeping. There must be continual sweeping out of dirt and cleaning out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If the heart-cleaning could be done once for all, then the Christian might discharge all his graces and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is:

The Greatest Disaster

WHEN some great cataclysm of nature startles us with its suddenness and awfulness, we stand aghast at the wreckage wrought.

A Galveston gale, a San Francisco earthquake, a sinking Titanic, a cyclone, a fire, a flood, a famine, will serve to fill the human heart with fear. But not one nor all of these can begin to compare with that which is the supreme terror, and before which all these sink into trivial insignificance.

A wasted life is the acme of dreadful, distressing disaster. Slyly, steadily, steals the

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.

Cooking Oil for Sale

"Gold Medal" is the highest grade of all cooking oils. It always pleases. Costs a little more, but worth much more. Keeps sweet and pure for years. 5-gallon can, \$4.35; 2 cans, \$8.50; barrel, \$36.00. Freight is low on oil, and two cans cost no more than one. Sanitarium Food Company, 558 Anthony Avenue, St. Paul, Minnesota.

"Melchizedek

OR THE EXALTATION OF THE SON OF MAN"

THE most complete and interesting work ever published on this theme. Endorsed by many Bible students as the only satisfactory explanation of the oath of Jehovah by which Christ is made a priest after the order of Melchizedek. Beautifully bound. Price, prepaid, \$1.25. Address Arizona Tract Society, 615 N. Tenth Street, Phoenix, Arizona.

For Sale or Exchange

One hundred and sixty acres of unimproved real estate, adjoining Thatuna Academy farm, a flourishing school, at Viola, Idaho. Can be made a good home. Well-watered and timbered, in addition to tillable land. Will consider exchange for a good house and lot in California town, or country tract. Address J. H. Forney, Moscow, Idaho.

Cutting Wholesale Bookkeeping Costs

THIS is the subject of the new Burroughs bulletin for wholesalers and jobbers.

This bulletin is filled with short-cut bookkeeping ideas gathered by the Burroughs Information and Research Department from thousands of progressive houses in all lines of business.

"Cutting Wholesale Bookkeeping Costs" shows how wholesalers are getting records and cost figures by simple, short-cut methods and how you can get business-building information in the same way.

Among the short-cut ideas in this bulletin are boiled-down suggestions for getting out monthly statements on the money-collecting dates; for error-proof invoice checking; for a daily sales recapitulation: by actual bookkeeping and statement forms; and other valuable suggestions.

Our purpose in offering you this service bulletin is, that the business man who saves money by using short-cut methods is usually ready to look into the still greater saving he can make by handling these same methods on a machine.

Send the coupon or ask our System Service Department for specific information on your bookkeeping problems.



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SOUTHERN PACIFIC

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, APRIL 14, 1914

Is This a Christian Nation?

THERE are some who are emphatically saying that this is a Christian nation. They are continually pointing to many things that they regard as positive evidences that it is such.

There can be no mistaking the fact that the civilization of America, as well as that of the greater part of Europe and much of Asia, has been deeply molded by Christianity. There is a wonderful power in the gospel of Christ to uplift and to help men, even in this life, and that, too, regardless of whether all men will accept Christ.

There can be no question that there are living to-day, not only in this nation, but in many other civilized nations of the world, some of the most stalwart Christians. They are men who stand for the great principles of the gospel of Christ, and the world is feeling the uplifting impulses of these characters. Some of these men are in the churches; some of them are in legislative assemblies; and they may be found in the various walks of life. But we must not make the mistake of regarding the influence of individual men and women who are devoted and true Christians for the characterization of a whole nation.

Christ specifically said, "My kingdom is not of this world," and it is contrary to the whole tenor of His life and teaching to insist upon any of the nations of this world, as such, being styled as Christian. One of the greatest evils of the early and middle centuries of the Christian era was the mistaken notion that nations as such could wield the scepter of Christ. And the climax of the apostasies of the last days will be reached when the nations again will fulfil the prophecies of the Apocalypse by attempting to direct the civil affairs of this world in the name of Christ. Let us beware of the warnings of history, and thereby our minds will be quickened to regard the warnings of the word of God.

