

Signs of the Times

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Tradition and Its Authority

The Jewish Theory in Conflict with the Written Word — The Master Brushes Aside Their Speculative Theories
The Common People Can Understand Him — The Conflict with Tradition in Our Own Day

By WILLIAM A. SPICER



THE Jewish teachers in the days of Christ had set tradition above the written Word. The scribes and the Pharisees came once to Jesus with the question, "Why do Thy disciples transgress the tradition of the elders?" He answered by another question, "Why do ye also transgress the commandment of God by your tradition?"

CHARGED WITH SEEKING NOVELTIES

They thought that Christ was encouraging His disciples to seek after novelties in doctrine and practise, and to depart from the old, established customs of the church. As a matter of fact, Jesus was but sweeping aside the novelties introduced by the authority of tradition. He was calling the people back to the written Word and the truth which was from the beginning.

To justify their departure from the Scriptures, and to give a semblance of divine authority to ecclesiastical traditions, the Jewish elders had developed the theory of oral tradition, and it is worth while noting the parallel between the Jewish theory and the modern theory of tradition.

THE JEWISH THEORY OF TRADITION

It was the teaching of the Jews that when Moses went up into the mount to receive from God the Ten Commandments, and the instruction that was written in "the book of the law," for preservation and future study, much instruction was given him which was not written. This, according to the theory, he transmitted orally to Joshua, Joshua in turn taught it to the elders, and they passed on this unwritten wisdom, these traditions of the elders, to the men of the Great Synagogue, the doctors of the law.

Thus was laid down a theory which sought to give divine sanction to the traditions that had accumulated through the centuries. By the days of Christ, these traditions had been exalted as of equal authority with the word of God; and inevitably, whenever the human places itself theoretically on a level with the divine, it exalts itself even above that which is divine. So in actual practise, there was given to these traditions of the church an authority above the word of God.



"IT IS SAID IN THE NEW TESTAMENT THAT THE COMMON PEOPLE HEARD CHRIST GLADLY"

NONE BUT LEARNED DOCTORS HAD IT

In fact, it was the theory that only the learned doctors of the church, who had possession of this fund of traditional learning, could understand and interpret the word of God. Thus the divine Word was explained by human tradition, instead of human tradition being tested by the divine Word.

It is said in the New Testament that the common people heard Christ gladly. They could understand what He said; and under His teaching, they could understand the blessed truths of the word of God. The Pharisees, however, said, "This people who knoweth not the law are cursed."

HE SWEEPED THE TANGLE AWAY

Christ swept all this tangle of human tradition aside, and laid bare the word of God, the written Word which God Himself had committed to the Jewish people as living oracles to give to all the world.

"Full well," He told the Pharisees, "ye reject the commandment of God, that ye may keep your own tradition." "In vain they do worship Me, teaching for doctrines the commandments of men."

THE MODERN THEORY OF TRADITION

In almost exact parallel to the ancient Jewish theory of church tradition has come about the modern theory. In order to account for doctrines and practises not found in the word of God, the Catholic Church has developed the theory of church tradition.

The apostles are supposed to have received instruction and teaching not contained in the written Gospels and epistles. They are said to have passed these on to their successors. So there has developed a great body of teaching in the hands of the church which has been exalted not only to a level with the Scriptures, but really, as Catholic authorities declare, it is held that ecclesiastical tradition is the safer rule of faith. The Scriptures are to be understood in the light of Catholic tradition.

MAY THE COMMON PEOPLE KNOW?

Hence again, just as in the olden time among the Jews, the common people are not supposed to be able to understand the Scriptures. These must be expounded by the doctors of the law

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It was during the epoch when there were sects and heresies that Christianity made the conquest of the world."—The Hon. Camille Pelletan, French statesman.

If church federation means a social message as the mission of the churches, then the churches have stepped down from having a religious message as a denomination, to having only a social message as a federation.

SIGNIFICANT SIGN OF THE TIMES

If this is so, it is strikingly significant as a sign of the times, for religion is God's agent for the uplifting of the world. The decadence, then, of religion is a great sign. It is the very sign emphasized by Christ when He said, "And because iniquity shall abound, the love of many shall wax cold"; and by Paul when he said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof."

There can be no real reform unless led by a religious reform. Convictions from God put backbone into men. Pilate, because he had only the worldliness of paganism to lean upon, delivered an innocent man over into the hands of a howling mob. When a mob set upon the apostle Paul, he begged of his friends to be allowed to go out and face the raging populace rather than bring the misfortunes of the hour upon his friends. William Lloyd Garrison, laying upon the consciences of Americans the crime of slavery, raised up an army of men to fight behind Grant, and a legion of voters to support President Lincoln. There could be no real social reform aside from religious reform.

The churches had it, and have had it in their power to produce an effect upon the great commercial leaders who sat in their pews; but what have they done in this direction for a Rockefeller, Carnegie, and others?

Let us hear what the Federal Council of the Churches of Christ in America says:

"Multitudes are deprived, by what are called economic laws, of that opportunity to which every man has a right. When automatic movements cause injustice and disaster, the autonomy should be destroyed. That to these impersonal causes are added the cruelties of greed, the heartlessness of ambition, and the cold indifference of corporate selfishness, every friend of his fellow must with grief and shame admit. . . . The homes of the wage-earners in our great cities are an indictment of our civilization. The meager income, which is easily reckoned sufficient by the fortunate who are not forced to live upon it, is without warrant of reason. The helplessness of the individual worker, the swift changes in location of industrial centers, the constant introduction of labor-saving appliances, the exactions of landlords, add uncertainty to privation. The hazard of the mine, the monotony of the shop, the poverty of the home, the sickness of the family, the closing of the doors of higher opportunity, react with dreadful precision upon the temperament and mar character."—"The Church and Modern Industry," page 11.

MANY EXACTING LANDLORDS IN THE CHURCH

Yet many of these landlords of whose exactions complaint is made, and many of the wealthier mercantile kings whose systems are here indicted, sit in the pews of these churches. To such an extent is this fact recognized that some economic writers have classed the churches—the Christian churches—along with op-

The Federation of the Churches of America

Emphasizing the Social Message Rather than the Religious—The Kings of Finance in the Pews of the Church

Turning to the Labor Leaders—The Church and Economics—Is there Not a Far More Important Question?

By B. G. WILKINSON



"Pilate . . . delivered an innocent man over into the hands of a howling mob."

THIS is the second of some five or six articles by Elder Wilkinson on the subject of church federation. Last week he recounted the steps in the formation of the movement, called attention to some dangers that are lurking in it, and spoke of the tendency to domination that is threatened by such a large ecclesiastical body. Later articles will discuss more fully the purposes and methods of the federation, the threat of its tendencies, and the menace to religious freedom.

EDITOR.

ness; and all these things shall be added unto you."

When a young man came to Christ petitioning that He command this young man's brother to divide the inheritance, the Saviour caused it clearly to be understood that His message was not to deal with material problems and so equalize economic conditions. He refused to enter into even the discussion of such a question. The Church Federation, however, proposes to do the opposite.

THE THEOLOGICAL SEMINARY AND ECONOMICS

The denominational college, which heretofore has been set apart for such studies as would equip the ministry for its spiritual task, must now carry into its class rooms the debates and the problems tossed backward and forward between the capitalist and the laborer. Even the church itself is to become a forum for the pros and cons of industrial arguments. Listen to the following recommendations from the Church Federation:

"That to this end, in all theological seminaries, and so far as practicable in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology, and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts, and—

"That study classes and reading courses on social questions be instituted in connection with the churches and their societies, to foster an intelligent appreciation of existing conditions, and to create a public sentiment through which relief and reform may be more effectively secured.

"That the churches, with quickened zeal and keener appreciation, through their pastors, lay leaders, and members, wherever possible,

pressive monopolies and selfish corporations. It is a sorry confession that the church has failed to reach the heart. She has been unable to convert the leaders of these oppressive systems who sit in her pews. There is therefore a confederation, and a turning to the support of the law, to do by physical force what they have not accomplished by spiritual persuasion.

TURNING TO THE LABOR-UNIONS

Having failed to lead an economic reform, the church now turns to the labor-unions, which organized to protect themselves. And this is done with the manifest intent that the church might keep, by federation, the supremacy which she lost by spiritual leadership. Thus we read again the following recommendation of the federation:

"That the church in general not only aim to socialize its message, to understand the forces which now dispute its supremacy, to stay by the people in the effort to solve with them their problems, but also modify its own equipment and procedure in the interest of more democratic administration and larger social activity."

In other words, the labor-unions have gone ahead without the church; hence now it is necessary for the church to come over to their program and ideals if the church is to maintain its supremacy.

HOW DIFFERENT FROM CHRIST!

How different does this sound from the record of Christ! Jesus might have been at the head of the social order if He had been willing for the crowd to make Him king. The Saviour, however, understood full well that reform in men and reform among men could not be accomplished simply by study and attention to material things and industrial problems. This is His authoritative statement: "Seek ye first the kingdom of God, and His righteousness;

enter into sympathetic and fraternal relations with working men, by candid public discussion of the problems which especially concern them, by advocating their cause when just, by finding the neighborly community of interest, and by welcoming them and their families to the uses and privileges of the local churches."

And as if the above methods would not be invasion enough, by the church, in the social and industrial fields, it is further recommended that in order to do this, the church "modify its equipment and procedure in the interest of more democratic administration and large social activity; that more generally in its buildings provision be made for the service of the community as well as for the public worship of God."

MORE FACILITIES FOR SOCIABILITY AND PLEASURE

That is to say, if there are not now enough pool-rooms, assembly halls, kitchens, and dining-rooms, connected with the church buildings, more must be added. No matter how many of these things the church has already had, it is apparent that she has failed to maintain the social supremacy, and therefore more of them she must add.

It is clearly evident, then, that church federation means the endorsement of whatever social activities the church has already been conducting; and wherever there has been a lack of these, it means more completely the socializing of the functions and activity of the pulpit. It is an adaptation of herself to what has already been going on round about her rather than a bringing up of that which has been going on round about her to that which has been taking place within her. Spirituality is practical, every one knows; but spirituality is not material. Spirituality works upon human forces, but does not look toward them. It is "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

ANOTHER SIGN OF THE TIMES

Another great meaning of church federation which is also another significant sign of the times is that the movement does not emphasize the Biblical solution of the present-day strife between capital and labor. Let us hear what is said upon this in James 5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. . . . Be patient therefore, brethren, unto the coming of the Lord."

The present social unrest was not unforeseen by God. Neither did He leave His servants in ignorance of "things which must shortly come to pass."

Now, if we have a correct understanding of James, what God wants His people to see in the present great strife between capital and labor is that it is going to wind up shortly in the second coming of Jesus Christ. That great event, when our invisible Leader shall return to this earth as our visible King, is absolutely more worthy as a theme of study for the true children of God than all the vast ramifications and perplexities of our modern social and economic conditions.

There will be many astonished people when the great realities of the future ma-

terialize before our eyes. They will then understand that Jesus meant what He said, when He commanded His followers to preach the gospel to every creature, baptizing them in the name of the Father, the Son, and the Holy Ghost. Church federation has turned the trend of modern church thought toward a social message, or toward socializing its message. But if we understand the gospel aright as spoken by Christ in His last great discourse in Matthew 24, and by the apostle James in chapter 5, the present external facts in the industrial and social world demand that the trend of modern church thought should distinctively and altogether be toward the second coming of Jesus Christ.

Is not this a sign of the times? Is not this again another evidence to be added to all the others that that second coming is near at hand?

