

Signs of the Times

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Gems Fit for a King

*From Lusterless Masses to Brilliants of Great Purity
Jewel Cutting for the Diadems of Royalty*

By

LUCAS ALBERT REED



changed for centuries. Yet nature, though still carbon, precious things we know.

through the action of two great factors, pressure and heat, applied at the same time. While nature can apply both pressure and heat at the same instant, for man to do this is almost impossible; for when he has the requisite amount of heat to bring about the change in the carbon, that which the scientist employs for pressure relaxes its force through the undermining agency of the temperature. Hence diamonds cannot be made by man except upon a small scale. But nature can build her Kohinoor, and her Regent, and her Florentine, and her Orloff.

When the diamond once has been made, it must receive some of the most skillful work, and lose greatly in its substance, in order to become really valuable, and fit for the diadem of royalty. For example, the Kohinoor diamond, which came from the Golconda district, by unskillful cutting by Hortensio Borgio, lost in weight from 793 carats down to 186. When, in 1851, a decision was made to recut this diamond, its weight was brought down to 106 carats; but even so reduced, its value increased. The recutting improved it from a lusterless mass, scarcely better than rock crystal, to a brilliant of great purity and fire, whose value is estimated at seven hundred thousand dollars. It is now a part of the crown jewels of England.

The Regent or Pitt diamond, when it was found by a miner of Partaal, Golconda, India, in 1702, weighed in the rough 410 carats. Its cutting and polishing cost six hundred thousand francs. This work was done by the most expert workmen in France, and took two years. When finished, it weighed 136 $\frac{3}{4}$ carats, losing, as you see, two thirds of its weight; but it is now valued at nine hundred thousand dollars.

Then there is the other instance of the Orloff diamond, which in its rough state weighed 779 carats, and by cutting, in order to bring out its beauty and brilliancy, was reduced to 195

CARBON is one of the blackest, we might say, most defiling things, for color at least, in the world. Its black will endure for ages. For example, in the form of India ink or printer's ink, it will lie on the white page of the book un-

that carbon, changed in becomes one of the most

This change takes place

carats; but it is now valued at five hundred thousand dollars. It seems like a great waste of a valuable gem to destroy two thirds or three fourths of its substance in cutting it down to the finished gem; but if the cutting is well planned and wisely and skillfully done, every stroke increases the value of the diamond, because it changes it from a lusterless stone to a crystal that can send forth the most brilliant, solid shafts of light that anything on earth can reflect. While it loses much of its uninteresting self, it gains mightily in receiving the glow of reflected light. The light is not its own, but its ability to reflect that light and to shoot it forth lies within its own nature.

So it is with man. Of himself, he is a dull, uninteresting mass of selfishness; but if the work upon him is wisely planned and skillfully done—if, in fact, he is under the tutelage of the greatest Teacher of the universe—he comes to the place where he reflects the light of heaven. It is not his light; but the ability to reflect that light and send it forth lies within the nature which, through God, he has acquired. He becomes a partaker “of the divine nature, having escaped the corruption that is in the world through lust.”

A diamond, to become valuable, must lose in size, must lose its roughness, and must take the shape best adapted for it, as determined by its original condition. Much depends, in this, upon the designer and the cutter. In the case of man, however, an unerring God takes him under His direction. With an absolutely accurate eye, He not only sees all that is in man, but all that may be developed or brought out through that which God shall work in; and thus He can make a man more precious than gold or gems.

This ability to see what lies in man, and to produce it in his life, may be illustrated by a block of marble. Perhaps it lies upon a hillside. There it is, ugly and uninteresting. It is blasted out of the quarry; it is brought into the shop of the sculptor. He looks upon it. No one else can see in it anything more than a great,



rough mass of stone; but as he gazes upon it, and contemplates its form and possibilities, it stirs his imagination. He becomes interested, then filled with wonder. Almost reverently he at last prepares for his great task. He has not touched it yet, or at best only rudely blocked out its outlines; but looking at it with the eye of a master artist, he sees the angel within the stone. Then as that angel begins to take form, even the common bystander becomes interested, loses his disesteem, and begins to realize the possibility of the great block of stone from the hillside.

So also is it with man. God looks down upon His creatures; He sees what we are; but, oh, infinitely above all this, He sees what we may be; and when we have yielded to Him, He begins to bring out these qualities and powers. After feeling for a time the molding hands of God upon us, even we begin to see that there is a great purpose taking shape in our lives. More than ever before, we begin to respect that purpose, and we begin to cooperate and labor, that the great Master hand may be unhindered in shaping His grand and benevolent design.

True enough, He will cut away and rub and polish until every corner is gone, and every feature assumes its beautiful line in the great plan. But what shall we care for that? The "light affliction, which is but for a moment," works for us. Yes, it is our workman, our servant; it works for us "a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

The time spent in cutting away the substance of the diamond or the marble is not lost. The material that is gone is really gain. Thus with man. He loses self, that he may receive Christ. He loses his dullness, that he may reflect heaven's brilliancy.

There is no time lost with God. Moses was in the wilderness forty years. The world would have said, perhaps, if it had been asked counsel, that this was a great waste of time; but it was not. It was some of the most valuable time spent by Moses in all his career. He went into the wilderness a failure, a blunderer; but there, amidst the mountains and the plains, he was cut by the Master Workman to reflect the light of God. And when he came forth, he was invincible. His very face shone with the light of heaven; and only once in all that trying, terrible forty years with the rebellious people—only once did he fail. He had become the meekest man that ever lived. Time lost?—No, no more lost than the time spent in making a dull mass of crystal shine with the beauty of a Golconda diamond.

But man is not a dead mass, unyielding, inert. He can, if he will, work against the will of his Maker; but we are admonished to let the mind be in us which was also in Christ Jesus; to work out our own salvation with fear and trembling, for it is God that works within. Man may be a prince, to rule with Christ, or he may become the most despicable character one can possibly conceive of.

The poet has well expressed the need of man's giving himself to this work, cooperating with God. We would heed the lesson so rhythmically told:

"I hold it the duty of one who is gifted,
And royally dowered in all men's sight,
To know no rest till his life is lifted
Full up to his great gift's height.

"He must mold the mass into rare completeness,
For gems are set but in gold refined;
He must fashion his thoughts into perfect
sweetness,
Cast folly and pride from out his mind.

"For he who drinks from God's gold chalice
Of art, music, or rhythmic song,
Must sift from his soul the chaff of malice,
And weed from his heart the roots of wrong.

"I think the wrath of an outraged heaven
Should fall on the chosen and dowered soul

That allows a lump of selfish leaven,
By slow fermenting, to spoil the whole.

"Great gifts should be borne like a crown befitting,
And not like gems on a beggar's hand;
And the toil must be constant and unremitting
That lifts up the king to the crown's demand."

The Man Whom God Chooses

By G. W. Caviness

OF all the characters, ancient or modern, there is none that surpasses Moses; and of him the Scriptures say, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3.

In all the history of Moses, we see only a modest, unassuming man, so very slow, at times, that others began to think Israel needed a leader that could lead. Time and again, there were those who rose up against him. Korah, Dathan, and Abiram concluded that they should be a part of the government, and presented their claims as being of some importance among the children of Israel; but we all know what happened to them.

Even in Moses' own family, his brother Aaron and his sister Miriam at one time

I May Walk with Him

John 16:7; 14:18

METHOUGHT, if I could travel many a mile,
And see my Jesus for one little while,
How that blest vision would abide for aye,
To cheer and comfort me through every day!
Ah! He is nearer than the closest friend,
To succor and protect me to the end;
And He abides with you, where'er you be,
If you invite His tender sympathy.
He left us not forlorn and comfortless,
But that each lone disciple He might bless.
Oh, solace sweet! He is my guide to-day,
And I may walk with Him through all life's way.

WORTHIE HARRIS HOLDEN.

found fault with him, and thought they were qualified to do some things better than he. It is very probable that Aaron said within himself, "I am the oldest, and should be respected most;" and in many respects, he did seem to have to take a leading part. Miriam perhaps thought that as she had cared for Moses when he was a babe, and put him in the little ark of bulrushes, there was no reason why he should not give attention and consideration to her.

A Remarkable Scene

As to the manner of Moses' life, one instance where he arranged for a battle will suffice: "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Ex. 17:8-12.

Here we see a remarkable scene. One man is sent with the army to fight the enemy; the other goes up to the top of the hill with two companions, and there looks on the battle. When he holds up his hands, Israel prevails. When his hands are let down because of weariness, then the enemies of Israel pre-

vail. His hands are stayed up by his two companions, and the battle is won.

From the general who led the soldiers, we hear no complaint that Moses was old and feeble, was not up-to-date, was not an organizer, and was loose in his management—that Israel needed new blood in order that matters might go on as they should. We hear nothing of this from the young man who fought the battles of Israel. During the life of the elder man, Joshua simply obeyed his word, following out his every suggestion without complaint, never thinking that he himself was the one who was doing everything, and that Moses should be set aside. In thinking of this battle, I have often asked the questions: "Whose battle was it? Who really gained the battle? Who did the work? Who was accepted and chosen of the Lord in the matter?" Of course, we all know that the battle was the Lord's, and that the Lord approved of both men and what they did at that time.