Should Not Surely Die

A MAN in Boston who claims that he used to be a minister in one of the evangelical churches, has recently been relating some of his visits, in spiritistic séances, to other spheres.

On one of these visits, he said, he had the privilege of hearing Plato address an audience. He said that Plato talked in quite an ordinary way, but he expressed most extraordinary thought. Of all the mythological delusions, there is no other so absurd and foolish as the belief that we may converse with the dead.

God said in the beginning, that if man partook of the forbidden fruit, he should surely die, and men from that day to this have been dying in spite of themselves. But there was a master deceiver who contradicted God by saying that man should not surely die, and in order to make good his deceptive offers in the Garden of Eden, he has had to invent the myth that there is consciousness in death. But God's word consistently teaches that "the living know that they shall die: but the dead know not anything." Eccl. 9: 5. One of the greatest delusions of the time is the teaching of those doctrines that are based upon the conscious state of the dead. God's word should be our guide in this doctrine as in everything else.

The Czar of Russia and the Use of Vodka in His Dominions

REFORMERS in Russia have been seeking for a number of years to suppress the manufacture and the use of vodka, realizing that it was menacing the morality and the prosperity of the nation. But the ministry of finance was invariably opposed to every such reform, because it tended to diminish one of its most lucrative sources of revenue. The czar has been making extensive personal observations, and he expresses "his deep regret at the melancholy spectacle of the people's helplessness and the family wretchedness, the inevitable results of inebriate life." And he further-

more laid down the principle that "the prosperity of the state exchequer ought not to be made dependent upon the moral and material ruin of so many of my subjects."

The government monopoly of spirits was introduced some twenty years ago by M. Witte; and so long as Count Witte remained at the head of the ministry of finance, the revenue from the monopoly never exceeded \$250,000,000 a year. But during the last ten years, under the administration of M. Kokovtseff, the revenue from the vodka monopoly has nearly doubled. In 1912 it was \$380,000,000, and in 1913 it was \$415,000,000, and it is expected to reach \$455,000,000 this year.

Count Witte, who introduced the government monopoly of spirits, is one of the strongest advocates in favor of abolishing the evil. The national exchequer has been in a very flourishing condition during the last ten years, but Count Witte asks the question, "Is it merely that our successful budgets of the last decade should be based on the energetic and rapid fostering of the drink revenue?"

Government officials have been very active in the villages, as well as the cities, in cultivating the drink habit, and all in order that they might derive a great revenue from the sale of intoxicants. This is one of the great characteristics of the drink evil. For the mere gain that there is in it, the purveyors of strong drink are willing to destroy human beings, both soul and body. We throw up our hands in horror at the cruelties and the barbarities of war, but what is there that brings greater suffering than this curse of the liquor traffic? It is to be hoped that the czar will be successful in the reforms he is seeking to bring about in his empire.

Ulster and the Situation Confronting England

PRECIPITATED by the home rule incident at Ulster, a very grave issue is confronting the government of England. When leading army officers took sides and threw down the challenge that they would not serve unless the government coincided with their ideas, they made the first advance toward a military despotism; and whenever conditions in a government assume the place where military dictators step in to direct the affairs of state, a very acute stage of danger has been reached.

Leading papers in England recognize the gravity of the situation. The *London Daily Chronicle* asks, "Are the army officers to dictate to Parliament what bills shall pass?" The *London Daily News* raises the question as to "whether we are to be governed by Parliament or by the army;" while the *Manchester Guardian* says, "Not only is there one law for the rich man in the army and one for the poor, but there is one standard for the Tory officers' loyalty and another for the private soldier with sympathies for the laboring man."

England is without question one of the strongest and best governments in the world, but she has been maintaining a desperate struggle with her vast army of discontented and poverty-stricken men and women; and while this home rule affair has interjected some new elements, yet the very clamorings of the discontented are undermining the solid structure of government and preparing the way for the reign of anarchy and lawlessness.