The Offering for the Leper

The Complete Healing of the Disease, and the Complete Cleansing from Sin

By CLARENCE SANTEE

BUT we are all as an unclean thing." Isa. 64:6. Sin is well represented by leprosy, and the sinner by the leper. As the leper could only cry, "Unclean, unclean" (Lev. 13:45), helpless, incurable, so the sinner may strive in vain to cleanse himself. A new creation must accomplish the cleansing, or death must result.

Naaman, the Syrian, was healed of his leprosy by creative power placing purity and cleanness in the place of the diseased impurity of the leper. "His flesh came again like unto the flesh of a little child, and he was clean." 2 Kings 5:14, last part.

AN OFFERING FULL OF SIGNIFICANCE

An offering that was full of significance was given to ancient Israel regarding the leper, and, as will be seen, was also to teach them that there is hope of cleansing on the same basis on which cleansing can come to the sinner. This offering is described in Lev. 14:2-7, 14-18. "This shall be the law of the leper in the day of his cleansing. . . . Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop." Verses 2, 4. The margin reads, "two sparrows."

This was continued to the time of Christ, and was used by Him to reveal His Father's love. He said: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. 10:29.

THE HEALING POWER

Shall we learn the lesson that was given to them that even the leper could discern God's boundless love, and, believing, claim and receive healing power?

With the two sparrows, they were to take cedar wood and scarlet and hyssop. One of the birds was to be killed "in an earthen vessel over running water." Lev. 14:5. Then the living bird, the cedar wood, the scarlet wool (Heb. 9:19), and the hyssop were to be dipped in the blood of the dead bird. Lev. 14:6. The man was also sprinkled with the blood seven times.

The number seven is often used to denote completeness. In this instance it evidently represents a complete cleansing. The liv-

ing bird is then let go free. But it goes out marked with the blood of the dead bird. The price is stamped upon it as it is made free.

CLEANSING FOR ALL

As all creation was cursed because of man's sin (Gen. 3:17), so in the blood of Christ, represented by the blood of the bird, cleansing is provided for all. In the type, the cedar and the hyssop—the vegetable kingdom; the scarlet wool and the bird—the animal; the earthen vessel and the water—the mineral,—all were touched by the cleansing blood. Even the air was sprinkled, as the bird, dipped in the warm blood, fluttered away. All this is comprehended in the words of our Saviour, "The Son of man is come to seek and to save that which was lost." Luke 19:10.

Man's innocence, his dominion, his life, all were lost. In Christ innocence is restored. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Eternal life is assured. "I give unto them eternal life." John 10:28. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

"The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

THE EAR, THE HAND, AND THE FOOT CONSECRATED

Returning to the type, Lev. 14:14-18, we read that the priest should take some of the blood of the trespass-offering, and put it upon the right ear, the right thumb, and the great toe of the right foot, of the man who has been cleansed.

This signifies that the ear has been purchased with blood, and that it is now turned to hear the voice of the Master. Ps. 40:6. Christ said, "Take heed therefore how ye hear." Luke 8:18. The hands and the feet, touched with the blood, will labor and walk in the way of life. "My hands also will I lift up unto Thy commandments, which I have loved." Ps. 119:48. "I thought on my ways, and turned my feet unto Thy testimonies." Verse 59.

The priest then took the anointing oil, and touched it to the ear, the thumb, and the toe, but it was to be placed *only upon the blood* that had been put there. Lev. 14:17. This taught that only where the blood of Christ has been accepted and applied, can His righteousness be imparted. No man by doing right can make himself right. "Who can bring a clean thing out of an unclean? not one." Job 14:4. The blood must be applied to cleanse the leprosy of sin, then the oil of Christ's righteousness can be imparted.

"THE Bible is a casket containing jewels of inestimable value, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God's word; they are not appreciated until they are revealed by the Sun of Righteousness."



"FOR THE LOVE HE BORE TO MEN"

By C. M. SNOW



'Tis a sad but wondrous story,
 How my Lord, the Lord of glory,
 Left the presence of His Father
 In the realms of light above;
 Came to earth, so dark and dreary,
 Found the sick, the sad, the weary,
 Brought them back to God, their Father,
 On the bosom of His love.

While He sought them, they denied Him,
 Scourged, insulted, crucified Him
 On the brow of Calvary's mountain,
 On that dark and dreadful day.
 He had only prayers to render
 From that heart by love made tender
 For the cruel throng that mocked Him
 While His life-blood ebbed away.



We are cleansed in that pure fountain
 Which flowed down on Calvary's mountain
 From the wounds our blest Redeemer
 Suffered there for you and me.
 From that Saviour naught can sever;
 We are saved, and saved forever,
 Who obey and follow daily
 Where He leads so tenderly.

Day by day the signs are clearer
 That the time is drawing nearer
 When our blessed Lord and Master
 Will return to earth again.
 Then if faithful, we shall meet Him,
 And with happy hearts shall greet Him
 Who has borne so much of sorrow
 For the love He bore to men.

In that blessed home supernal,
 Joy shall be, and life eternal,
 In the presence of our Saviour,
 In this earth from sin made free.
 Every headache will be banished.
 Every sorrow will have vanished.
 Only joy and peace and blessing
 There are waiting you and me.

"Thy Sins Be Forgiven Thee"

In the Chains of Both Sin and Disease—Was in Abject Despair—Drawn to the Master,
 and Found Perfect Relief in Mind and Body

By MRS. E. G. WHITE

MANY of those who came to Christ for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Him entered into these souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies.

HAD LOST ALL HOPE

Among these was the paralytic at Capernaum. Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a sinful life, and his sufferings were embittered by remorse. In vain he had appealed to the Pharisees and the doctors for relief. They pronounced him incurable. They denounced him as a sinner, and declared that he would die under the wrath of God.

The palsied man had sunk into despair. Then he heard of the works of Jesus. Others, as sinful and helpless as he, had been healed, and he was encouraged to believe that he too might be cured if he could be carried to the Saviour. But hope fell as he remembered the cause of his malady. Yet he could not cast away the possibility of healing.

SOUGHT RELIEF FROM SIN

His great desire was relief from the burden of sin. He longed to see Jesus, and receive the assurance of forgiveness and peace with heaven. Then he would be content to live or to die, according to God's will.

There was no time to lose. Already his wasted flesh bore signs of death. He besought his friends to carry him on his bed to Jesus, and this they gladly undertook to do. But so dense was the crowd that had assembled in and about the house where the Saviour was that it was impossible for the sick man and his friends to reach Him, or even to come within hearing of His voice.

Jesus was teaching in the home of Peter. According to their custom, His disciples sat close about Him, and "there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem." Luke 5: 17, A. R. V.

Many of these had come as spies, seeking an accusation against Jesus. Beyond these thronged the promiscuous multitude, the eager, the reverent, the curious, and the unbelieving. Different nationalities and all grades of society were represented. "And the power of the Lord was present to heal."

THE SPIRIT OF LIFE BROODED THERE

The Spirit of life brooded over the assembly, but Pharisees and doctors did not discern His presence. They felt no sense of need, and the healing was not for them. "He hath filled the hungry with good things; and the rich He hath sent empty away." Luke 1: 53.

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. How could he relinquish hope, when the longed-for help was so near? At his suggestion, his friends bore him to the top of the house, and breaking up the roof, let him down at the feet of Jesus.

THE PLEADING EYES WERE FIXED UPON HIM

The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. Well He knew the longing of that burdened soul. It was Christ who had brought conviction to his conscience when he was yet at home. When he repented of his sins, and believed in the power of Jesus to make him whole, the mercy of the Saviour had blessed his heart. Jesus had watched the first glimmer of faith grow into a conviction that He was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence. It was Christ who had drawn the sufferer to Himself. Now, in words that fell like music on the listener's ear, the Saviour said, "Son, be of good cheer; thy sins be forgiven thee." Matt. 9: 2.

THE BURDEN OF GUILT ROLLED AWAY

The burden of guilt rolls from the sick man's soul. He can not doubt. Christ's words reveal His power to read the heart. Who can deny His power to forgive sins? Hope takes the place of despair, and joy of oppressive gloom. The man's physical pain is gone, and his whole being is transformed. Making no further request, he lay in peaceful silence, too happy for words.

Many were watching with breathless interest every movement in this strange transaction. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to be freed from this burden?

But the Pharisees, fearful of losing their influence with the multitude, said in their hearts, "He blasphemeth: who can forgive sins but One, even God?" Mark 2: 7, A. R. V.



"LET HIM DOWN AT THE FEET OF JESUS"

Fixing His glance upon them, beneath which they cowered and drew back, Jesus said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins," He said, turning to the paralytic, "Arise, take up thy bed, and go unto thine house." Matt. 9:4-6.

Then he who had been borne on a litter to Jesus rose to his feet with the elasticity and strength of youth. And immediately he "took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Mark 2:12.

CREATIVE POWER DID IT

It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic. And the same power that gave life to the body, had renewed the heart. He who at creation "spake, and it was," who "commanded, and it stood fast" (Ps. 33:9), had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of man hath power on earth to forgive sins." Mark 2:10.

THE FOUNDATION OF THEIR MALADIES

The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are to-day thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart, would restore vigor to the mind, and health to the body.

The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured, passed through the throng, blessing God at every step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awestricken faces gazed upon him, whispering softly among themselves, "We have seen strange things to-day." Luke 5:26.

GREAT REJOICING

In the home of the paralytic there was great rejoicing when he returned to his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, hardly daring to believe their eyes. He stood before them in the full vigor of manhood. Those arms that they had seen lifeless were quick to obey his will. The flesh that had been shrunken and leaden-hued was now fresh and ruddy. He walked with a firm, free step. Joy and hope

were written in every lineament of his countenance, and an expression of purity and peace had taken the place of the marks of sin and suffering.

Glad thanksgiving went up from that home, and God was glorified through His Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt dimmed their faith, no unbelief marred their fealty to Him who had brought light into their darkened home.

"Bless the Lord, O my soul:
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction; . . .
So that thy youth is renewed like the eagle's.
The Lord executeth righteousness
And judgment for all that are oppressed. . . .
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities. . . .
Like as a father pitieth his children,
So the Lord pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust." Ps. 103:1-14.

The "Falling Away" and Antichrist

The Second Coming of Christ an Apostolic Doctrine—The "Falling Away" Obscured It
False Views of the Kingdom Sought to Supplant It—Yet It Is Still the Blessed Hope

By LEE S. WHEELER

THE second coming of Christ was not the first event the church in the days of the apostles was instructed to expect. "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

HIS SECOND COMING WAS TAUGHT

The apostles taught that Christ would appear again the second time, personally and visibly, to give life to the dead, judge the world, and establish the everlasting kingdom

it is in Jesus, the way was prepared for the establishment of that spiritual despotism in which the church supposed itself to be the kingdom of God, and man ruled in the place of Christ. Notwithstanding, "everywhere the Scriptures point to the kingdom of God as a thing of the future." ("Schaff-Herzog Encyclopædia of Religious Knowledge," article "Kingdom of God.") Dan. 7:27; Matt. 19:28; 1 Cor. 6:9; 15:50-53; Gal. 5:21; Revelation 20.

THE GLORIOUS KINGDOM

"In the West the expectation of a glorious kingdom of Christ found adherents for a long time."—"Catholic Encyclopædia," article "Millennium."

"The earliest Christians had been second adventists. This belief gradually died down, and was no longer fundamental at the time of the conversion of Constantine. That event and the subsequent triumph of Christianity [as a state religion] resulted in its complete eclipse."—"The Holy Christian Church," by R. M. Johnson, M. A., page 193.