Honoring Our Elders

LATER, when the time came for Moses to give up his work, Joshua was chosen, at the call of the Lord, to take his place. His amiable, quiet, unostentatious fidelity to the queer old man as leader was the surest evidence of ability to take the leadership when it was vacated. In the example of these two men, we see that which God approves; and the same characteristics displayed in these days will bring the approval of the great Leader of Israel.

Such a life, developed under such circumstances, and faithful in all, could not but have a mighty influence. Of the influence of Joshua we read, "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel." Joshua 24:31.

Of all the virtues a young man can show, none is of greater value, and not one reflects more glory upon his own character, than the respect he shows to his elders. If there are no really great, overshadowing characters in these days, it is because there is a lack in the development of the virtues illustrated by these two faithful children of God,—Moses and Joshua.

In His Footsteps

THERE is one time above all others when men desire to be at home, and that is when death approaches. At such a time, loved ones will tenderly soften the pillow, and lovingly touch the fevered brow, as no others can. At least a little of the sting is removed by the presence of loved ones, when the "golden bowl" is broken, and the "silver cord" loosed. When the heavy weights of the clock hang near the floor, and the cheeks grow paler, and the eyes brighter, then most of all do we crave the presence of those dear to us.

Yet there was One for whom there was no fit place to be born, no place to live in love and sympathy among His brothers; He was often misunderstood by His own mother, driven out by the members of His own little church at Nazareth; and He died at last of a broken heart, on a bleak hilltop outside the chosen city.

O Thou Blessed One, born in poverty between two oxen, and crucified between two thieves; Thou who didst willingly leave heaven's shining front door for us, to enter earth's dark and dismal back door; who didst gladly come out of a mansion in the glory land, to sojourn in a barn on earth; who wast rejected of men, and treacherously wounded in the house of His friends; who didst grow up, live, labor, and die out of His place,—help us to follow in Thy blessed, blessed footsteps!

C. G. BELLAH.

"In a nutshell, gentlemen, this is why we fight one set of laws and favor the other."



The Great Awakening in Princeton

ARTICLE FOUR

The Great Temperance Rally at the Town Hall

By TYLER E. BOWEN



MR. and Mrs. Lewis found good seats at the town hall about an hour before the time appointed for the temperance man from Washington to speak. Already the people were pouring in; and half an hour before time to begin, even standing room was at a premium.

"My, I'm glad we came early," whispered Mrs. Lewis to her husband.

He weakly assented, for somehow he had a premonition that something out of the ordinary was soon to happen. Presently four fine-looking young men stepped forward on the platform, as the deep-toned pipe organ began thundering deep chords from the distance, and the great audience was hushed into stillness as distinctly every ear heard:

"Yonder Rum's camp lights are burning.
Hark to the revelry there!
Waiting the conflict's returning,
Scouts are abroad everywhere.
We must be watchful and ready,
See every entrance is barred,
Keeping our heads cool and steady.
All is lost sleeping on guard."

From Fire to Ice Water

THESE were but a few of the words of that impressive song. As the last notes died away, the mayor introduced Mr. Knight, from Washington. He was not so very large. At first, Mrs. Lewis was just a little disappointed. But from the start, his very soul seemed on fire. His eyes sparkled with fervency as he began dealing such blows to the rum traffic as many—very many—in that audience had never before heard. He presented facts and figures, similes, pointed anecdotes, and cold sarcasm, until the audience felt much as a piece of steel must feel after being made first hot, then cold, as it is thrust into the fire, then plunged into cold water.

Mr. Lewis's eyes seemed riveted upon the speaker, and his wife was a bit alarmed at his paleness; but just then the speaker was interrupted apparently by an old drunken man coming in from a side door, covered with rags and mud—a fit specimen of the saloon's output. Mr. Knight introduced him to the audience as "your husband," "your boy." Mrs. Lewis's heart almost stopped. "Yes, that *might* be almost any time now my Ed," she thought.

Talk about painting the whisky traffic in lifelike colors! It surely was done that night in a manner not soon to be forgotten. Mr. Knight went on past Sunday-closing enactments, past the high license schemes, local option, and all other temporary make-shifts, until he got down to the bedrock principles, and showed why every saloon in the

This is the fourth installment in Mr. Bowen's interesting story on Princeton's great awakening. Because of the excellence of these articles, we would suggest that our readers keep the entire series to lend to friends and neighbors. If your back numbers are missing, they can be obtained from the publishers.

The sequel of the story will appear in our next issue—a recital of how the little church at Thirty-third and Pine was built.

EDITOR.

country should be shut up, nailed up, and that, too, for every day in the year.

But what nearly took Mrs. Lewis's breath was one fire-flashed statement that "the wives and mothers are helping on this terrible traffic by the hot foodstuffs, red-peppered, thirst-producing stews, etc., served up from their kitchens as a common, everyday menu."

"The Finest Ever"

It was shown that any man, to be a man, must get hold of some genuine principles of self-government, and live by them, rather than continue to be a weakling by giving up to every whim and temptation that happens to come along, as well as helping to deliver his fallen brother. The hour and ten minutes occupied by Mr. Knight passed before the large audience realized it, so interested were they; and many were the nods of approval one to another as the people slowly filed out.

At the door, Mr. Wilkinson caught Tom's eye, and on getting up closer, whispered in his ear, "What did you think of that?"

"The finest thing I ever heard in the line of a temperance lecture," came back the reply.

"I'll tell you what, Tom, I'm going to vote dry hereafter as long as I live. You can count on that," said Mr. Wilkinson, just a bit louder.

"Here!" "Here!" came a dozen voices all about, from men who had caught his remark. And as a sequel, the city of Princeton went dry that very autumn, as did the whole state. And one of the happiest women in the place was Mrs. Lewis, who saw, just in time, that her Ed was one of the rescued ones.

Nearly Plowed Under

A FEW weeks had passed. The time for the monthly meeting of allied pastors had come. Mr. Bradley overtook Mr. Clark on his way down to the large Methodist church where they were to meet that night.

"Well, it was a stiff fight the liquor men put up, wasn't it?" remarked Mr. Bradley, for the heavy campaigning was still fresh in

mind. "I feared one while we should be plowed under."

"Yes," the other minister replied; "I was just thinking it over, and running back a little mentally to see where the tide really began to turn in favor of a saloon-free city. I was thinking that maybe that large town hall temperance meeting had something to do with it, in turning the tide here in Princeton."

"Perhaps so. I really think some of my men decided that night to vote in favor of uprightness and manliness despite the cry of a depleted treasury for lack of liquor-license revenues."

"But there is one thing I can't quite see," Mr. Clark went on to say. "Those Seventh-day Adventists have defeated our plans more than once for putting through laws to protect our American sabbath; yet when it comes to the rum business, they seem to think that ought to be voted out of existence."

Fight One, Support the Other

"SAY, isn't that Mr. Knight across the street there? It looks to me like the very same man that lectured that night," broke in Mr. Bradley.

"I believe it is, really. Let's go over and make sure."

"Pardon us, but we thought we recognized you as the Mr. Knight who lectured here on temperance a while ago," said Mr. Clark, extending his hand.

"Yes, gentlemen, I was here with you a few weeks ago. I am just passing through to-day, and my connections were such that I had enough time to call on a friend, but I have learned he is out of town."

"Well, this is fortunate. Mr. Knight, my friend here, Dr. Bradley, and I were just talking about that lecture, and that led to another query. I'm going now to ask you straight out how it comes that you seventh-day folks are so down on Sunday laws, and do not oppose laws prohibiting the sale of liquor."

"Briefly," said Mr. Knight, looking at his watch, "as I have only about ten minutes to spare, I'll tell you why it is. Sunday, if it is anything, is a *religious* institution. Take the religion out, and you have no Sabbath. To uphold, by civil enactment, a *religious* institution, places the supporters of such a proposition squarely upon the platform occupied by the Roman Catholic hierarchy."

Set Up Engine of Tyranny

"You have, gentlemen, only to look back over the centuries of bloody martyrdom of the

(Continued on page 14)

THE first of five strong articles by Dr. Wilkinson on the events of the millennium era appeared in last week's issue. This series is worthy of earnest study. Never in the history of the universe has there been anything like that era; never will there be afterwards. Where we spend the thousand years determines where we shall spend eternity. Next week the terrific devastations that will precede the millennium will be delineated.

EDITOR.

THE millennium is bounded on this end by the old earth rejected; on the other end, by the heavens and the earth newly created; on this side, by the resurrection of the just (as says John, "Blessed and holy is he that hath part in the first resurrection," "but the rest of the dead lived not again until the thousand years were finished"); on that side, by the inauguration of the new Jerusalem as the capital city.

With the opening of the millennium, the devil changes position. He loses his freedom. "And he [the angel] laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20:2. The time has been long during which the peace of God's home has been disturbed. But with the opening of the millennium, the domestic unhappiness fomented by the incarnation of selfishness comes to an end with a large section of God's family.

Three Setbacks to Satan

THE millennium opens with a decided shock to the devil's operations, and it is the third of a series of steps culminating in his downfall. First, at the creation of the earth, he was cast out of heaven. "I beheld Satan as lightning fall from heaven," said Christ. Luke 10:18. Secondly, at the cross, he was hurled back from free range throughout the spheres, and from influencing other creations. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Lastly, during this millennial era, he is so imprisoned that he shall "deceive the nations no more."