If England were the only country in the world where these conditions prevailed, the situation would not be alarming. But the individual is blind to ordinary fact who does not see that every nation on this earth is struggling with the same difficulties that confront England. To-day the situation may be acute in England, and we think it is worse there than anywhere else. But to-morrow the scene may shift to France, to Germany, to Russia, to Japan, to the United States, or to any other nation in the world, and everywhere is revealed the fact that a revolution is smoldering. These conditions are becoming so common that there is great danger of our developing an indifference that ends in ruin and destruction.

The *Journal of the American Medical Association* suggests that "when the question, 'Shall smoking be abolished on street-cars?' comes up for settlement with any city, there can be only one answer. From the point of view of hygiene and common cleanliness, to say nothing of the comfort of the majority, smoking on street-cars is an indefensible nuisance." We hope that the *Journal*, through its medical associates, will make a strong

fight against tobacco-smoking in public places. The man who smokes in these days seems to have the feeling that he has the right of way, and that the individual who does not smoke is the nuisance, rather than himself. As rude as the most barbarous savagery, is the man who insists on puffing his vile tobacco smoke in the face of his fellows, and particularly in the faces of women.

Thinks Peace to Be Centuries Away

IN a recent address before four hundred students in Harvard University, Dr. Charles W. Eliot, president emeritus of the institution, said:

"During my two years of travel in the far East, in the employ of the Carnegie Institute, I found conditions very discouraging to an advocate of peace. During that time Italy was at war merely for purposes of obtaining territory. Russia was invading Persia, while England looked on without taking any steps for effective interference. Also the Chinese revolution was at its height, and this revolution showed the terrible limits to which war can go."

Following these statements, Dr. Eliot suggests a universal education to develop the masses to the place where they will have peace instead of war, and then adds:

"I myself think that this will take centuries. My report to the Carnegie Institute has not been acceptable to many of the so-called promoters of peace, because they can not wait long enough. They want universal peace within a century. Moreover they fail to see that under present conditions of society, strong armed forces are necessary."

When we regard the facts as shown in the world, we must recognize that the nations are rapidly preparing for the Armageddon war predicted in the book of Revelation. But the divine Book also tells of a class who will be saying, "Peace, peace, when there is no peace," and who will finally reach the point where they will in unison say, "Peace and safety," when they are standing under the forbidding shadows of sudden destruction. The facts concerning the conditions in the world are strangely out of harmony with the sentiments expressed by many people, and it is a marvelous thing that this strange contradiction between fact and theory could have been so clearly outlined by the inspired men of the sacred Book.

THE enactment of the enlarged homestead law has opened 211,000,000 acres of lands for entry and occupation under its provisions. These lands are principally in the states of Colorado, Montana, and Oregon. Lands that had been withdrawn in Wyoming and Idaho, to the extent of some 90,000 acres, have also been thrown open to homesteaders. By addressing the Department of the Interior, Washington, D. C., full information can be received concerning these lands.

THE *New York World* offers the suggestion that a "state constabulary" should be organized to supplement the sheriffs and their deputies in dealing with the "now quite ordinary emergencies growing out of labor strikes and their disorders." The *World* thinks that a state constabulary would not be so obnoxious to the strikers, and that it would aid in preserving order without putting communities so frequently under martial law.

THE Japanese cabinet resigned March 24. The government issued a statement to the effect that the cabinet had resigned because their congress failed to agree on the budget, and that the pending naval scandal had nothing to do with it; while those opposing the government insist that the corruption among naval officers was the real reason.

A GERMAN aviator has established a new record for height, having reached an altitude of 20,564 feet. And on the same day, an aviator in France carried nine passengers, with an aggregate weight of practically a ton, in one of Belmont's self-balancing aeroplanes. With this load, the Belmont machine reached a height of 5,000 feet.

THE strike in the plant of the Gould Coupler Works at Buffalo, New York, reached such an acute stage on the evening of March 24 that martial law was proclaimed, and five hundred National Guardsmen, who had been on patrol duty, threw a line of pickets around the city.