A CHRISTIAN THEOCRACY

"Constantine, the first Christian Cæsar, . . . was the first representative of the imposing idea of a Christian theocracy, or of that system of policy which assumes all subjects to be Christians, connects civil and religious rights, and regards church and state as the two arms of one and the same divine government on earth."—Schaff's "Church History," third period, volume 1, page 12, paragraph 2.

"In the year 330, the emperor Constantine transferred the seat of government from Rome to Byzantium, which from that time was styled Constantinople. The temporal influence of the popes commenced to increase, nor did the emperors complain; nay, they were too willing to be relieved of the weight of government in Italy."—"Studies in Church History" (Catholic), by Parsons, volume 1, page 502.

THE CHERISHED TITLE "PONTIFEX MAXIMUS"

Still, however, the Roman emperors, to whom, since the days of Augustus, had descended the cherished title of "Pontifex Maximus," had not relinquished the preroga-

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of God in a regenerated earth. Heb. 9:27, 28; 1 Thess. 4:13-18; 2 Tim. 4:1; Matt. 25:31-41; Revelation 19 and 20.

From the time of Christ's resurrection and ascension, the anticipation of His glorious return and the resurrection of all believers to a life of immortality was ardently believed and taught as "the blessed hope." Titus 2:11-13; Acts 1:9-14, 22; 4:2, 33; 1 Corinthians 15; 1 Thess. 1:9, 10.

GREEK MYSTICAL INTERPRETATION

The pernicious influence of Greek philosophy, however, in its tendency to attach a mystical interpretation to the fundamental doctrines of Christianity, particularly those connected with the resurrection and the future state, is frequently mentioned in the writings of Paul. Acts 17:18, 32; 2 Tim. 2:18; Col. 2:8; 1 Tim. 6:20; 2 Tim. 1:10-15.

From the opening of the second century onward Gnostic mysticism in the Eastern church, and Neo-Platonism in the West, ate like a canker at the teachings of the church; and in this "falling away" from the truth as

The Monarchies of the Prophets

Another Vision of the Four Great Empires — Saw the Fourth One Broken into Ten — The Prophet Plainly Interprets His Own Prediction

By JEAN VUILLEUMIER



IN a vision given to the prophet Daniel, in 603 B. C., for the immediate benefit of King Nebuchadnezzar, of Babylon, as we have seen in former articles, this young Hebrew exile saw four successive world empires under the image of a great metallic statue. The fourth — the Roman Empire — was to be reduced into several fragments, or kingdoms, which, for an undetermined length of time, were to exist together, uniting or warring with each other, until they should all be swallowed up in destruction. Then the earth itself, the theater of their rivalries and bloody contests, was to be rejuvenated, and occupied by a new empire, the universal and eternal empire of Jesus Christ and His saints.

A NEW AND MORE REMARKABLE VISION

Such is in brief the vision found in the second chapter of Daniel. But chapter seven of the same book contains a new vision, more remarkable still, which, while covering the same ground, brings to view some wonderful developments in the nearer period of mediæval and modern times, and that with special reference to the central, commanding figure of the papacy. It will repay us to devote time to the study of this vision and its astonishing fulfilment. And to that effect, let us read it step by step both in the description given by Daniel and in its interpretation given him by a heavenly being.

VERSES FROM THE VISION

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another." Verses 2, 3.

THE PROPHET'S OWN INTERPRETATION

"These great beasts, which are four, are four kings, that shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever." Verses 17, 18.

Here, then, is the great plan of God for this earth and its nations. Four mighty empires will compass the destinies and glories of earthly history in its fallen, sinful state. Then this same earth will become the eternal and peaceful abode of a race called "the saints of the Most High." How simple, yet how thrilling! Can we believe it? Let the fulfilment of the vision itself answer this question.

THE ROARING WATERS OF THE GREAT SEA

According to Isa. 17: 12, 13, and Rev. 17: 15, the great sea symbolizes the restless multitudes of earth's nations. The four winds of heaven that cause these waters to seethe and surge are the winds of war, political feuds and rivalries (see Jer. 4: 11-13), which cause the rise and downfall of kingdoms and potentates.

IN our last three issues, Elder Vuilleumier has given us some studies on the prophecy of the second chapter of Daniel. In this and the next two papers, he presents studies on the seventh chapter of that intensely interesting book.

In the articles on the seventh chapter, it will be shown that this chapter parallels the second. That is, it tells of the four great monarchies, and on the subject of the breaking to pieces of the fourth, the seventh chapter is specific in telling the exact number. It also tells of an eleventh, an ecclesiastical kingdom, that arises among the ten; and it tells in detail what this church power would do. Thus while the seventh chapter is parallel to the second, it tells many details that are not in the former.

This article takes us to the breaking of the Roman Empire into its ten kingdoms. The article next week will be devoted to a consideration of the church kingdom that arose among the ten. EDITOR.

THE BABYLONIAN MONARCHY

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it." Dan. 7: 4.

As we learn from the vision of the second chapter (Dan. 2: 37, 38), the Babylonians are the first of the four great nations. They are here represented by the king of animals and the king of birds; while in the former vision, by the choicest metal. Under the successors of Nebuchadnezzar, the Babylonian lion loses much of its military valor; and finally (in 538 B. C.) this empire falls into the hands of Cyrus, who establishes the Medo-Persian monarchy.

THE MEDO-PERSIAN MONARCHY

"And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh." Dan. 7: 5. The two unequal nations making up this new empire; the three great territories added to it by conquest — Chaldea, Lydia, and Egypt; the cruelty of the Medo-Persian wars; the clumsy mass of their armies, — all this is fittingly represented by that bear leaning upon one of its sides, having three ribs between its teeth, and devouring much flesh. But the scene changes.

THE GREEK-MACEDONIAN MONARCHY

"After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it." Verse 6. This symbol not only denotes the customary ferocity of war, but also a marvelous velocity in military movements, and the division of the empire into four parts. This was fulfilled by the unequalled record of Alexander the Great, who conquered the world in less than ten years, and after whose untimely death his great empire was divided into exactly four kingdoms.

VISION OF THE ROMAN MONARCHY

"After this I saw in the night visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it." Verse 7.

"Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet." Verse 19.

THE PROPHETIC INTERPRETATION

"Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

Such indeed was the Roman power, which succeeded the Greeks. For six long centuries, it ruled the earth. The greatest captains the world had known, like Hannibal and Mithridates, were dashed in pieces against this iron power. By degrees, all known nations were brought to submit to the dread authority of the Roman senate, either as allies or as conquered peoples. Marius, Sulla, Pompey, Cæsar, and a hundred more, marched in succession to all parts of the political compass, spreading terror and ruin to the nations, who had to yield their wealth and offspring to the victors. The terror of the Roman name became a proverb.

But this tremendous power was to pass through a second phase. It was to be divided into ten kingdoms.

VISION OF THE TEN BARBARIAN KINGS

"And it [the beast] had ten horns." Verse 7.

"Then I desired to know the truth . . . concerning the ten horns that were on its head." Verses 19, 20.

THE INTERPRETATION

"Thus he said, . . . As for the ten horns, out of this kingdom shall ten kings arise." Verses 23, 24.

The division of the Roman Empire into ten distinct kingdoms is the one leading feature in the political history of the middle ages and of modern times. During the fourth and the fifth century, the Roman world of the West was conquered and divided by the Alemanni (351), the Franks (351), the Burgundians (406), the Suevi (406), the Vandals (406), the Visigoths (408), the Saxons (449), the Ostrogoths (453), the Lombards (453), the Heruli (475, 476). The nations of Europe to this day have occupied nearly the same territories and borne nearly the same names. The central figure in this prophecy will be the theme for next week.

An Address to the Jews

Scriptural Evidence that Jesus Is the Messiah — Jesus Fulfilled Every Specification of Prophecy
Stronger Evidence of His Divinity than Even His Teachings and Miracles

By HAROLD MAYER

A Convert from Judaism

IN the Old Testament Scriptures, it is clearly set forth that the cause of the separation between man and his Creator is sin. Isa. 59:2. From the first disobedient act of Adam and Eve until the present generation, with its accumulated sins, the human race has lived in exile from God and His undefiled beings. But God, in His mercy and great love for mankind, devised a plan to save His banished ones. 2 Sam. 14:14. And the knowledge of this plan of salvation was to be communicated to the world through the Hebrew race, whom God favored by making them the depositaries of His law, and of the records of the prophets. Rom. 3:2.

HAD BEEN ACCURATELY DESCRIBED

Therefore the Jews, from their study of the Scriptures in their possession, would be led to expect the coming of One who would deliver them from the curse of sin. They had received an accurate description of the Anointed One of God who was to remove the curse from mankind; and further, the *time* of deliverance had been revealed to them.

The prophecy in the ninth chapter of Daniel had declared that after threescore and nine weeks, Messiah should be cut off for the sins of the people. And so the Jews were expecting their Deliverer sixty-nine weeks of prophetic time, or four hundred eighty-three years, after the going forth of the decree of the Persian monarchs to rebuild Jerusalem, 457 B. C. Ezra 7:7-9. Four hundred and eighty-three years from this date would bring the expected time of the Messiah's appearing to about 26 or 27 A. D. The correctness of this date has never been disputed by the Jewish people.

ANSWERING THE PREDICTION HE STOOD BEFORE THEM

In the year A. D. 27, Jesus of Nazareth stood up in the synagogue and announced His mission as the Anointed of God to deliver the people from sin, quoting as His authority Isa. 61:1, 2. The supernatural works of healing that afterward accompanied His teaching, testified that He was no ordinary man. Nevertheless the Jewish people did not recognize in Him any of the characteristics of the Deliverer whom their whole economy had taught them to look for.

Now either this man Jesus was a deceiver, or else the Jewish people had misunderstood the prophecies pointing to the Messiah. But a deceiver would hardly have persistently exclaimed: "Search the Scriptures; for . . . they are they which testify of Me." "Moses wrote of Me." "It is written." "How readest thou?"

NO OTHER ANSWERS THE SPECIFICATIONS

It was evident that Jesus believed He was divinely commissioned to save the people from their sins; and from the failure of the Jewish rabbis of His time to convict Him of sin, He must have been the Messiah, for no other man since His time has so exactly fulfilled the specifications of the prophecies. If

Jesus is not the Christ, mankind has no hope in any one; because the "time" is long past, the scepter has departed from Israel, and the land has been "forsaken of both her kings." Gen. 49:10; Isa. 7:16.

In Gen. 3:17-19 we learn that after Adam had sinned, he was sentenced to eternal death. God, however, did not carry this judgment into immediate execution, but revealed a plan of escape from the penalty. Gen. 3:15.

PROMISES OF THE MESSIAH

The "Seed of the woman" was to become the Saviour of all mankind. This is the first Messianic promise recorded in Scripture. This promise is made more definite in the eighty-ninth psalm, the third and fourth verses, and in other prophetic scriptures, pointing out a descendant of David as the Anointed of God to fulfil His purpose of salvation.

In Isa. 7:14 the record is that the Saviour is to be born of a virgin, and His mission was to bring down God to mankind. The Jews are at a loss to explain this prophecy, although they are strong in branding Jesus as an illegitimate child. The great Jewish commentators are nonplused at this verse of Scripture.

Further on, in the ninth chapter of Isaiah, the sixth verse, it is made plain that God Himself is to be man's Saviour. Indeed, the whole Scripture is plain on this point of a divine Redeemer, for man can not "by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever)." Ps. 49:7, 8. And again, "I have laid help upon One that is *mighty*." Ps. 89:19. "The mighty God, the everlasting Father" alone was able to redeem man from sin.