But this does not astonish the righteous; long ago, they had cast him out of their hearts.

Just now his time is growing short; then it will be run out. His existence will be prolonged through another thousand seasons, but his power to deceive will be removed. The instigator of all evil lies chained amid the ruins of his rage. Blessed millennium!

The hours of probation are few. The chances of salvation are diminishing. As the hours of the millennium draw on, there are not many more seats left for passage to eternity. Make your calling and election sure before it is too late.

Doors of the Grave Thrown Back

THE bridge that spans the chasm of the millennium is a thousand arches long. One end rests on these old hills of sin, the other is thrown over to the heights of the new earth. On this side, one of the great pillars is the second coming of Christ. "For the Lord Himself shall descend from heaven," says Paul, "and the dead in Christ shall rise first." 1 Thess. 4:16.

At His first coming, no widespread resurrection took place. He did not come for that. Then He came to confirm the promise made to the fathers. But so many lives, from Abel until now, have been hid in Him, that the hour which brings His return will also bring again from the dead those from whom transgressions have been turned away.

A Thousand Years in Prison

Chained amid
Earth's Ruins—Doors
of the Tomb
Rolled Back

By
Benjamin G. Wilkinson



The doors of the grave will be thrown back, and the just will come forth. From all over the earth they will rise, clad in robes of fadeless immortality. Resplendent among them all, lighting up with streams of glory the caverns of infinity, will be the figure of Christ. The carnival of carnivals opens, and the millennium begins.

Their Position Unrivaled

THOSE among the living who approach the millennium with their eyes open hold a position unrivaled in history. First they are in the dark, then they are in the day. They pass through the transition period—days when they live in the agony of expectation. They will not be in the resurrection of the just, but already alive. With their own eyes they will see themselves, as mortals, put on immortality.

They have walked the streets of Boston, Chicago, Denver, New York—cities as they are now. Then they will behold a mystery. After having seen the devastating plagues sweep the earth, they will witness the glorious coming of Christ. Standing where once modern life swarmed, they will see the opening of the graves, and the resurrection of the righteous dead. Like so many tornadoes, as cataclysms and revolutions, the plagues sweep around them. How gladly can they hail the millennium! What valuable witnesses they will make forever of those days never to be forgotten! Therefore "we which are alive

and remain shall be caught up together with them [the resurrected ones] in the clouds, to meet the Lord in the air." 1 Thess. 4:17.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." 1 Cor. 15:51.

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. . . . These were redeemed from among men." Rev. 14:1-4.

Witnessed the Resurrection

"AND I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, . . . stand on the sea of glass." Rev. 15:2. In chapter 13, John had seen this company, just prior to Christ's coming, in conflict with the beast and his image.

The twelve witnessed Christ's ascent to heaven; His descent from glory the one hundred forty-four thousand behold. In the final efforts of the prince of the air, they saw the invasion of death; in the immortal trump of Christ, they behold the millions resurrected to life. How glorious to belong to that noble band, that last great chosen company! No surrender can be too great; any price is cheap that will win us a place therein.

Let Him begin a good work in you. "He which hath begun a good work in you," says Paul, "will perform it until the day of Jesus Christ."

We Never Know

Two friends were driving along an avenue in a beautiful city. As they were admiring the fine homes surrounded by lovely trees and flowers, one man turned to the other, and said, "Every house in that row has its tragedy." Then followed a recital of some of the saddest of stories.

We never know. If we knew, we would not envy, and would be far gentler in judgment. We do not know the sorrowing heart, or perhaps the silent endurance of physical pain, that lies back of the cold, repressed manner of our friend. We do not see the tragedy of disappointed hopes and ambitions in the face of the man who asks for work. We do not comprehend the unspoken pleading for love and patience in the apparently incorrigible child whose attitude defies us.

We do not know the shame and despair of the drunkard, nor the brave fight he makes in his moments of freedom, when his hope springs up anew.

We never behold the secret sorrow of the girl who has given herself to shame, when the purity of her womanhood asserts itself, and with buried face and bitter tears she sits in the presence of her God.

We seldom realize the heroism of the old man who is forced to earn his bread in extreme age, facing, in pain and weariness, daily toil, the passing of his strength, and the grim presence of the angel of death.

We never know until we too have suffered; until sorrow, pain, mortification, and defeat have claimed us for their own. And in the battle, we sometimes reach that place of divine compassion and understanding of the hearts of others, where we would never willingly cause another pain, and would gladly help a fellow being in his hour of need.

ESTHER M. CARLSEN.

"HE who sins against man, may fear discovery; but he who sins against God, is sure of it."



Gripped by the Tempest of Nations

"I Am the Hammer of the Universe"

By JEAN VUILLEUMIER

SYNOPSIS.—This interest-gripping prophecy of the seven trumpets portrays the downfall of nations during the Christian era. The first article of the series, in our issue of August 29, gave a general view of this desolation as it began to unroll before the ancient prophet. The trumpets were shown to be the symbols of war, referring definitely to the mighty irruptions from the barbaric hordes that swept over the Roman Empire, dethroning her from the position of proud mistress of empires. The first trumpet symbolized the wars waged by the renowned Alaric and his victorious Goths. Hail, fire, and blood falling upon the earth is the prophetic description. Rome was pillaged, was humbled in the dust. The fulfillment of the second trumpet is found in the conquests of Italy and Africa by the Vandals under the terrible Genseric. His ravages were indeed like a mighty stone cast into the waters, causing wave after wave to beat upon the defenseless shore.

EDITOR.

AND the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8: 10, 11.

This language implies that the next judgment upon Christendom would be of short duration, like that of a meteor, but that it would bring untold suffering upon the populations of the empire.

Toward the end of the fourth century, a nation unknown in Europe—the Huns—leaving the borders of China, and crossing the whole northern portion of Asia, a distance of nearly four thousand miles, dashed suddenly toward the northern shores of the Black Sea. The Goths, who were living there peacefully, fled in terror while the Huns were burning their villages and their harvests, and killing the men, the women, and the children.

Their language no one understood. Their name had never been pronounced in Europe. Says Jornandes, the Gothic historian, probably with the exaggeration of an enemy: "They put to flight, by the fear born of their ugliness, those whom they could not conquer by their courage. The yellowish color of their skin was repelling. Their face was a mass of flesh in which two dark holes marked the place of the eyes. They purposely defaced their own children in infancy, and their body was as hideous as their face."

Conquered by Ugliness

THEIR king Attila was short, with a large head, small, round, sunken eyes, and a flat nose. It is said that he was horrible to behold, and that he gloried in inspiring terror. "This man came to this earth to set his nation in motion and to make the earth tremble," says Jornandes again. "Frightful rumors preceded him, and scattered dismay all around." Attila called himself the scourge of God. He claimed that grass grew no longer where his horse had trodden.

In the very words of prophecy written four hundred years before, he said of himself: "The star is falling, the earth is trembling. I am the hammer of the universe." (Chateaubriand.) Disdaining royal pomp and comforts, he lived in a large wooden house, ate and drank in wooden utensils, while kings and ambassadors around him took their meals in silver and golden plates and cups.

"The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila," says Gibbon. "Day and night," says Ammien Marcellinus, quoted by Raffy, "the Huns seem to live on horseback. There they buy and sell, eat, drink, sleep, and hold council. . . . They give the charge or escape with the speed of lightning, and spread death

all around. None of them know how to plow. They roam about space without home or hearth." "The Huns," says Chateaubriand, "were the last great nation summoned for the destruction of Rome; the other nations made a halt to wait for them."

Constantinople Ransomed

AND now the "great star, burning as a torch," is ready to fall "upon the third part of the rivers, and upon the fountains of the waters." A fearful shock, as that of a heavenly body striking the earth, awaits the fruitful valleys watered by the Rhine, the Danube, the Moselle, the Seine, the Loire, and the Po.

Deciding to punish the emperor Theodosius II, Attila crossed the Danube on all points at once with his innumerable army. Marching south, he defeated the Romans three times, took and razed seventy cities, burned the villages and the harvests, and either killed all the inhabitants or took them prisoners. Reaching Constantinople, he consented to withdraw for a ransom of six thousand pounds of gold and the promise of a yearly tribute of about two thousand pounds. This was in 447.

But the sorrows of Christendom had only begun. Four years later, in 451, leaving his "royal village in the plains of Hungary, Attila turned his face toward the West"; and after a march of seven or eight hundred miles, his myriads poured tumultuously across the Rhine and the Moselle. All the cities of lower Germany and Belgium were plundered, wrecked, or starved. Basel, Kolmar, Strasburg, Speyer, Worms, Mainz, and Treves fell into the hands of the invaders. Reaching Gaul, this "tempest of nations" overwhelmed every city, with the exception of Troyes and Paris.

The Unequalled Scourge of the Huns

THE vast army of Attila spread to the Atlantic coast, plundering and destroying everything. Besancon, Metz, Auxerre, Rheims, Langres, Toul, Laon, Tongres, Arras, were left in ruins. In Metz, the Huns killed everybody, including the children that the bishop had hastened to baptize. The city was set on fire. Salvian saw cities filled with corpses. The dogs and birds of prey, glutted with the putrid flesh of the dead, were the only living creatures to be seen.

The Thuringians, serving under Attila, hung up the children on the trees by the leg. They barbarously killed two hundred young girls, tying them by the arm to the neck of horses, which tore them to pieces. Others were bound on the ground and run over with chariots.