THE JEWISH PEOPLE REJECT IT

In spite of the definiteness of this prophecy in the ninth chapter of Isaiah, pointing to the Son of God as the Messiah, the Jewish people will not accept such an idea. They claim it is not in harmony with the statement, "Hear, O Israel, the Lord our God is one God." But they fail to remember that the Scripture also says, "I will declare the decree: the Lord hath said unto Me, Thou art My Son." Ps. 2:7. And again: "Who hath established all the ends of the earth? what is His name, and what is His Son's name, if *thou canst tell*?" Prov. 30:4. The latter part of the verse in the Hebrew seems to imply that the people of God would doubt the possibility of His having a Son.

But the existence of two divine Beings in the Godhead is clearly taught in the first chapter of Genesis, where the plural "Elohim" is used for God, meaning Gods, when speaking of creation.

THE DIVINE SACRIFICE

Throughout the Jewish economy, the great truth of a divine Sacrifice was brought home to the heart of the believer. If a person com-

mitted a sin, he brought his substitute, a lamb, to the priest, confessed his sins over it, and placed them on its head. Then the animal was slain, and the sinner was pardoned because an innocent victim had taken his place and suffered death for each sin. Did the priest, as he went through this ceremony of placing his hands upon the sacrificial victim, think of the words of Scripture, "The Lord hath laid on Him the iniquity of us all"? Isa. 53:6.

The strongest proof that Jesus Christ is the Messiah of Israel is that He fulfilled every specification of Scripture. His miracles and teachings are secondary to this. The very fact that His own people rejected Him helps to establish the truth of His claim to being the Son of God and the Saviour of men; for do we not read in the fifty-third chapter of Isaiah that He was "despised and rejected"? And the scripture goes on to say that it was God's will that this should be done to Him, in order that He might pay the full penalty for sin, and let the guilty ones go free: "He was oppressed, and He was afflicted, . . . He is brought as a lamb to the slaughter. . . . For the transgression of my people was He stricken." "He was wounded for our transgressions, He was bruised for our iniquities; . . . and with His stripes we are healed." "*We did esteem Him stricken, smitten of God, and afflicted.*"

DID NOT NEED A TEMPORAL PRINCE

Israel did not need a mighty earthly prince with power to crush their political enemies. God had permitted ancient Israel to try this experiment on several occasions, and when success came to their arms, they turned to idolatry. What they needed was a Prince to deliver them from the enemy of souls, to save them from their sins (Isa. 49:25), and to deliver them from eternal death. This was clearly the mission of the Messiah of Israel. Hosea 13:14.

If the Jews could look at God's purpose toward them in this light, they would understand the plan of salvation — how necessary it was for the Messiah to sacrifice His life, even by the cruelest and most shameful of deaths, that of the cross; for only by tasting the cup of God's wrath to the bitter dregs could justice be satisfied over God's broken law. This would help one to realize, too, what an awful thing sin is, since it cost so much to redeem mankind.

THE AGONIES OF HIS DEATH FORETOLD

How plainly the prophecies speak of the sufferings of the Messiah, and how clearly they describe the exact manner of His death! The student of history that knows the Roman method of torturing criminals, could not be blind to the meaning of the words in the twenty-second psalm: "My strength is dried up; . . . my tongue cleaveth to my jaws. . . . They pierced my hands and feet. I may tell all my bones. . . . They part my garments among them, and cast lots upon my vesture." And in the sixty-ninth psalm: "Reproach hath broken my heart. . . . They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

What a picture that is of a Roman crucifixion! This is part of the prophetic description of the death of the great sin-bearer who paid the penalty, in our behalf, over God's violated law — who was cursed for our sake. Deut. 21:22, 23.

WERE THOSE FISHERMEN RIGHT?

Is not the mission of the Messiah made clear by these prophecies? And after all, may not those few fishermen who preached in Jerusalem and throughout Judea, be right in their views as opposed to the learning of the great Sanhedrin? "The wisdom of this world is foolishness with God," and simple faith is of more value in understanding the great purposes of God toward us than all the learning in the world. How significant are Isaiah's words, "Who hath said Amen to our report, and to whom is the arm of the Lord revealed?"

The "Falling Away" and Antichrist

(Continued from page 5)

tive of supreme jurisdiction in religious affairs, by virtue of which Constantine, upon his conversion to Christianity, assumed all the authority of Moses, assembled the General Council of Nice, dictated the policy of the church, and attempted the suppression of heresy and the unification of the church under his own sovereignty.

From Constantinople, for more than two centuries, the Roman emperors continued to exercise such authority, until "with the decay of the empire the title [Pontifex Maximus] very naturally fell to the popes, whose functions as administrators of religious law closely resembled those of the ancient Roman priesthood, hence the modern use of 'pontiff' and 'pontifical.'"—"Encyclopædia Britannica," article "Pontifex Maximus."

THE CHURCH STEPPED IN

"The old Roman Empire was tottering to its fall; the church stood fast, ready to step into its inheritance. It was not simply that the world power, the enemy of Christ, had been vanquished; the fact was that it had gradually abdicated its political functions in favor of the church. Under these circumstances Augustine was led, in his controversy with the Donatists and as an apologist, to idealize the political side of the Catholic Church,—to grasp and elaborate the idea that the church is the kingdom of Christ, and the city of God. Others before him may have taken the same view, and he on the other hand never forgot that true blessedness belongs to the future; but still he was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ; that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact."—"Encyclopædia Britannica," ninth edition, volume 16, page 317.

THE "DIRECT DIVINE RIGHT"

"According to the system of the 'direct divine right,' the pope has received immediately from God full power to govern the world, both in spirituals and temporals. The temporal ruler is only an official of the pontiff, and as he receives the temporal sword from the pontiff, to be used in conformity with the order of God, he may be deprived of it by the pope when he uses it against that order."—"Studies in Church History" (Catholic), by Parsons, volume 2, page 203.

This view is said to have first been taught by John of Salisbury, 1159, by Thomas a Becket, and by Henry de Suza, compiler of the laws of Swabia (1365), who asserted that "since the coming of Jesus Christ, all the

dominions of the infidel princes were transferred to the church, and are vested in the popes as the vicars of Jesus Christ, the King of kings."—*Ib.*, page 203.

IS THE CHURCH THE KINGDOM?

Cardinal Gibbons, in "The Faith of Our Fathers," page 23, furnishes us the following: "The church is called a kingdom: 'He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.' Now in every regulated kingdom, there is but *one king, one form of government, one uniform body of laws*, which all are obliged to observe. In like manner, in Christ's spiritual kingdom, there must be one Chief to whom all owe spiritual allegiance; one form of ecclesiastical government; one uniform body of laws which all Christians are bound to observe; for every kingdom divided against itself shall be made desolate."

ARE PAPAL CLAIMS EXTRAVAGANT?

To the rest of the religious world, the claims of the papacy have seemed most extravagant and wicked. Yet it must be evident to any reflective mind, that if the assumption that the church is the kingdom be granted, the whole system appears logical and Scriptural; for of the kingdom of Christ it is said: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth." Ps. 2: 8-10.

Again it is said, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60: 12. Consequently, if this interpretation is to be allowed, all the decrees of intolerance, and the crusades of extirpation waged against infidels and heretics, must be conceded to be but the exercise of the legitimate authority of the church, over the state. Protestantism has no defense, free governments have no ground for existence, by any system of religious teaching which assumes that the kingdom was set up at the first advent of our Lord, or that the prophecies of the kingdom should have a mystical interpretation.

APOSTOLIC DOCTRINE STILL MAINTAINED

On the other hand, those who, in the twentieth century, maintain the apostolic doctrine of the future coming and glorious kingdom of Christ upon earth, and who cherish still the "blessed hope" of the primitive Christians, see clearly, in the rise of the papal sovereignty and its long and persecuting career, a fulfilment of Paul's prediction of the "mystery of iniquity," the "falling away," and the development of the "man of sin," who, assuming to sit in the temple of God and to reign over the church as God, has, instead of the kingdom of Christ, developed the despotic monarchy of antichrist. Dan. 7: 17-26.

Tradition and Its Authority

(Continued from page 1)

in the light of the great mass of ecclesiastical tradition. Thus as of old tradition makes void the word of God.

It is ever the way, and the only safety now is in following Christ's example of sweeping aside human tradition and laying hold of the

word of God itself as the divinely appointed standard of faith and doctrine.

This is the Protestant platform. And the message of Christ's soon coming is a call to Protestants and Catholics alike to turn from doctrines and practises not founded in the living Word.

Joshua

"FOR if Jesus had given them rest, then would he not afterward have spoken of another day." Heb. 4: 8. The margin gives the third word as "Joshua," and the context plainly shows that Paul in this case meant Joshua. Both "Jesus" and "Joshua" mean, "Jehovah is salvation."

In Greek, the name "Jesus" was first pronounced as *Yesso*, and later *Yessoos*; while the Romans, through whom we got the name, translated it into *Jesu*, later *Jesus*.

The Italians still pronounce it as *Yay-zoo*. The French drop the s before the word "Christ." The Germans have retained the oo sound, as *Yay-zoos*; while only the English and the Dutch languages adopted the short sound of the last syllable, *Jee-zus*, and *Yay-zus* respectively.

Now the son of Nun was originally called "Oshéa." Moses changed that to "Jehoshua,"—two names which are very similar in Hebrew, as "Oshea" is *Hoschea*, and "Jehoshua" is *Je-Hoschua*. Num. 13: 16.

This changing of names, as of "Abram" to "Abraham" and "Sarai" to "Sarah," was not without godly meaning, and is therefore worthy of our attention. Moses did not change Oshea's name as a word play, but to indicate that Oshea was to become, under God, the savior of his people. The people did not then understand that; but we, looking back, can readily comprehend it.

The angel who appeared to Joseph announced that the name of the Child would be "Jesus," and that it meant *Saviour*. Thus did Moses' action in changing "Oshea" to "Jehoshua" point to the Saviour of the new covenant.

The man who was to lead the people into the promised land was not Moses, but Joshua; and as this land was also symbolical of the heavenly Canaan, one gets the meaning of Moses' action all the clearer.

Several centuries after Joshua had led the people into Canaan, God spoke of "another day," through David, saying, "To-day, if ye will hear His voice." Therefore now, to-day, if ye will hear His voice, and truly keep His weekly rest or Sabbath here, ye will enter into that heavenly rest which was promised His children from the very beginning. The weekly Sabbath, the seventh day, which the Lord calls "My holy day," is therefore a shadow of the heavenly rest. With this thought in mind, it is plain what Paul means in Hebrews 4, for one can outwardly observe the Lord's Sabbath, and yet break the fourth commandment, by allowing trouble, adversity, sin, and what not, to overcome him, thus closing the heart to the heavenly rest and peace, instead of allowing faith in Jesus to triumph over them.

JOHN H. HARTOG.

"THE law is the great standard of righteousness. It represents the character of God, and is the test of our loyalty to His government."

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TELEOLOGY, OR THE LAW OF DESIGN

Evolutions of the Blind in Perfect Order — The Evolutionist Must Admit, "I Do Not Know"—Impressed upon Them



MUCH has been said, by evolutionists, against the doctrine of design in nature. The most persistent attacks have been made upon this plain and easily recognized law, but it stands as firm as ever. Everywhere one looks and studies in the field of nature, he finds clear indications of the purpose of design.