Where the Huns passed, famine remained to such an extent that fathers and mothers ate their own children. "The Huns," says Gaussen, "lived on cruelty." Nothing in this whole century equalled the scourge of the Huns led by Attila. Indeed, "a burning comet had fallen on the West," and was drying up all its beautiful "rivers" and "fountains of waters."

At Orleans, a Roman army, gathered by the clever general Aëtius, and composed of Visigoths, Burgundians, and Franks, forced the Huns to retreat, and a memorable battle took place on the large plains near Chalons on the Marne. The fate of Europe seemed

(Continued on page 13)

"Doubtless the most peculiar mixture of fact and nonsense to be found in the whole range of the natural sciences."

The Great Blunder

Mixing Fact and Nonsense — Insulting Our Intelligence

By
George McCready Price

GEOLOGY is the only one of the natural sciences that professes to furnish demonstrated facts in plain contradiction to the fundamental doctrines of the Bible. And the alleged facts which are obviously antagonistic to the teachings of the Bible constitute what are regarded as the most basic truths of geology; namely, that the world is old beyond all computation; that life was not created some few thousand years ago, but has existed on the globe in successive ages covering millions and millions of years, and that various distinct types of life have occupied the globe one after another, the present set of plants and animals, including man himself, being but the last of an almost infinite series stretching away in ever narrowing vistas into the "great backward and abysm of time," until lost in the measureless beyond.

Has Man Existed 500,000 Years?

THESE are the alleged facts of a highly respected modern science, upon which all modern enemies of the older views of the Bible now base their attacks. It is on these alleged facts that, as we have seen in previous articles of this series, Colonel Roosevelt constructs his astonishing pedigree of man, tracing him back through the so-called "ape-man of Java," who, the colonel assures us, lived about 500,000 years ago.

We have already considered some of the archaeological aspects of this problem of the age of the human race; but it is the geology lying at the basis of this argument of our ex-president which we need to examine with especial care. For in all modern scientific discussions of this problem of how old is man, these successive geological ages are the ever present major premise, expressed or implied; and of course it is very easy for the evolutionist to find a suitable minor to fit it, and to draw from them almost any astonishing conclusion in any direction he may choose.

It is absurd for the friends of the Bible to spend their time bandying arguments with

the evolutionist regarding the many minor premises that he may bring forward, when his major premise is itself directly antagonistic to the most fundamental facts regarding the first chapters of the Bible, and above all, when this major premise is really the weakest point in the whole evolution theory, the one tender spot that evolutionists never want to have touched at all.

The Long Series of Differing Types

BUT this is the very point that needs to be well understood. The supreme question of modern science, by all odds the most important problem before the scientific world, is this: "Does geology really prove that there has been a succession of different types of life on the globe in a definite order?"

Not only does the whole theory of organic evolution depend upon an affirmative answer to this question, but all the "advanced" views in theology and criticism, even the present popular methods of interpreting human history and of conducting political campaigns, depend upon the belief that there has actually been a long series of different types of life succeeding one another on the globe in a very definite and well ascertained order, this order being what is termed the fossiliferous series of plants and animals.

It Confounds Evolutionists

IN a former article, I suggested that the reader ask the first evolutionist or professional scientist how to prove, in strictly logical fashion, that when the Carboniferous plants now forming the coal beds of Pennsylvania were living in this locality, the Cretaceous coal plants of British Columbia were not yet in existence, and that only after the latter had been buried for uncounted centuries did the Tertiary coal plants of Germany and Australia come into existence. And I may even say that the reader is perfectly safe in offering a good round sum of money for the required logical proof, or even for any honest attempt at such logical proof, of these alleged facts; for I do not believe that any

scientifically educated man in America or Europe would seriously undertake to furnish such proofs. *He knows it can't be done.*

I could multiply testimony from such high class scientists as Huxley, Spencer, Nicholson, Suess, etc., candidly acknowledging that the reality of these relative ages has never been proved by geology, but that in all geological writings, these relative ages are *merely assumed*. There is in reality no way of proving one kind of fossil older than another, or older than the human race. For human remains are found fossil, just the same as the ancient relics of plant and animal life; and it is mere pseudo-science that would seek to say that these plants and animals lived and died ages before the human race appeared on the globe.

Mixing Fact and Nonsense

THE science of geology is in reality in a most astonishing condition, and is doubtless the most peculiar mixture of fact and nonsense to be found in the whole range of the natural sciences. In any minute study of a particular set of rocks in a particular locality, geology always follows facts and common sense; while in every general view of the world as a whole, or in any correlation of the rocks of one region with those of another region, it follows its absurd, unscientific theories. But wherever it agrees with facts and common sense, it contradicts these absurd theories; and where it agrees with these theories, it contradicts facts and common sense.

There is absolutely no scientific reason, not a ghost of a respectable argument, for arranging the fossils in any order whatever of alleged relative age. The current method of arranging the fossils in a definite series representing alleged successive ages is the most elaborate piece of nonsense that I know of in our modern world. That educated people still believe in it, is astonishing.

In the light of modern discoveries in geology — the details of which the reader can see in my "Fundamentals of Geology," obtainable through the publishers of the SIGNS OF THE TIMES — these distinctions as to age have absolutely no foundation in objective facts, being merely a tradition surviving from the absurd and notorious "onion-coat theory" of a hundred years ago. And the fact that most educated people still implicitly believe in this theory of a definite age for each particular kind of fossil is a sad and instructive example of the effects of mental inertia.

The Trees Obscured the Woods

IT is simply another case of not being able to see the woods for the trees. Even more so than other scientists, each geologist tries



Restoration of the man of Heidelberg, by the Belgian artist Mascre, under the direction of Prof. A. Rugot, of Brussels.

to be a specialist. To resume the figure, he is intently occupied with a minute examination of the particular tree in front of his own nose, and very few of them ever rise sufficiently far above the trees to get a gen-

(Continued on page 13)



By
Hampton W. Cottrell

Echoes of the Dragon's Voice

The Beast's
Unsatisfied
Craving

SINCE Sunday rest enforcement was quelled in the city of Portland, Oregon, and in the entire county of Multnomah, through the judicial skill of Judge Gantenbein, there have been but few arrests elsewhere in the state.

Almost all the daily papers in the state are editorially opposed to the Sunday blue law enforcement. The *Portland Telegram*, January 10, 1916, speaking editorially, said:

"It is apparent to most people that there are two motives which urge the enforcement of this law,—spite, and a certain fanaticism that is sincere enough in its intent to bring about good through strait-laced conduct and by compulsion if necessary. The motive of spite is wholly unworthy, and the other motive in its extreme expression is without reason.

"The law itself is inequitable. Its enforcement would work a hardship without public or private benefit; and it is a safe and reasonable conclusion that the people of Oregon do not want and will not vote for its enforcement."

Under date of March 8, 1916, the *Newport Independent Enterprise* said in part:

"Last Saturday M. N. Anderson, of Toledo, was arrested and tried before Justice Collins for violating the provisions of the Sunday blue law. A jury . . . found the defendant guilty. He was fined five dollars and the cost of the case.

"Mr. Anderson has a confectionery and ice cream parlor in Toledo; and if this prosecution indicates the policy that Mr. Stewart [district attorney] is going to follow in Lincoln County, the sooner that much talked of recall petition is circulated, the better."

Concealed Religious Persecution

THERE are a few sections of the state where the mutterings of the dragonic spirit are heard and recognized, under color of civil prosecution, when in reality it is Biblically known that in every such case of prosecution there lies concealed in the motive the spirit of religious persecution.

Arrested for Selling Pork and Beans

L. J. GRAY, of Lebanon, Linn County, proprietor of a bakery, was arrested March 16 for selling a can of pork and beans. The case was filed in the circuit court, and tried before Judge Galloway March 24. He placed a temporary injunction against the further enforcement of the 1865 law, it being a revision of the 1854 Sunday blue law of terri-

torial origin. The injunction was at once served on District Attorney Hill and Sheriff Bodine.

As a result of these and other prosecutions, the Independent Grocers have initiated a bill to repeal the Oregon Sunday law. This bill has been filed with the secretary of state, and is placed on the November ballot.

A conference of the United Evangelical Church held in Portland, Oregon, is reported by the *Oregonian* of April 9, 1916, as follows:

"Report of the committee on moral reform indorsing the proposed one-rest-day-in-seven law was submitted yesterday to the Oregon Conference of the United Evangelical Church. The conference declined to give the measure unequivocal indorsement, but did indorse it as a 'civic measure,' but not as a religious propaganda, for the reason that the present measure 'compromises with theaters and business institutions.'

"The motion to indorse the proposed rest day law met with opposition from Rev. C. C. Poling, whose name is signed to the law, Rev. S. S. Mummey, and others of the conference, all of whom spoke against direct indorsement.

"Mr. Poling said that his name was used on the measure without his consent, and that he did not approve of the measure entirely. Rev. Mr. Mummey said the proposed law might leave conditions even worse than at present."

Admittedly Religious

THIS body of ministers frankly admits the religious feature of the one-day(Sunday)-rest-in-seven initiative petition which was to have been submitted to the voters of the state of Oregon in the November election. Evidently, however, it did not secure a sufficient number of signatures to meet the requirement of the law, hence it will not appear on the ballot. Of course, conditions would have been worse than at present had this proposed bill become a law.