THE BUILDER'S MIND MUST DO IT

For evolutionists to say that it is a law of organized matter spontaneously to find the best combination for its preservation and growth, is to attribute to it an essential innate instinct, which implies foresight of the end, and an unconscious yet precise choice of the means. But such expressions as "foresight of the end," and "choice of the means," signify nothing unless they express mental qualities. This, however, is not saying that organisms necessarily have mind, though they do show the marks of mind.

For example: To build a boat practically necessitates that it be built on land, but planned for water. The water, however, does not build the boat, and has no opportunity to stimulate any adaptation of the boat to the water. The adaptation must be in the mind of the builder of the boat, and he plans and builds the boat so it will be adapted to the watery element. Now in nature we have many examples of a similar thing.

EYE AND EAR IN DARKNESS AND SILENCE

To illustrate: The eye is built in total darkness, and yet with perfect adaptation to all the laws of light. The laws of incidence and accident, the law of refraction, the law of reflection, the law of projection,—the whole nature and quality of light,—are apprehended and met in the eye. Color absorption, inversion of images, vibration, diffusion, and the apprehension of size, solidity, and distance, are foreseen; and perfect provision is made for all, in the eye.

The light does not do it. It has no opportunity whatever to stimulate in the growing eye an adaptation to its nature. But a power guides the eye as it is formed; and when completed, it is found to meet the requirements of light as perfectly as the die meets the counter-die.

Here is plainly the law of design. Here is clearly manifested foresight, purpose, adaptation of means to an end, with no possible and controlling means. A mind intervenes to bring about the adaptation of means to an end.

So the ear is built in the midst of silence. Yet it is adapted to sound; and when at last it is fully formed, all the qualities of sound vibration are met in the mechanical arrangements of the inner and the outer ear.

Likewise the lungs are built before a breath of air touches their tissues; yet when the new-born babe is at last placed in the environment of the atmosphere, with one gasp begin the inspirations and the expirations that are to continue while life lasts.

Shall we say of this that there is a blind automaton in the darkness and silence, whose only function is motion, and who, by con-

tinuing the motion, at length evolves everything that is perfectly adapted to the environment which he is afterward to reach — merely moving, yet always moving as the highest wisdom would direct? Blind indeed is one who can not see that the highest wisdom is directing.

THEY WOULD FALL INTO THE DITCH

Thus is manifested clearly the law of design. Think of a long procession of blind men, a blind man ahead, and a blind man behind, with his hands on the shoulder of the man in front — every one of them blind, from the leader to the last trailer in the procession. Yet they move on in perfect order, they turn here, they turn there, they deploy, they countermarch, they reverse, they go to the left hand and to the right hand. The most complicated maneuvers are executed, and all without disorder. Yet all are blind.

Ah, my friends, it is impossible! As Jesus said, if the blind lead the blind, they will all tumble into the ditch.

This is Christ's final word, and we accept it. If the blind atoms lead the blind atoms, the blind molecules and the blind atoms will all blindly fall into ruin. The very fact that every atom, every molecule, is marshaled in more orderly fashion than the soldiers in the best-drilled army, shows that there is a power of the highest wisdom in control.

EVOLUTION ADMITS IT

Evolution, in a way, admits this. It says that the organism is impressed; but it claims that that impression comes from the parent organism, that it is inherited. But whence came the first impression?

That could not be inherited. Evolution dodges this by saying, "We can not account for it," which is nothing more nor less than the doctrine of "I don't know."

Yet there must have been a first organism somewhere, else creation was eternal; and if there was a first organism somewhere, it, the first one, for the first time, must be impressed. And if the first one in some way could be impressed, then all the others in the same way could be impressed.

Evolutionists are right in saying that the laws of these organisms have their formation, growth, life, etc., impressed upon them; but that impress comes from the mind of the Creator, for in the beginning God created the heavens and the earth. This is the origin not only of the organism, but of its impressions.

And so, in our study of nature, we come back to the word of God, and to that first word given us in the first line of the book of Genesis, "In the beginning God." He is not only the beginning, but He is the end. He is the complete circle of creation. He upholds it by the word of His power. Heb. 1:3.

We have more to say of this next week.

L. A. R.



"THE EAR IS BUILT IN THE MIDST OF SILENCE"

A HARDENED infidel on a certain occasion was boasting to an aged and godly minister that he was an infidel and believed none of the things revealed in the Bible. The tried saint of God simply said, "Well, is that anything to be proud of?" This question set the infidel to thinking, and finally led to his conversion. It is a good question. What is there to boast of in disbelieving the word of the Creator?

G. B. T.

THE NEW COVENANT KINGDOM

It Is the Kingdom of Grace — The Principles of This Kingdom — It Was Made and Confirmed with Israel — Its Acceptance Voluntary

IN his two preceding articles, Elder Porter has presented the old covenant kingdom and its relations to the new.

In this paper and the next, he presents the great principles that underlie the new covenant kingdom, and the manner in which this kingdom of grace is preparing subjects for the kingdom of glory bestowed upon the redeemed at the second coming of Christ.

EDITOR.



CHRISt came to ratify the new covenant kingdom, which was established in Eden before the fall, and reestablished with Israel at Sinai. His first advent was in fulfilment of prophecy. The prophets had testified beforehand "of the grace that should come unto you," of "the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

SOME PRINCIPLES OF THE NEW COVENANT

Before ratifying the new covenant, Christ must make plain the principles of the new covenant kingdom. He came to reveal to the world that it was possible, through the provision made for pardon and righteousness, to live as sinless on earth since the fall as before. "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21.

Christ's life of faith was an absolutely perfect reproduction of the law of the kingdom of God as proclaimed from Sinai. The law and His life were one. He lived the law of God perfectly, because by faith it was implanted in His heart. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8.

A life of obedience to the law spoken from Sinai was lived by faith during the worldly sanctuary ministration. Christ's perfect life was the seal of God's testimony that such a life had been possible through faith since the days of Adam.

THE NEW COVENANT PROPOSAL

God's purpose in the new covenant kingdom was to restore man to his original relations. Christ had demonstrated, by His life, that by faith the law of the Edenic kingdom of God, as proclaimed from Sinai, may be implanted in the heart. And when it is so implanted, one will delight to obey it. It will not then be regarded as a yoke of bondage. Unbelief had cast that odium upon it.

Christ, having disproved that satanic slander against the law of the kingdom of God, by a life of liberty free from the slightest taint of bondage, announced that the same law should be reestablished in the heart by the new covenant kingdom. He further declared that instead of its being a yoke of bondage, it was a law of liberty when lived by faith. James 2:12.

Having tested it, He said, "For My yoke is easy, and My burden is light." Matt. 11:30. The new covenant proposal was: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

TO RESTORE THE SINNER

The new covenant kingdom was established to restore the sinner to obedience to the law of the kingdom of God, taking the world in sin, and restoring it to obedience according to the requirements of the law of the old covenant kingdom — the kingdom of glory. It began with a world in sin and unbelief. Its conditions were faith, which produced obedience.

God purposed to do all that was promised in the making of the

covenant, on conditions of faith. "He that believeth and is baptized shall be saved." Mark 16:16. The test of the genuineness of the faith was whether or not every precept of the Sinaitic law of the kingdom had been implanted in the heart of the believer. If he offended in one point, he was an unbeliever, and had failed in all. James 2:10. There was but one pathway for the acceptable child of faith. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth." 1 Peter 2:21, 22.

The conditions of the new covenant kingdom are as plainly stated as are those of the old. The new covenant declared that the repentant sinner was entirely free from sin, which, through faith in the atonement of its sin-offering, should be remembered against him no more. These were the better promises, upon which He would establish a better covenant. Heb. 8:6. Only children of obedience could enter the old covenant relation. Only children of faith, which produced obedience, could enter the new covenant relation.

THE NEW COVENANT MADE AND CONFIRMED WITH ISRAEL

In promising the new covenant, the Lord said He would make it "with the house of Israel, and with the house of Judah." "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate." Dan. 9:27.

This was a prophetic week, each day representing a year. Therefore for seven years Christ confirmed the covenant with Israel and Judah. After three and a half years from His anointing as the Messiah at His baptism, by His death, as the antitype of all sacrificial offerings, He caused all sacrifices foreshadowing His offering to cease. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

Thus He showed openly at the cross that the Jewish ritual, or sacrificial system of pardon, which prefigured His death, ended. The ritual Passover and wave-offering sabbaths, prefiguring Christ, ceased by limitation when "Christ our Passover was sacrificed for us"; and by rising from the dead, He became "the first-fruits of them that slept." But this was in the midst of the forementioned prophetic week.

THE FULL SEVEN YEARS WAS USED

That the full seven years was devoted to the confirmation of the new covenant kingdom with Israel, is plainly seen in Christ's instruction to His disciples. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. As in the old covenant dispensation, their message was restoration through the gospel of the kingdom of God. "And as ye go, preach, saying, The kingdom of heaven is at hand." Verse 7.

At the end of the seven years allotted for the confirmation of the new covenant with Israel and Judah, the gospel was carried to the Gentiles. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

NOT SAVED BY NATIONS

They were not to be saved by nations, but as individuals. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. He was to take out from among the Gentiles all children of faith. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Acts 15:14.

The new covenant was not made with the Gentiles. They were grafted in by belief. Rom. 11:11-29. Both the old and the new covenant, therefore, were made with Israel. Rom. 9:4. Only the children of promise were counted as the seed. Verse 8. Thus all Christians are counted as Israelites, since they will enter the holy city under the names of the twelve tribes. Rev. 21:12.

ACCEPTANCE OF THE NEW COVENANT VOLUNTARY

As loyalty to the old covenant kingdom was voluntary, so entrance into the new covenant kingdom is voluntary. Adam and all his posterity had the privilege of entering the new covenant kingdom. The call to them was without coercion. It was infinite love making an appeal to all who had fallen under sin, to enter the new covenant relations under the leadership of Christ, its divine Mediator. To accept or reject the call was left optional.

Why were some broken off? "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Rom. 11:20, 21.

The call to enter the new covenant kingdom was a call to faith. It was a call to a faith which would maintain that God would do for one all that He had promised. Faith is an inward experience, not an outward form. It is manifested in voluntary obedience, not in enforced, formal observance.

Being an inward experience, it can not be enforced. To undertake to enforce acceptance of the new covenant experience, is to adver-

tise to the world that one is without experience in the doctrine he seeks to establish. Every child of faith knows that in its very nature faith is voluntary and can not be enforced.

A MINISTRATION OF THE SPIRIT

The new covenant was a ministration of the Spirit. "The letter killeth, but the Spirit giveth life." 2 Cor. 3:6. The purpose of the new covenant kingdom was to restore righteousness and life, leaving the final execution of impenitents to the kingdom of glory when it should be finally established through the reign of grace.

Christ came not to condemn, but to save. John 3:16, 17. The old covenant required either obedience from the heart, or death. The new covenant required righteousness as a gift from God through faith. The same obedience was required, but it was not the mission of the new covenant to inflict death penalties. Christ as Mediator, having accepted the death penalty for all, ministered the Spirit, and established righteousness. The infliction of the penalty of death, called the "second death," and which is eternal, was deferred until the end of the reign of grace. R. C. P.

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.

4322 — THE GOSPEL TO ALL THE WORLD AS A SIGN OF THE END

Do not Rom. 10:18 and Col. 1:23 show that the gospel was preached to all the world in the apostle's time? Please show the relation of these scriptures to Matt. 24:14 and Rev. 14:6, 7. W. T. K.