"Rev. A. A. Winter and Rev. J. A. Goode made strong pleas for the indorsement of the measure as the best that could be framed and hoped for at the present, but not all that was desired."

It is an open secret that the proposed Sunday closing law does not contain all that its advocates desire. Their ideal is that every man be forced to rest on that day after their sectarian idea, even to the extent that not even a daily newspaper be bought or sold on Sunday; that fishing, hunting, baseball,

theaters, shows, and all other games and places of amusement, soda fountains, and ice cream stands be closed on that day. But the existing law does not contain all these requirements.

Not a Square Front

THE inconsistency of the Sunday law advocates could not be more clearly shown than by a comparison of statements made by their superintendent, the Rev. G. L. Tufts, through the secular and the religious press. Addressing the general public relative to his proposed initiative bill, he declared in the *Oregonian* of January 30, 1916, "The proposed law makes no religious requirements." Writing in the *Pacific Christian Advocate* of July 5, 1916, to the church people, he says: "But there is little public conscience as to the sacred character of the day. A law of this kind should be based upon public conviction that Sunday is a *divine institution*."

Deny it all they will, a Sunday law is in the interest of sectarian religion, and in its last analysis, will force all classes of men to rest on Sunday or suffer the penalties attached thereto.

Sunday legislation can have nothing whatsoever to do with one's civilization. A man who sells pop corn, conducts an ice cream parlor or a soda stand, sells newspapers, plays baseball, or takes an automobile ride with his family on the great Columbia Highway, on Sunday, is just as civilized as he would be if he were forced to go to church and play the pipe organ, lead the choir, or sit in the front pew, on that day.

Can Neither Work nor Play

DR. JAMES MCGRAW, of Los Angeles, California, speaking of the religious enforcement of Sunday, says, "I will say that the Sabbath shall be sanctified by rest on that day from *all labor and pleasure*, such as is engaged in on other days of the week, a holy day, given to the worship of Almighty God." With such an utterance as this from their national secretary, there can be no longer a question relative to the religious character of such law.

Even though a law exempts those who rest regularly on another day, it is none the less oppressive to those who do not believe in resting regularly on any day of the week. If the state has a divine right so to bind one citizen one day in each week that he cannot



Would prohibit all fishing on Sundays

work to provide for his daily sustenance, it has the same right to force all its citizens to rest six days each week if it should so choose. But for the state to assume thus to trench upon the rights of its citizens is for it to exceed the limits of its ordained boundary lines.

While the existing Sunday law of Oregon does not exempt those who observe another day from any obligation thereto, yet the proposed initiative bill did make such concession. Since all the energies of the framers of this

(Continued on page 14)



Buying & Selling Salvation

Cannot Earn It,
Yet Each
May Have It

By the late

Mrs. E. G. White

"Salvation is a free gift, and yet it is to be bought and sold. . . . The precious pearl is represented as being bought without money and without price."

THE blessings of redeeming love our Saviour compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13: 45, 46.

Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light.

The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are "hid all the treasures of wisdom and knowledge." Col. 2: 3. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss.

Earnest but Dissatisfied

CHRIST "came unto His own, and His own received Him not." The light of God shone into the darkness of the world, and "the darkness comprehended it not." John 1: 11, 5. But not all were found indifferent to the gift of heaven. The merchantman in the parable represents a class who were sincerely desiring truth.

In different nations, there were earnest and thoughtful men who had sought in literature and science and the religions of the heathen world for that which they could receive as the soul's treasure. Among the Jews, there were those who were seeking for that which they had not. Dissatisfied with a formal religion, they longed for that which was spiritual and uplifting. Christ's chosen disciples belonged to the latter class, Cornelius and the Ethiopian eunuch to the former. They had been longing and praying for light from heaven; and when Christ was revealed to them, they received Him with gladness.

In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price.

Buying the Gift

SALVATION is a free gift, and yet it is to be bought and sold. In the market of which divine mercy has the management, the precious pearl is represented as being bought without money and without price. In this market, all may obtain the goods of heaven. The treasury of the jewels of truth is open to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Rev. 3: 8, 18.

The gospel of Christ is a blessing that all may possess. The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even of the highest class, cannot of itself bring a man nearer to God.

The Pharisees were favored with every temporal and every spiritual advantage, and they said with boastful pride, We are "rich, and increased with goods, and have need of nothing;" yet they were "wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17. Christ offered them the pearl of great price; but they declined to accept it, and He said to them, "The publicans and the harlots go into the kingdom of God before you." Matt. 21: 31.

We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it.

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your sins. "To him that overcometh," Christ declares, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3: 21.

There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self, that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost.

The Pearl in Lost Humanity

THE parable of the merchantman seeking goodly pearls has a double significance; it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption.

Hearts that have been the battle ground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down, in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. "For they shall be as the stones of a crown, lifted up as an ensign upon His land." "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Zech. 9: 16; Mal. 3: 17.

But Christ as the precious pearl, and our privilege of possessing this heavenly treasure, is the theme on which we most need to dwell. It is the Holy Spirit that reveals to men the preciousness of the goodly pearl. The time of the Holy Spirit's power is the time when in a special sense the heavenly gift is sought and found. In Christ's day, many heard the gospel, but their minds were darkened by false teaching, and they did not recognize in the humble Teacher of Galilee the Sent of God.

But after Christ's ascension, His enthronement



"The Pearl of Great Price."

ment in His mediatorial kingdom was signaled by the outpouring of the Holy Spirit. On the day of Pentecost, the Spirit was given. Christ's witnesses proclaimed the power of

(Continued on page 13)

TO OUR READERS

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Scripture quotations, when not from the Authorized Version, are taken from the American Standard Revised, unless otherwise stated.

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GOD'S MEASURING ROD

FROM the psalmist, we learn that as Christ came to earth, the law of His Father was in His heart. See Ps. 40: 7, 8. Through the prophet Isaiah, we hear the prediction that Christ would "magnify the law, and make it honorable." Isa. 42: 21.

From the great Teacher Himself, we get the personal statement that on the two great principles of supreme love to God and loving our neighbor as ourselves, all the law of God is suspended. Matt. 22: 37-40.

An inspired apostle tells us that "love is the fulfilling of the law." Rom. 13: 10.

The revelator presents before us the Judgment scenes. He calls attention to the anger of the nations when the Judgment is pending. He graphically brings before us that then the time is reached for God to reward His saints and to destroy the corrupters and destroyers of the earth. And in that supreme time, the prophet saw in God's temple "the ark of His testament." See Rev. 11: 18, 19. The ark of God's testament contained the Ten Commandment law; and thus did the prophet call to our notice the fact that when the Judgment of God is pending, God's law as enshrined in the sacred ark is the great rule by which the world will be judged.

The remnant church, which would certainly embrace all the true followers of Christ that live in the last generation, will finally be drawn together as commandment keepers, or observers of God's law; for we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. Notice that the wrath of the dragon is aimed at commandment keepers who are also Christians; for they not only keep the commandments of God, but they have the testimony of Jesus Christ.

Furthermore, we read, in that great warning against the worship of the beast and his image, that "the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

Wrath Against "Beast" Worship

God's wrath is to be visited upon those who worship the "beast" and his "image." The beast, his mark, and his image are more fully described in the thirteenth chapter of Revelation. This beast and image power commands worship, and utters its decree that all who will not worship according to its prescribed plan must be killed. Rev. 13: 15. But God's message against that false worship is one of the most intensely expressive to be found anywhere in the Bible. And observe that those who join with God in the giving of this message reach the climax in point of character, where God Himself says of them, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Three pronounced characteristics are shown in those who get the victory over the beast and his image. They have "the patience of the saints"; they "keep the commandments of

God"; and they have "the faith of Jesus." Then they are Christians who live in the new dispensation; and not only so, but they are commandment keepers. They observe the commandments of God; and the love of God that is so strongly expressed in the law of God, has developed in these devout Christians "the patience of the saints."

Those Who Have a Right

THE world finally reaches the time when the word goes forth from Jesus, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12. And right in connection with this supreme moment in earth's history, we find the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Verse 14. God's benediction is upon the keeping of His commandments. Those who keep them are to have a "right to the tree of life," and to "enter in through the gates into the city."

And we are furthermore told that "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Verse 15.

Within the city, then, are the pure in heart, who are to see God. Within the city are those who have learned the great principles of love that are enshrined in the law of God. They have learned to keep those commandments which Jesus bore to humanity in His divine heart; they have learned to love God supremely; they have learned to love their neighbor as themselves; they have learned to exemplify, not only in their outward acts, but in their heart life, "All things whatsoever ye would that men should do to you, do ye even so to them."

But those who are without the city are such as tell falsehoods, idolaters, murderers, whoremongers, and sorcerers.

In view of the clear teaching of the divine Book concerning the place God's law occupies in His plan, how carefully should we study that law! Are our lives in harmony with the law as Jesus taught it? Are we keeping every one of its precepts? A record of that law is found in Ex. 20: 1-17. Study it carefully; for those who enter the beautiful city to enjoy the blessings of immortal life are they who, like their divine Master, have had the Father's law enshrined in the heart, so that every act of life, both in motive and in outward deed, has been made to conform to the standard of divine excellence.

THE Author of the Bible has promised us His Spirit to guide us into all truth. As we reflect upon the conditions which the Book has foretold, and compare them with the conditions in the world, that promised Spirit will impress our minds with the truth; and thus may the reader have the evidence, in his own mind and heart, that these Scriptural predictions are fulfilling, and that they constitute, indeed, the distinct signs of our times.



"The great warning against the worship of the beast."



God's Love for the Church of Jezebel

Space Given for Repentance

By PERCY T. MAGAN



THE term "that woman Jezebel," as used in the book of Revelation, applies to the Roman Catholic power. But because much is written in Scripture against the practices of the Church of Rome, it must not be for a moment supposed that the God of heaven is devoid of love and compassion for her. In fact, the love of God as manifested in calling the Church of Rome to repentance is one of the most wonderful examples of divine affection and forbearance in all the Scriptures.

God had a love for the church of Jezebel; and in spite of all her heart wanderings, He would have saved her and redeemed her, had it been possible for divine mercy to do so. God would have healed even Rome if He could; but she would have none of His healing. In the same scripture in which He calls her "that woman Jezebel," it is written: "And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and they that commit adultery with her into great tribulation, except they repent of their deeds." Rev. 2: 21, 22.

Had "Space to Repent"

THIS is a wonderful scripture. In terms most concise, yet pregnant with deepest love, God tells how He gave the Church of Rome "space to repent," and how she repented not. And He warns her how He will cast her and those who commit adultery with her into great tribulation, "except they repent of their deeds."

The great Reformation of the sixteenth century, in the days of Martin Luther and Melancthon, has been studied, and much has been written in reference to it. With its fundamental principles, many are very familiar. But with the call of God to the Catholic Church which preceded the days of "the monk of Wittenberg," few are familiar. Yet there is no more instructive and comforting lesson in church history than this one which lies hidden and buried amongst other events of the time, of only passing and superficial value in comparison with it.

God Called the Church of Rome

For more than a hundred years before the Reformation of the sixteenth century began, God called the Church of Rome, and especially her dignitaries and princes, to repentance. For far more than one hundred years, He gave her space to repent. This plea of heaven in which God called the apostate church to better ways and a purer life began under Wycliffe, and continued under Mathias of Janow, Conrad of Waldhausen, Miltz of Prague, Huss, Jerome, and a host of others.

The labors of these men were, in many respects, primarily devoted toward the salvation of the Church of Rome and of men in the Church of Rome. Theirs was an endeavor to persuade the church to adopt a new walk in life, together with sanctified practices and policies, instead of the evil and perverted ones which infested her. Theirs was an attempt to have her abandon devious and tortuous paths, to let affairs of state alone, and to confine herself to spiritual matters.

Called to Abandon Her

BUT when Martin Luther, the doctor of Wittenberg, began his great career, a different plea rang out in clarion tones. He called for the regeneration of the individual through the gospel of *justification by faith*. This is not saying that the teachings of the pre-Reformation evangelists were not designed, under the hand of God, to bring salvation to the individual soul; but it is to emphasize that Martin Luther called men to abandon the church, and to leave her to her ruin. His was not an attempt to *reform her*, or to reform men *in her*, but to *wreck her*, and to reform men *outside of her*. No one can carefully read the history of the earlier and the later reformatory movements without being struck by this fundamental difference in the work of the two groups of reformers.

The reason is found in the Scriptures: God was giving "that woman Jezebel" "space to repent." If the Church of Rome had only heeded the pleadings of these noble spirits who arose in her own fold, the history of later years would have been altogether different. She never would have received the "deadly wound" elsewhere mentioned in the Scriptures; for under the hand of God and these His faithful servants, she would have cleansed her life, and stanching the streams that were sapping her vitality. She would voluntarily have relinquished her temporal power; and that episode in her history wherein it was rudely snatched from her hand, first by the generals of the great Napoleon, and later by Victor Emmanuel, would never have been written.

England Rejects the Pope

THE movement to save the church by pointing her to better paths, began in England. In the year 1365, Pope Urban V demanded that England pay the annual tribute of one thousand marks which Pope Innocent III had levied on King John. This had not been paid for five and thirty years.

King Edward, therefore, assembled the Parliament of the realm of England in 1366, and laid before that body the letter of the pope, and requested the members to take counsel, and determine what answer should be given. Parliament asked for one day to "think the matter over." The next day, that

great body reassembled, and returned to the sovereign its memorable answer.

The first member to arise spoke thus:

"The kingdom of England was won by the sword, and by the sword has been defended. Julius Cæsar exacted tribute by force; force gives no perpetual right. Let the pope then gird on his sword, and come and try to exact his tribute by force. I, for one, am ready to resist him."

Quoth the second speaker:

"He only is entitled to secular tribute who legitimately exercises secular rule and is able to give secular protection. The pope cannot legitimately do either. He is a minister of the gospel, and not a temporal ruler. His duty is to give ghostly counsel, not corporal protection. He should follow the example of Christ, who refused all civil dominion. The foxes have holes, and the birds of the air their nests; but He had not where to lay His head. Let us see that the pope abide within the limits of his spiritual office, where we shall obey him. But if he shall choose to transgress these limits, he must take the consequences. Let us boldly oppose all his claims to civil power."

Spoke the next:

"On what grounds was this tribute originally demanded? Was it not for absolving King John, and relieving the king from interdict? But to bestow spiritual benefits for money is sheer simony; it is a piece of ecclesiastical swindling! Let the lords, spiritual and temporal, wash their hands of a transaction so disgraceful. But if it is as feudal superior to the kingdom that the pope demands this tribute, why ask a thousand marks? Why not ask the throne, the soil, the people of England? If his title be good for three thousand marks, it is good for a great deal more. The pope, on the same principle, may declare the throne vacant, and fill it with whomsoever he pleases."

The Parliament gave the following unanimous decision:

"For as much as neither King John, nor any other king, could bring his realm and kingdom into such thralldom and subjection, but by common assent of Parliament, the which was not given, therefore that which he did was against his oath and his coronation, besides many other causes. If, therefore, the pope should attempt anything against the king, by process, or other matters indeed, the king with all his subjects should with all their force and power resist the same."

Now from these speeches, and the unanimous decision of the Parliament, it is quite plain that there was a general repudiation of the doctrine of the temporal power of the pope, and of his infallibility, and of his being the vicar of Christ. The members of the House also made it very plain that the doctrine of the union of church and state is wrong, and has no foundation in Holy Writ. The papacy saw and heard these doctrines, which constituted a clear call to her to amend her way and live. She was urged to leave the civil power to itself, to give "ghostly counsel," and "not corporal protection," and to quit wooing, wedding, and lording it over earthly kingdoms.

Nothing can be plainer than that the court of Rome held Wycliffe responsible for the

(Continued on page 14)



*Some Fall on the Rock
and Are Broken—Others
Are Crushed to Powder
as the Rock Falls on Them*

By
Walter
E. Gillis

The Rock of the Eternal Ages

ASKED what he considered the most potent proof of the genuineness of the Bible, Sir William Gladstone, England's "grand old man" of the nineteenth century, quickly replied, "The Jew."

The annals of the origin and history of the Hebrew people constitute a major portion of the Old Testament. Of their beginning, the inspired record says: "The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Deut. 7: 6-11.

The romance attending the divine call of Abraham, and the wonderful story of his faith that resulted in the founding of a nation at the close of almost a century of severest trial, have given him a charmed place in the hearts of millions of his own race, and proved a magnet of superior power in binding the worship of the gentile world to Israel's God.

Abraham Obeyed

GOD appeared to Abraham in Ur of the Chaldees, and invited him to leave his ancestral home, with its idolatrous practices, and go out whithersoever the Spirit would lead him, and serve in spirit and in truth the Creator. God did this that He might save Abraham, it is true, but primarily to launch a challenge to every individual of every race to do likewise; in proof whereof we read, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. "For the promise, that he should be heir of the world [2 Peter 3: 13], was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

The enthralling story of Jacob, with his complex character, and the vicissitudes attendant upon his transformation from the supplanter to Israel, the upright one, who as a prince prevailed with God, must prove of more than historic interest; for we find him declaring to his sons, by the spirit of prophecy, what will befall them in the last days (Gen. 49: 1); and for each one represented, the apostle John records by the same spirit of prophecy, a gate of pearl swings in the walls of the heavenly Jerusalem (Rev. 21: 12), and through these precious portals will pass the nations of the saved, led by twelve thousand of each tribe, a remnant translated from the earth when the Lord shall come (Revelation 7).

The charm of history that must inevitably bind us as we give time to the study of this people, eventually deepens into the conviction that they hold a vital place in the spiritual story of all nations and all peoples; for the reason that for nearly two thousand years, the Lord made them the custodians of His oracles, and in the development of their family, tribal, and national existence, they exhibited, for the world's enlightenment, the character of Jehovah-God, and the one plan by which a rebel race might be won back to its allegiance to heaven. The story of the intimate place the altar of sacrifice maintained in the daily life of the patriarchs, and the revelations of God connected therewith, becoming the mainspring of their life, was

recorded with intent that all might learn that Heaven expects all departments of practical life to be molded by the principles of the spiritual realm.

Thus we see the interdependence of sacred history and divine revelation, and how the warp and woof of man's salvation is developed in all of it.