Most assuredly the gospel was preached in all the world in the times of the apostles. Roman history corroborates the statements made in Rom. 10:18 and Col. 1:23. Truly the sound of the gospel message went into all the earth, and Christianity became strongly established in the city of Rome itself, the great capital of the empire, and from there, as well as from Jerusalem, it was carried into all the provinces, and was discussed and taught everywhere.

Matt. 24:14 reads: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This text, taken by itself alone, might be difficult to understand; but when we study it in connection with Rev. 14:6, 7, and other similar scriptures, we see that a world-wide proclamation of the Judgment hour and the second coming of Christ is predicted by the prophets.

Ponder well these words in the sixth and seventh verses of Revelation 14, as you read them: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Observe that this message carries the everlasting gospel. Observe that it goes to every nation and kindred and tongue and people. Observe also that it not only calls upon us to fear God and give glory to Him, but it proclaims with solemn majesty that the hour of His Judgment is come; it is a time when the Judgment is in actual session.

So, then, we are to look for a gospel message that will be carried into every nook and corner of the world, and it is to proclaim the Judgment-day and the end of the world. And while Matt. 24:14 may incidentally embrace the work that was done by the apostles in carrying the gospel to the Roman Empire, the text must include a reference to this great, all-embracing message that proclaims the Judgment hour, for it is definitely stated, When this gospel of the kingdom shall be preached in all the world, then shall the end come. This message embraces not only the gospel of salvation, but it is the gospel of the glorious kingdom of God as well.

Paul thus addressed Timothy: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word." Thus does Paul clearly show that the kingdom of Christ is established at the appearing of Christ. And in like manner, in the parable of the tares in the field, in Matt. 13:24-30, the Master shows that the establishing of His kingdom is at His second coming; for in His own explanation of the parable, He says that the field is the world (verse 38), the harvest is the end of the world, and the reapers are the angels (verse 39); and then He tells of the purifying fires of the last days, so often spoken of in the Bible, that will burn up the wicked and consume all wickedness out of His kingdom, and "then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

Every true Christian in all the ages has been a subject of God's kingdom, and has been in His kingdom of grace, which extends to the end of probation. In this time the apostle exhorts us, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." A throne of grace implies a kingdom of grace, and we are now in the time of such a kingdom; but we must distinguish between this and the kingdom of glory which we have at His second coming. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

It is when the Son of man sits upon the throne of His glory that He invites His faithful followers to inherit the kingdom prepared from the foundation of the world. And this gospel of the kingdom, which presents the prophetic evidence that the great day is at hand, is the message that is to sound in all the world, in the ears of every kindred and tongue and people; and then shall the end come. We may not set a day for this great event, for the text says, "Of that day and hour knoweth no man." Matt. 24:36. But the same Word says just as emphatically, "When ye shall see these things [the fulfilment of His prophetic utterances] come to pass, know that it [margin, He] is nigh, even at the doors." Mark 13:29.

These texts studied together are very clear in presenting God's great plan.

4323 — REBAPTISM

Is there any scripture in the Bible that proves it is necessary to be baptized the second time, if one fails to live a Christian life after the first baptism? or is probation closed with one who fails to live right after the first baptism? c. c.

We know of no scripture which directly says that one who has departed from the Christian life should be baptized a second time on returning to the faith. However, there are numerous passages which very clearly teach this. In the message to the church at Ephesus, in Rev. 2:5, those who have left their first love are exhorted to repent and do their first works. From Acts 2:38; 16:30-33; 8:36-38, we see that the first work after repentance is baptism. Heb. 6:1, 2 admonishes the believer to leave or advance beyond the elementary principles of the doctrine of Christ, and go on to perfection, not making it necessary to lay again the foundation of repentance, of faith, of baptism, etc.; showing that in case the Christian apostatizes, it is necessary to go back to these things, which, as the foundation principles, are necessary to the fully developed Christian character.

The object of baptism is to show death to sin, that the candidate has repudiated sin; he has forsaken the old ways and habits; and when, after baptism, he has gone back to these old practises, it is necessary to lay again the foundation from which he has departed.

God's dealings with the Israelites, during all the years of their apostasy and rebellion, show that there is repentance and salvation for those who have wandered away from Him. Although they had utterly turned away from Him, and were worshipping idols, with the heathen, still He pleaded with them to return to Him, and He would forgive and cleanse them. Read Jer. 3:6-15.

SYSTEMATIC BIBLE STUDY

OUR reading for this week gives us the first part of the book of Hebrews, which is a divine commentary on the priesthood and the sacrificial service, showing us how the sacrifices and offerings and the work in general of the sanctuary in the old dispensation met their fulfilment in the ministry and sacrifice of Christ. This book should be very thoughtfully read.

We are also coming to some of the most interesting portions of the book of Isaiah. The entire book is very rich, not only in prophecies, but in promises. The latter part of the book is especially helpful in promises.

SCHEDULE FOR THE WEEK ENDING JULY 4

Joshua 18 to Judges 1
Isaiah 29-35
Hebrews 1-8

Read one chapter in Joshua and one in Isaiah each week-day; and one in Joshua, one in Judges, and one in Isaiah, on the Sabbath. In Hebrews read one chapter on week-days and two on the Sabbath.

THE New Hebrides have been and are a very interesting field from a missionary standpoint, and have called forth a great deal of heroic effort and sacrifice on the part of the Presbyterian mission, which has operated here for the past sixty years. The work has been hard, and many lives have been given as foundation-stones for the gospel structure to be reared thereon.

STILL SOME CANNIBALS

All of the southern islands of this group have nominally accepted Christianity, with the exception of Tana, where a large proportion of the population is still held in the darkness of heathenism.

Few of the people of Ambrym, Malekula, and Santo, which are the largest islands of the northern division, have exchanged their heathenism for Christianity. Malekula is the backbone of heathenism and cannibalism. Not more than five weeks ago, a boat's crew were killed and eaten; and about a week later, seven native teachers were shot, roasted, and eaten, almost in sight of our mission.

The men of the heathen population go about perfectly nude, with only a bark belt, which serves as a place to put their pipes, matches, knives, cartridges, etc. The coast women wear a narrow strip of calico around the loins, while those inland wear a sort of grass skirt. The children, until they become quite large, wear the dress that they are born in.

If an injury is done to any man, he retaliates upon the first man he meets.

THEIR HUTS

The houses are thatched roofs set on the ground, with a hole left through which the occupants crawl in. There are no mats to cover the dirt floor. The people lie in the dirt like the beasts. As a result, their houses are plague spots of vermin and disease.

THEIR ESTIMATE OF PIGS

In building a house, they have to make a feast, at which they kill a number of pigs. The person who kills the pigs can not go down to the salt water for ten days. The owner of the house can not go down for forty days. All this time, they must keep their faces blackened, and of course water does not come in contact with their bodies.

Pigs are at a premium—that is, tusked pigs. We are told that as high as three hundred dollars has been paid for one. These pigs are used in making sacrifices to the dead.

Women are exchanged for pigs. Often wives are bought when they are mere children.

WORSHIP THEIR ANCESTORS

In their heathen dancing grounds, the people set up carved figures of their departed friends, before which they place stone altars. Upon these altars their pigs are killed, and there all food is offered before it is eaten.

PEOPLES AND CUSTOMS OF NEW HEBRIDES

Cannibalism Still in Some Parts—Persistent and Earnest Work of the Presbyterians—Ancestral Worship—Very Peculiar Burial Customs—Premium on Hogs

By C. H. PARKER



SEVENTH-DAY ADVENTIST MISSION HOME AND CHURCH, ATCHEN, MALEKULA, NEW HEBRIDES

LAST week Elder Parker described the country and the climate of the New Hebrides Islands. This week he devotes himself to the people and their grotesque customs. He has promised to send us, in later weeks, more in regard to the specific work our people are doing in that field. EDITOR.

Their worship is ancestral. The carved figures in memory of their dead are very grotesque. Over each of these figures is placed the form of a bird, like an albatross, with outstretched wings. In the bush, the natives have houses where they go to talk with their dead, asking them to help them, and to give them good seasons, plenty of yam and rain, and to make them strong in war with other tribes.

KILL A PIG AND CHANGE THEIR NAMES

Every time a man kills a pig, he receives a new name. It is very difficult to keep informed as to the names of the people, as they change so often. If a person is called by his old name, he stolidly replies that that is not his name. He can not tell you his own name, but some one standing by must speak it for him. I suppose this is New Hebrides etiquette.

Mr. Pig is king-pig here, and he is waited on hand and foot. His food is prepared and cooked from the best, and the women must feed him before they prepare their own food.



TOM-TOMS USED BY THE NATIVES IN ATCHEN, MALEKULA, NEW HEBRIDES

When his tusks complete the circle, pierce again the jaw-bone, and come through, then he is considered very valuable, and is kept

tied to a pole, for fear that he might break his tusks while fighting with other pigs. Female pigs are never offered in sacrifice.

BUY WIVES WITH PIGS

Polygamy is practised, and a man can have as many women as he has pigs to buy with. Thus some men have several women, while others have none.

The men and the women do not eat together, and in most instances the men cook their own food, and the women theirs, on separate fires. The men will not take food from a woman, not even from a white woman. When they work on plantations, they are compelled to eat food prepared by white people; but when they return to their own people, they have to kill a pig so that they can be restored to caste.

The women are the burden bearers, while the men stalk on before, carrying guns, or bows and arrows, and clubs. If a woman runs away, the sinew of one of her legs often is burned, so that she will not be able to repeat the offense.

At the death of a man or a woman, a great wail is set up by the men. To one not acquainted with it, it would be mistaken for the howling of dogs. The ones that will profit by the land or other possessions of the deceased, howl loudest and longest.

The body is buried almost immediately, and generally in the house in which the person died. Sometimes, I am told, the face is left exposed to view. In the event of the death of an old man, three young men have to stay for one hundred days in the house where he is buried. During this time, they can not leave the premises nor see a woman.

WARMING THE DEAD

One rainy day, when passing by a house where an old woman was buried, we noticed a fire burning at the entrance, and a covering of palm leaves above, to convey the heat inside. We asked what it was for, and were told that the old woman was cold. Some may laugh at this as ridiculous; but there are customs practised by white people in the home land that are just as puerile.

NO WRITTEN SPEECH

The heathen people of whom I have been talking, have no written language; but it is wonderful how exact and concise they are in talking. Upon this we will have more to say at another time, as we are to reduce one of these heathen languages to writing. Later, no doubt, we will be required to do the same with other languages, as there is such a babel of tongues in these islands. We find it very interesting to hunt for the different persons, numbers, cases, genders, articles, etc. With perseverance, faith in God, and the controlling power of the Holy Spirit, the tongue of the dumb shall speak.

"He who would speak well must speak little."

Colporteur Experiences and Success in Korea

WE have been much encouraged, the last year, with the efforts put forth by one of our colporteurs, Song Yong Soo. He succeeded so well that in October, 1913, we put him in as field man under my direction, and he goes out with the workers, giving them practical instruction. At present he is with several men in the northern part of the country. A letter received from him yesterday is very interesting. He says:

"While visiting each house in the village of Taeke, about seven miles from Po Whang Chai, I met Mr. So Mong Pil. At first we had a heated discussion; but after about an hour, he stopped his abuse, and I opened my paper. Led by the Holy Ghost, he grasped the third angel's message. I had prayer with him and his mother, after which he paid for a six-month subscription to the paper.

"With three other colporteurs, I went to Moo Po Ee, and the night of January 25 we held a meeting, with an attendance of from forty to fifty. The next morning, at a meeting, six agreed to believe. The work is forward there, and we left Kim Syang Kyum to teach them more.