Has God Changed His Plans?

FROM the ancient days when Enoch walked with God and was translated, the divine plan for man has remained unchanged. Man's best works disintegrate and are lost in the dust of ages, but the centuries have only served to reveal the symmetry and effectiveness of the plan of salvation. Like a great rock in a weary land, it has loomed upon the vision of earnest souls longing for light amid the grossness of earthly pleasure and commercialism. The infinite treasures of truth have been accumulating while man has attempted to build empires and perpetuate his puny fame; but, like the wonders revealed by the telescope to the patient astronomer, or by the microscope to the untiring investigations of the student, these vast and rich resources of divine wisdom are only revealed to those who appreciate them, those who hunger and thirst for them, those who will sacrifice for them. "The meek will He guide in judgment: and the meek will He teach His way. . . . The secret of the Lord is with them that fear Him; and He will show them His covenant." Ps. 25: 9, 14.

The Tested Corner Stone

To the Hebrews, their Jehovah-God, and more especially the promised Messiah, were known as the Rock.

The Lord Himself proclaimed through the prophet Isaiah, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 28: 16.

The royal singer of sacred themes often referred to the Lord as a rock, in such familiar lines as: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." "For who is God save the Lord? or who is a rock save our God?" Ps. 18: 2, 31.

And Moses, who lived as seeing the invisible, sang: "Ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32: 3, 4.

To the disobedient he declared, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee;" and again, "Their rock is not as our Rock,

(Continued on page 15)



The Eternal Home

By
Clarence Santee

I've a message from my Saviour
That I bring to you to-night,
Of a land of fadeless beauty,
Of a city pure and bright,
Of a country free from sorrow,
Where the dwellers know no care;
No sad parting comes to-morrow,
For they dwell forever there.

It's a message of salvation,
Brought by angels from the throne,
With a song of joy and gladness
From the Lamb, who loves His own.
Would you dwell among the angels,
With the victor's crown of gold?
Would you join that happy chorus
Of redemption's love untold?

There's a fountain for our healing,
There's a balm for every care,
Where the loved will dwell forever,
And their Saviour's glory share.
Will you tell it to the loved ones,
And to darkened lands afar,
Till the earth itself is lightened,
While the gates are still ajar?

Oh, yes, tell it in the highways,
In the hedges, and the lanes.
To the soul that once has heard it,
Let its notes be sung again.
He perchance is worn and weary,
With the battle almost won.
Sing aloud the grand old story,
"Whosoever will, may come."

Suffragettes and Peruna



In the which Samantha Spriggins doesn't believe in women "galavantin' over the country stumpin' for politics."

By
Mary Alice Hare Loper



"GOOD morning! This is Mrs. Spriggins, I believe."

"Yes, ma'am, Samantha Jemima Spriggins. My father's name was Zedekiah. They called him Zed for short. And my mother's name was Jemima. They called me after her because I was the only girl, and some folks thought I looked like her. It's powerful strange how many different ones people say a baby looks like. I've heard my father say that he heard so many opinions about me that he concluded I looked like the whole neighborhood. But may I ask your name? And do be seated."

"Thank you! My name is Miss Wilson." "Any relation to Wheeler and Wilson? They made my sewin' machine. It's a little out of order, and I didn't know but you might know how to fix it."

"I am not a relative that I know of. I called to speak with you concerning the temperance issue at the coming election. Have you registered?"

"Land, yes; my name was on the official records sixty-five years ago come September."

"I mean, have you registered recently as a voter?"

"Yes, somebody had me put my name down; but they said I didn't have to vote just because of that. But I believe in temperance as much as you do."

"But your vote may mean much in deciding the temperance issue."

Women Should Mind Their Own Business

"I DON'T believe in women's voting. There's no Susan B. about me. I think a woman ought to mind her own business — and goodness knows she has plenty to occupy her time without dabblin' in politics. In these days, the women seem to think they don't have to cook, nor wash dishes, nor sew, nor darn their husbands' socks, much less take the burden of training up their children in the way they should go."

"Yes, grandma, there is a great deal of truth in what you say. But the liquor women will vote; and it seems to me we should help counteract the terrible evils of strong drink, now that the privilege to vote is ours."

"I don't have to answer for other people's sins. That's their business, not mine. Anything but a woman galavantin' over the country stumpin' for politics."

"Yes, I know; I used to feel that way myself. But now that all the women of Cali-

fornia have the opportunity to vote, don't you think the temperance women should exercise their privilege in this direction, and thus overrule the 'wet' votes? Don't you think God will hold us responsible for neglecting to do what we can to annihilate the liquor traffic — in other words, for neglecting our plain duty in this respect?"

"Well, maybe so. I never thought of it in that way before. But I never believed in what they call women's rights, and I never shall. If I was a man, I'd never marry a woman's rights woman, that's sure — unless I liked to cook, and mend, and take care of babies, better than most men do."

"I see you have some patent medicine bottles on your table. Have you been very ill?"

"Oh, not particularly so. I always have aches and pains more or less; but I have not been bedfast for three months or more. I take medicine regularly, or I suppose I should be in bed most of the time."

"Do you know what you are taking, grandma?"

"To be sure I do. I always take Hostetter's bitters, Lydia Pinkham's compound, and Peruna, three of the best medicines ever put up by mortal man. They're good for whatever ails you — regular life preservers."

"But do you know just what is in these medicines?"

"I don't know the names of the different ingredients; but I don't see what difference that can make, so long as they cure people."

"Do they cure you?"

"Kept Me from Dying"

"YES — well — no, not exactly. But they've kept me from dying for the last twenty years. These damp winters are hard on me; and when the cold rains set in, I take medicine even more regularly from that time till spring, and then I get along better the rest of the year."

"I should like to have you know just what is in these medicines, grandma, and then you

could judge as to whether they have prolonged your life, or whether you have lived in spite of their ill effects."

"How do you know what is in a medicine? By smelling it, I suppose. When I was a girl like you, I knew a young man who thought he was just that smart. But I never put much confidence in his opinion, especially after I put some perfume of wild flowers into a small vial of glycerine and asked him what it was, and he said it was 'a rare combination of costly Oriental perfumes, distilled by a special and intricate process.' I learned that speech by heart. But if you are agoin' to talk like that, I shall not really know any more about it when you are through than I do now. You'll have to talk United States if you want me to understand you."

"Well, grandma, there is no danger of my being misunderstood. I know something of the medicines that I see on your table, and I know they cannot possibly do you any good, but may do you a great deal of harm. Do you like the taste of them?"

"Yes, I do now. But I had to learn to like them."

"Do you find it difficult to give them up?"

"Oh, I never try to do entirely without them. I feel so let down and good for nothing that I could not work. If it were not for my medicines, I do not know what I should do."

"Grandma, you should quit those medicines, and then diet."

"I don't want to die yet, even if it takes all I have to buy medicines to keep me alive."

"Your medicines, grandma, are simply stimulating, and are fast burning your stomach out. It is the alcohol in them that gives you such ill effects."

"Alcohol!"

"Yes, alcohol. Those medicines all contain a large per cent of alcohol."

Regard for Wheeler and Wilson

"THERE! I've found you out. You're a regular woman's rights gossip. They're all just that stamp — every one of them. If it wasn't for the respect I have for my sewin' machine, I'd not care to talk to you any more; but I should not wish to mistreat a relative of Wheeler and Wilson, and you might be one. If I wanted to know what is in a medicine, I'd have to get my information from somebody besides a woman suffering to vote, that's sure."

The Great Blunder

(Continued from page 6)

eral view of the woods as a whole. Or if any of them does take such a general view, he never dares to vary his description of the landscape very much from the classic descriptions of what the founders of the science a hundred years ago said the landscape *ought* to be.

But let us see what a broad general view of the whole mass of geological facts will show us.

The Sea Has Covered All

THE broad general fact is that we cannot go to any place of any considerable size without finding plain proofs that at some time the sea must have swept over the place or must have occupied the spot for a considerable time. The Alps, the Rockies, the Himalayas, the Andes—all the mountain ranges on earth, in fact—are largely made up of rocks formed in layers, manifestly laid down by water, in most cases sea water; for practically one and all of these mountains contain the remains of fishes or sea shells or other fossils, that must have been buried by moving waters, though now these localities are high and dry.

But we need not dwell on the remains of sea shells or fishes, as these subjects are not very familiar to most people. Let us deal with the huge animals that walk the earth, which are familiar to every child that ever saw a menagerie or studied geography. And let us begin at home, and here in the state of California. In the southern part of the state, near Los Angeles, are the wonderful La Brea beds, where skeletons of elephants, camels, tigers, huge sloths (megatheriums), and horses, with other huge creatures not now alive anywhere on earth, are found entombed as if piled in on top of one another rods deep, the bones being as closely packed together as sardines in a box, these deposits extending over an unknown number of acres, and extending down to wholly unknown depths. When these deposits were first discovered, the state university leased the ground for two years, and with only two or three workmen, took out some seven carloads of what they called *good* bones—that is, well preserved whole skeletons—while uncounted tons of other refuse bones are still lying scattered around the pits from which they were dug up. And at this rate, but a mere beginning seems to have been made in these deposits.