"At Chil Caal one of our church-members assisted the colporteurs, and during the day invited folks to the meetings, which were continued for three days, resulting in over ten agreeing to believe.

"At So Rai four colporteurs, with much energy, sold the papers, and held meetings in the evening for four nights, with an attendance of from forty to fifty. Eight have agreed to keep the Sabbath. On Sabbath over twenty worshiped together, including our five church-members, with the eight new believers and others.

"The most interesting of the new believers is Kim Un Kun, who used to be a liquor merchant and a licentious fellow. He attended the meetings

from him asking for 300 to be sent to another place. This brother is full of life and energy. He has from twelve to fourteen men working; but soon the farm work will begin, and most of these men will quit. Then, too, we do not consider as full-fledged new believers these people he reports. But it makes us feel that a start has been made; and if the openings are followed up, we know some returns will be garnered. We are glad to report that the work is onward in this department.

H. A. OBERG.

Living Where We Belong

ANY one who will, may become well acquainted with God. The way to do so is the way in which we become well acquainted with any one else: by taking time to be with Him. Only those who deliberately go into the presence of God, and spend time in conscious intercourse with Him, can come to know Him well.

True, God sometimes reveals Himself to one in a single hour in such a way as to bring to pass a deeper intimacy than could ever exist except by God's own action; but He does this, as a rule, for those who are seeking Him and taking time to be with Him, and none need ever persistently seek Him without coming to know Him in satisfying fulness.

A missionary said of another Christian worker, "He'll be the most 'at home' man in heaven of any man I know." "Why is that?" asked a friend. "Well, he is on such



THIS is a group of men and women, with their children, who, under the leadership of Prof. and Mrs. W. S. Boynton, have recently gone from our academy at San Fernando, California, to establish an industrial school near Rome, Georgia. Five hundred acres of land has been donated to the enterprise by a woman in California, and buildings will be erected this summer. The school will be known as the Riverside Academy, and its work will be modeled much after that of our school at Madison, Tennessee.

each night, and through the love of God, confessed his sins, and, doing away with his past life, has dedicated his house to God for a meeting place. His sister, Kim Ai Choo, a widow, is a good-hearted woman, who prepared a basin of warm water for each of the colporteurs every morning, after which she set up a good breakfast for them. This sister and three other women, with tears, prayed for their relatives, among whom eight have agreed to believe.

"From Chinampo, I have received a letter from two brethren who are working there. The nephew of one of the colporteurs, Pak Tai Hwan, and his family of five, put away their idolatrous worship, and, agreeing to believe, burned up the different articles offered to the spirits."

Less than a month ago, we sent this brother 1,600 papers in one lot. Two weeks later we sent 300. Three days ago a telegram came for 300, and yesterday a letter came

intimate terms with God here that when he gets to heaven it won't make very much difference." So it does seem with some consecrated souls. And when we are thus at home with God, we may share heaven's atmosphere with every one else.—*Sunday School Times.*

For Sale or Exchange

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THE WRECKING CREW

The red blood cells concern themselves in carrying oxygen from the lungs to the tissues; but the white blood cells, which exist in much smaller number,— only one to four or five hundred of the red,— have a vastly different and much more romantic mission to perform. They are the builders and repairers of the body. When some part is injured, they are the "wrecking crew" that immediately apply themselves to replace and rebuild the destroyed tissue.

But they are not only hewers of wood and carriers of water. They are also the standing army of the interior; for when disease germs invade some part of the body, these white blood cells at once undertake the work of defense, freely sacrificing themselves, if necessary, to accomplish this.

ROLLS UP GERMS AND DIGESTS THEM

If the web of a frog's foot is scratched with a needle, so that some germs are introduced, and if it is then placed under the microscope, in a few moments the white blood cells can be seen passing through the blood-vessel wall, very much as one might pass a handkerchief through a keyhole. They have neither eyes nor feet nor hands. They merely resemble a little lump of jelly. Yet, guided by some mysterious influence, they work their way over to the microbes, fold themselves around them as a housewife works raisins into dough, and then actually digest these germs.

TOO DRUNK TO SMELL

A well-known pathologist in Rush Medical College, Chicago, inoculated two rabbits with pneumonia germs. To one of the rabbits was then given alcohol, which formerly was the orthodox treatment for pneumonia. This rabbit died. The other one, which had not received alcohol, recovered.

A drop of its blood put under the microscope revealed the fact that the white blood cells had eaten up the pneumonia germs. An examination of the blood from the rabbit that died showed that the white blood cells had scarcely destroyed any pneumonia germs.

Evidently the alcohol that made the rabbit drunk, also made these white blood cells so drunk they could not smell the germs. No doubt many pneumonia patients have been hurried to their graves by the mistaken notion that alcohol in some way would save their lives, instead of actually cooperating with the germs to destroy them.

Do not overlook this practical point,— that the same alcohol that tends to kill a pneu-

The Standing Army of the Interior

The White Blood Cells as a Wrecking Crew — How Alcohol Makes It Easy for Disease to Attack Us — The Real Meaning of a Fever — The Medicine of Cheerfulness

By DAVID PAULSON, M. D.

Medical Superintendent Hinsdale Sanitarium, Hinsdale, Illinois



monia patient, will, when used in health, *pave the way* for pneumonia by crippling the bodily defenses against disease. That is why surgeons dread to perform surgical operations on alcoholics. They know they can not depend upon the active cooperation of the white blood cells to repair the damage their knife does, and to dispose of any germs that may be accidentally introduced during the operation.

HOW NATURE COOPERATES IN DIPHTHERIA

Diphtheria germs do not venture into the blood stream, to be captured by the blood cells. They establish their headquarters in the throat, and begin to manufacture a poison, one part of which will ruin twenty million parts of human flesh—many times more dangerous than rat poison. It is this toxin, after it has been absorbed into the blood, that overwhelms the heart and ends the life of the patient. The body endeavors to make an antitoxin to neutralize this. If it succeeds in doing this promptly enough and in sufficient quantities the patient survives.

Some years ago Von Behring, a noted German investigator, discovered that the horse does not contract diphtheria, because it already has antitoxin on hand in its blood. So he perfected a method of securing this horse serum containing the antitoxin, and injecting it into the diphtheritic child to supplement its own efforts in this direction.

AS SENSIBLE AS TO DRINK MILK

Unquestionably this remarkable discovery has saved tens of thousands of children. And to go to the horse for antitoxin when the child is short on its own account, is just as rational as to go to the cow for milk when the natural supply is not sufficient.

Of course, if the cow has tuberculosis, then it becomes a serious matter for the child; and if the horse from which the serum is procured happened to have glanders, it would be even more serious. But the principle itself is unquestionably sound.

Nature does something more than to neutralize the poison that is absorbed. It does its best to prevent the absorption of the poison. For this reason it manufactures a patch in the throat. But unfortunately nature seems to overlook the fact that there is only a small space in the throat, and fre-

quently keeps on making the patch thicker and thicker, and thus may gradually choke the child.

NEEDS HEAVEN'S RESOURCES

Then the doctor must interfere and remove a part of the patch. In other words, God has put more intelligence into the well-trained doctor's brain than into the mucous membrane of the child's throat, just as He has given the driver more brains than He has given the horse. Yet the driver needs the horse to pull his load. Likewise the doctor could

do nothing in the sick-room, without the healing power of nature.

On the other hand, he must be prepared not simply to cooperate with nature, but sometimes to spur it up, at other times to restrain it. And right here is where he needs not only all the human wisdom that he can command, but frequently divine wisdom as well. And blessed is that physician who at such an emergency knows that he has not only the resources on earth at his command, but the resources of heaven as well.

THE REAL MEANING OF FEVER

When the system becomes overwhelmed with poisons, whether introduced from without or manufactured by the germs within, nature generally produces a rise of temperature.

In former times the doctor felt that it was his duty to crush the temperature at any cost. The scientific physician of to-day knows that for every degree of temperature, the body has multiplied to a tremendous extent its capacity to destroy poison. This is nature's method of house cleaning. And yet, like the patch in the throat, the process is not altogether devoid of danger. The hotter the blood, the greater the ability to destroy poison; but the liver, the kidneys, and other internal organs can not safely endure for any length of time this greatly overheated blood. Nature, in her anxiety to destroy the poisons, seems to overlook this fact. So again we have need of the skilled physician and the trained nurse, with their human intelligence.

But the important thing is not to give some death-dealing drug to smother the fever process, but rather to cool the patient sufficiently and yet permit the fever process to go on until it has accomplished its purpose.

ONLY TWO PER CENT OF DEATHS

Formerly ten to twenty per cent of typhoid fever cases were fatal. A generation ago Dr. Brand secured permission to introduce the use of cold baths for typhoid fever in the German army. After he had treated eight thousand cases with only two per cent of deaths, the whole medical world was convinced of the great advantage of baths in the treatment of fevers.

If we desired to burn up a lot of rubbish in an old stove that could stand only a certain

amount of heat, we might stir up the fire, and yet at the same time apply cool applications to the stove. That is precisely what we now do to the fever patient; and as a consequence, hundreds of lives are saved that in former times would have been sacrificed to the prevailing ignorance of nature's program.

SHALL WE COOPERATE OR HINDER?

Earth and sea were ransacked to find a sure cure for tuberculosis. But it still continued to claim its full toll of victims until some one conceived the idea of keeping the tubercular patient *outdoors* day and night, feeding him wholesome, nourishing food, and giving due attention to his bowels. And this came very near being a sure cure in all early stages.

But it was not the fresh air in the lungs that healed the patient. It was the fresh air *in the blood*, reviving its healing possibilities. Any one can comprehend that the kind of blood that can repair a diseased lung can just as readily repair a diseased stomach, liver, or nerves. So we have come to understand that fresh air is one of our most important adjuncts in the mighty struggle against disease.

A reasonable amount of pleasant outdoor exercise contains health and life-giving possibilities. The man who lives in a poorly ventilated house or office day after day is permitting his bodily defenses to crumble to pieces.

THE CHEERFUL SPIRIT

Thirty centuries ago the wise man said, "A cheerful heart is a good medicine." Prov. 17:22, A. R. V. We now know that depression, sorrow, jealousy, and hatred tend to hinder white blood cells from doing their work. They also block digestion. So if we want to cooperate intelligently with the healing influences God has put within the human body, we should pray that some of the joy of the Lord may be put into our lives; for it is those who wait on the Lord who shall *renew* their strength. Isa. 40:31.

The Tobacco-Using Habit

My Experience and Observation

By WILLIAM COVERT

FROM childhood, I have felt called upon to use my influence against the use of tobacco. Whatever may be the purpose of its existence, I am absolutely sure that tobacco was not intended for man to chew and smoke.

My opposition to the use men were making of it grew out of my observation concerning its effects upon those who were using it. The first lesson came by my accidentally tasting the nauseating weed. I borrowed a knife to pare an apple, and the instrument had been used by its owner in cutting tobacco just before I used it to cut into the apple. O, the nauseating taste that the tobacco oil upon the knife imparted to the apple! I then marveled that any one could ever acquire a love for anything so unpleasant to the palate as that tobacco was to mine.

After that little experience with tobacco, I inquired if all men were expected to use tobacco, and I was told that it was a matter of personal option with each one. When I received the answer, there came a resolution into my soul, young as I was, which said: "I

will never use it. A thing so repugnant to my unperverted senses as tobacco is, shall never have dominion over me."

Next I saw a farmer boil some tobacco stocks and scraps from his tobacco shed and put the boiled water upon his young cattle. When I asked him why he was doing such a thing as that, he said he was killing the vermin on the cattle. I noticed that every member of the herd was trembling with weakness, and evidently suffering in agony as a result of the treatment. Then I thought I must see what the effect would be upon the little creeping things that had made their habitation upon the sorry looking cattle; and behold, before the setting of the sun, every creeper on the poor young cattle had died from the use of tobacco.

The cattle recovered, because the thickness of their hides prevented the tobacco poison from slaying them, but the unfortunate bugs were not so deeply encased in their shields, and they died of too much tobacco.

The farmer gave the bugs an overdose at the beginning, and it proved fatal. Yet if it could have been administered to them in moderation until the habit was acquired, perhaps they would have become advocates of its use. They did not have a chance to learn how to use it; but most of the boys of my

acquaintance did get a chance on the sly to take a little at a time until the habit was fastened upon them, and then but a few of them had manhood enough left to shake it off.

It seemed that they acquired the habit before judgment was enthroned or reason developed. Thus maturity, as far as they did mature, found them short on the very essentials that go to make up the highest state of humanity. The tobacco-using habit was acquired before manhood was developed in a sufficient degree to resist it; and after it was fastened upon them, their resisting power was subjugated to such an extent that they could not easily discard the habit.

As I viewed the conflict, it seemed to me that my associates were giving place to an unhealthy, uncleanly, unnecessary, undesirable, inconvenient, expensive practise, without one redeeming feature to justify them in the course they were taking.

And now, since I have had the opportunities of a long lifetime to observe the evil effects of tobacco-using, the conviction is confirmed that this habit is an unmitigated curse.

The question is asked, Can any Christian man give a satisfactory answer to his own conscience for it?

Important Subjects

The July "Signs of the Times Magazine" will consider some very timely subjects. They list as follows:

"A Quick Work in This Generation—Providential Agencies at the Present Time—What It All Means."—W. A. Spicer.

"The Spirit of Kindness Is the Spirit of God's Kingdom—Evidences of God's Fatherhood—How Nature Reveals the Character of Its Creator—Jesus Christ the Example of Perfect Manhood."—R. C. Porter.

"The World-Wide Gospel Message—The Real Purpose of Linking the World Together by Telegraph, Telephone, Railroads, Steamships, Newspapers, Books, Various Means of Communication—Increase of Knowledge as a Sign of the Times."—I. H. Evans.

"The Final Battle—The War That Closes the History of the World—Why It Is Restrained—When It Will Come."—J. O. Corliss.

"The Passing of Simplicity—Another Sign of the Times in the Changes That Are Taking Place in Human Life—The Past and the Present in a Light That Points a Lesson."—Frank S. Weston.

"God's Eternal Purpose in Christ—A Study of the Great Contest over Man's Soul—Who Is the Real Saviour of the World, Christ or the Virgin Mary?—Who Is the Mediator Between Man and God?"—T. E. Bowen.

"The Drug-Endangered Nation—Increase of the Drug Traffic—Cocain a Menace."—Milton Charles Wilcox.

"A Work of Reform—Why Is there So Much Agitation over the Sabbath Question?—A Clear, Logical Answer—Providential Means of Sabbath Reform."—Mrs. E. G. White.

"Literary Aspects of Evolution—Some Poetic and Prose Selections from Evolutionary Literature—Some Clumsy, Some Stupid, Some Blasphemous—Contrasted with the Treasures of Wisdom and Knowledge in the Sacred Word."—George McCready Price.

"Putting on Immortality—Who Shall Have Immortal Life—When Immortality Will Be Given—The Mighty Change That Will Take Place."—William Covert.

"The Eastern Question—It Is Still a Question—Some Index-Fingers, Every One of Which Points Toward Russia—Prospects of Another Uprising in the Near Future."

"Our Canadian Letter—Will there Be Catholic and Protestant Political Parties in Canada?—Some Eventful Agitations Relative to Church and State."—Jean Vuilleumier.

"Nuggets of Gold"—"Christianity and Social Problems."

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SIGNS OF THE TIMES MAGAZINE
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SOUTHERN PACIFIC

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JUNE 30, 1914

Not Following Fables

THE apostle Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty."

The prophecies of the Bible are not cunningly devised. Plain principles of interpretation are laid down in the sacred Book itself.

In connection with some of the more important of its prophecies, like those in the second, the seventh, and the eighth chapter of Daniel, a definite interpretation is given in the Book itself, so that we need make no mistake. God's prophetic utterances have been so accurately and so literally fulfilled that the individual who is carefully studying them is relieved from the uncertainty of speculation, and knows the ground upon which he is standing.

For instance, the second and the seventh chapter of Daniel run parallel, and each of them tells definitely that there would be four world monarchies, and that the last one of the four was to be divided, and that it would remain in that divided state until the end of time.

The eighth chapter of Daniel was given after the first of those four monarchies had passed off the stage of action; but it tells of the three that were to follow, mentioning the Medo-Persians and the Greeks by name. Thus when we follow these prophetic utterances, we find that one fortifies the other, and they are definite and plain. Most literally is it true that we are not following cunningly devised fables in making known the coming of our Lord Jesus Christ.

One of the greatest hindrances to the understanding of prophecy is the foolish, vague, and absurd interpretations that a lot of extremists give to the divine predictions. But to the individual who takes the Word itself, and who follows it closely, asking for the divine Spirit to illuminate his mind, all is clear and plain. It is demonstrated to a mathematical certainty that we are most rapidly approaching the great climax of this world's history, which is the second coming of Christ in the clouds of heaven. This event is near. There can be no mistake about it, and the one important thing before the individual to-day is to get ready for it.

The English Suffragettes

MRS. PANKHURST recently "vowed to lie on the steps of the House of Commons without food or water until Premier Asquith consents to receive a deputation." The same despatch that tells of this, tells of the suffragette plot against the safety of Prince Henry, King George's third son. It also tells of the attack made with a hatchet, by a young and stylishly gowned woman, upon an attendant at the Doré gallery, who tried to prevent her from destroying valuable pictures on exhibition there. A later despatch tells us of a state function at which many notables were present, when suddenly a suffragette, who had got into the assembly in some unaccountable manner, threw herself upon her knees before the king, shouting, "Your majesty, for God's sake, don't use force." This was considered a very dastardly thing for a person to do in an assembly of that character.

A day or two since, some of these same suffragettes invaded Catholic churches, and created scenes by attempting to harangue the congregations. Worship was disturbed in this way in a number of instances.

Mrs. Pankhurst recommends that Premier Asquith be threatened as well as implored, and the slogan has been adopted by the militant suffragettes, "No peace for King George or Queen Mary." Things of this character are so inflaming the populace that it is believed by some well-informed persons that mobs may rise up and resort to lynching of some of the leaders in this militant suffragette movement. The army is growing larger, all the time, of those who can not be satisfied unless they are creating some kind of social tempest.

George Washington

GEORGE WASHINGTON is often called the "father of his country." Without doubt he was one of the foremost among the mighty men who laid the foundation of this great nation. And yet the materials out of which that foundation was built had been hewn out amid the sufferings and conflicts of many preceding generations. For centuries England had been a battle-ground for freedom. Patriots had struggled to wrest their liberties from the despotic grasp of men who claimed the "divine right" to be tyrants.

A little handful of men, led by Washington and a few kindred spirits, established a nation here where principles could be allowed to operate that were too revolutionary for the more conservative peoples that inhabited the Old World. But if these principles had not already been well worked out in England, Holland, and elsewhere, they could not have sprung up so suddenly here. Hence, under the guiding hand of a benign Providence, our lib-



erties have come to us as a blessed inheritance. And the men who inherited this great wealth of freedom have so used the sacred legacy as to build up, on this western continent, one of the mightiest nations the world has ever seen—a nation that has been a blessing and a help to all the world.

Four days after the date of this paper is the time for the celebration of our national independence. This year it falls on the day set apart by Jehovah as the Sabbath of sacred rest. It would be well if all men could know the truly great and important things for which these two institutions stand—the Sabbath for its great spiritual freedom, and the fourth of July for its great principles of physical freedom and true personal liberty.

An Active Volcano in the United States

DURING recent days, an active volcano has broken out in Mount Lassen, in the north-eastern part of California. At first, the disposition was to treat the matter as a fake, as the mountain from which the volcano is belching is one of the snow-capped peaks, and consequently, there are not very many people living in that immediate region. But scientists have investigated it, photographers have photographed it, and it is an assured fact that the United States now has an active volcano of its own.

There are evidences of volcanic eruptions in bygone centuries, in different parts of the mountainous regions of California; but none of them have been in action for at least two hundred years, so say the reports.

Some people may think, because of the active volcano in this state, that it is not a very safe place to live; but there are very few of the inhabitants of California who would know anything about this eruption were it not for the newspaper

reporters and photographers. California is a big state, and has an immense area of mountainous region where very few people live, as well as its thousands of acres of fertile valleys. Next week we may have some photographs of the volcano in action, and some further things to say concerning it.

"Union of Professional Theologians"

SAMUEL GOMPERS, president of the American Federation of Labor, was recently led to say, "The ministerial associations are nothing more nor less than a union of professional theologians."

Leaders in the church federation movement have made the statement that they should organize the forces of the church, following the example of the big business monopolies and the labor-unions; and Mr. Gompers is quite right in saying that they have done this. But where is the promise in the Bible that the church of Christ is to perform its work through force of numbers?

We can find where He says, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts"; and we can find where He says, "Put not your trust in princes, nor in the son of man, in whom there is no help"; but we do not find in the sacred Word where He authorizes His followers to overawe politicians, and because of numbers, to compel the making of laws that are agreeable to the members of the church.

In attempting to follow Christ, it is well for us to understand that He directs us to turn to His word for guidance; and if we are not guided by definite statements in the divine Book, we may find ourselves part of the great apostasy instead of followers of the humble Nazarene.

Desires a Horse-Thief License

A MAN who signs himself G. I. Lovegold, is reported to have applied to the board of supervisors of Imperial County, California, for a horse-thief license.

In his plea for the license, he says he is willing to pay liberally for the privilege, and that he is emboldened to make the application, by reason of other special privileges that are sought by citizens "of good moral character." He says that these good moral people, so-called, ask for licenses for a business that produces at least three fourths of all the crime committed in the county and that has recently made the criminal court the most expensive in its history.

Mr. Lovegold thinks his business would not be nearly so injurious to the community as that of selling intoxicating liquors. For instance, he would not take away the senses of any man, nor rob his purse. He would not cause any man to beat his wife, to commit murder, to raise a disturbance in the community. All he would desire would be simply the privilege of stealing horses.

He says that he would do nothing to destroy men's souls, and that he would be willing to put himself under solemn obligation not to steal horses on Sunday, election days, or legal holidays, nor after twelve o'clock at night. He would not steal colts, nor horses that have no sense, nor old broken-down plugs.

In fact, he thinks he would confine his stealing to the well-to-do only; but their bodies, their minds, their reputations, and their characters would not be hurt. He would simply take their horses.

He reminded the board of supervisors that they had to have license fees to run the county; and that if he did not steal horses, somebody else would; and if they do not let him have a license for stealing them, the result will be that a lot of sneak-thieves and liars will, under cover, get them by stealth.

Mr. Lovegold has certainly presented a very fine piece of irony. There is just as much sense in granting license to horse thieves as there is in granting license to saloon-keepers; for, as the gentleman points out, the horse thief would not do anything like the injury that is accomplished through the licensing of strong drink.

A THUNDER-STORM of phenomenal violence raged over Paris, France, for three hours on June 15. The streets became rushing torrents. Seven persons were killed, and many were rendered homeless.