How Buried in Such Heaps

Now all these animals must have been buried here in some wholly different condition of climate and of land surface; for when the whites came to this part of California, they found the country merely a wide stretch of rolling desert, with a thin coating of grass, cactus, manzanita, and sagebrush covering the hills, and a few miserable, half starved coyotes roaming around among this stunted vegetation. Of the various animals mentioned above, the horse is the only representative now found living anywhere in America; and even it was introduced by the early settlers, for there was not a single horse to be found from Alaska to Patagonia when the whites first came here.

Why was it that all these animals had so mysteriously died out from all over a continent? The horse, at least, found parts of America very congenial; and when again introduced by the early settlers, it soon ran wild and multiplied exceedingly. That some very extraordinary event must have exterminated all these animals and buried their remains where we now find them, is as plain as any other scientific fact.

But we pass over to the parts of the Western Plains just at the eastern foothills of the Rockies, in Wyoming and Colorado; and

again we find immense accumulations of the skeletons of prehistoric monsters that must have been buried by the thousands or millions, and covered by sands and clays spread out by running water. Their huge size is the astonishment of every schoolboy who has visited any of our large museums; while scientists themselves are amazed at the size of the bones, for they seem almost too big for muscles to move.

Yet even more remarkable still is the fact that these are by no means isolated examples, or conditions restricted to a few localities in America. In practically every part of the world, scientists have found very similar deposits of huge beasts in uncounted multitudes, evidently buried by sands and clays that were laid down by moving bodies of water, though in most cases where they are found, the localities are now high and dry, perhaps many hundreds of miles away from the sea, and thousands of feet above the sea level.

In China, India, North Africa, South Africa, and Australia, on the steppes of Russia and the pampas of South America, we find very similar conditions. And who will have the hardihood to offer to explain all these facts without saying that in the long ago, some great catastrophe must have overtaken our world, just as described in the Bible record of the Flood?

Insulting Our Intelligence

It seems almost like a deliberate insult to our intellectual honesty for the evolutionists to ask us to believe that all these things occurred by slow, small, local changes here and there, and that instead of all taking place at once, they took place one after another, by changes as slow as the alleged changes now going on around our seacoasts. Why should we be asked to discontinue the use of our faculties and to forget our common sense, professedly in the interests of science, merely because if we continue to use these faculties and this common sense, we can't help finding all over the globe just such plain evidences of what the Bible calls the Flood, the most stupendous physical event that ever happened to our old world?

But it seems almost a stranger situation when we see many of the professed friends of the Bible among the Protestant churches quibbling with the evolutionists about some minor detail, such as the variation of species or the exact "age" of some piece of a human skull or of some flint arrowheads, when these large facts of geology, facts which every intelligent high school pupil *ought* to know, plainly confirm the record of the Bible.

"The book of nature and the written Word shed light upon each other."

Buying and Selling Salvation

(Continued from page 8)

the risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ. They now saw Him exalted to be "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. They saw Him encircled with the glory of heaven, with infinite treasures in His hands to bestow upon all who would turn from their rebellion.

As They Set Forth His Glory

AS the apostles set forth the glory of the Only-Begotten of the Father, three thousand souls were convicted. They were made to see themselves as they were, sinful and polluted, and Christ as their friend and Redeemer. Christ was lifted up, Christ was glorified, through the power of the Holy Spirit resting upon men. By faith, these believers saw Him as the one who had borne humiliation, suffering, and death that they might not per-

ish, but have everlasting life. The revelation of Christ by the Spirit brought to them a realizing sense of His power and majesty, and they stretched forth their hands to Him by faith, saying, "I believe."

Then the glad tidings of a risen Saviour were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, The weak shall be "as David," and the house of David "as the angel of the Lord." Zech. 12:8. Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. "The multitude of them that believed were of one heart and of one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." "And the Lord added to the church daily such as should be saved." Acts 4:32, 33; 2:47. The Spirit of Christ animated the whole congregation; for they had found the pearl of great price.

These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fullness by the Holy Spirit's power. Men will discern the value of the precious pearl, and with the apostle Paul they will say: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3:7, 8.

Gripped by the Tempest of Nations

(Continued from page 5)

to tremble in the balance. For a while, the victory fluctuated, but finally it turned on the side of the Romans, or rather on the side of the Goths, the Franks, and the Burgundians, thus saving Europe from the enslaving rule of the Tartars.

Delivered the Death Blow

ALTHOUGH defeated, Attila was not conquered. The following year (452), he invaded Italy. Milan, Pavia, Verona, Turin, Aquileia, Padua, Treviso, Mantua, Cremona—in short, all the cities of Lombardy—opened their gates, and were plundered, and their population was massacred. Like Constantinople and Paris, Rome was saved from the anger of Attila. He threatened to return on the following year; but he died suddenly on the night of a wedding feast, 453.

The Huns were not intended to establish themselves anywhere on the ruins of the Roman Empire, but only to give it its death blow. As foretold by prophecy, this terrific meteor was to vanish in the night. "The inheritance left by the king of the Huns," says Chateaubriand, "had nothing tangible; it was only a sort of fiction or enchantment produced by his sword. The emblem of his glory once broken, *everything vanished* [italics ours]. The nations disappeared with the whirlwind which had brought them. . . . The reign of Attila was only an invasion," or, as Attila himself and the prophecy expressed it, "a falling star."

The third trumpet had sounded through Europe the peals of its thunder. Well might the godly survivors in those days have inquired, "What next?" An echo from the island of Patmos would have answered, "Four more trumpets are coming."

God's Love for the Church of Jezebel

(Continued from page 10)

doctrines the Parliament had put forth. In this, Rome was absolutely right. Wycliffe was the king's chaplain at this very time. As he studied the Scriptures, he saw what the papacy really is, and fearlessly he told the king and the nobles of the difference between it and Christianity.

Wycliffe understood perfectly that he was accused of firing the action of Parliament. Said he: "Inasmuch as I am the king's peculiar clerk, I the more willingly take the office of defending and counseling that the king exerciseth his just rule in the realm of England when he refuses tribute to the Roman pontiff." As the basis of his defense, he set forth "the natural rights of man, the laws of the realm of England, and the precepts of Holy Writ." He declared that "already a third and more of England is in the hands of the pope. There cannot be two temporal sovereigns in one country. Either Edward is king or Urban is king. We make our choice. We accept Edward of England, and refuse Urban of Rome."

The Pope Would Take All

"He spoke and wrote against the worldly spirit of the papacy, and its harmful influence. He was wont to call the pope Antichrist, 'the proud, worldly priest of Rome,' 'the most cursed of purse-kervers [purse-carvers]'. He says in one of his papers: 'The pope and his collectors draw from our country what should serve for the support of the poor, and many thousand marks from the king's treasury for sacrament and spiritual things. And certainly though our realm had a huge hill of gold, and no man took therefrom but this proud priest collector, in process of time the hill would be spent; for he is ever taking money out of the land, and sends nothing back but God's curse for simony, and some accursed clerk of Antichrist to rob the land still more for wrongful privileges, or else leave to do God's will, that which men would do without his leave, and buying and selling.'"

It will be clear, from all the above, that the abuses in the church at which Wycliffe struck were fundamental tenets of her policy — temporal sovereignty, union of church and state, the placing of civil rulers in subjection to herself, etc. Had Rome heeded Wycliffe's doctrine and exhortations, and reformed on these things, she would have answered God's call to repent; for the work of Wycliffe was God calling her to repentance, during that time of which He says, "I gave her space to repent of her fornication; and she repented not."

The Great Awakening in Princeton

(Continued from page 3)

not-so-very-ancient past to find out just what that means to people. To enact Sunday laws in America, the Stars and Stripes of which stand for religious freedom, is but to set up once more here an engine of religious tyranny, such as our forefathers fled from Europe to escape, and which would not only be the death knell for religious freedom, yours as well as mine, but would ultimately end in persecution and the extreme penalty for dissenters — 'heretics,' if you please. It takes no prophet, nor son of a prophet, to see this."

"But suppose you seventh-day folks were in the majority, and people did not keep your Sabbath; wouldn't you want some Sabbath laws?" asked Mr. Bradley.

"No, sir. God is able to protect His own Sabbath. He does not need the help of the state to compel men to keep the day He has blessed. That would make hypocrites, but never Christians. Majorities have nothing whatever to do in prescribing religion for minorities. Jesus said, 'Render therefore

unto Cæsar the things which are Cæsar's; and unto God the things that are God's.' The Sabbath belongs to God, not to Cæsar.

Would You License a Cesspool?

"ON the other hand," Mr. Knight continued, while holding his watch in his hand, "the liquor business is *not* a religious institution. It is a menace to civilization. It ruins homes by ruining men and boys — yes, and many of our women as well. It breeds poverty, disease, death. Would you think it a crime to clean out a filthy cesspool in your back yard? But suppose the cesspool was just over your line on the next man's premises, and your neighbor cherished it as a precious revenue-producing treasure of his. Would you sit idly by, with the death-laden fumes from it wafting into your kitchen and your dining room, exposing your loved ones to actual disease and death? — Hardly.

"Thus we view the saloon. It is a hole of vice, a death trap for boys and men; and our duty as men is to help to stamp out the venomous reptile-producing nest that it is. In a nutshell, gentlemen, this is why we fight one set of laws and favor the other. I see I'll have to run to catch my train."

"Thank you, Mr. Knight. We hope you'll make your train," said Dr. Clark, as they hastily shook hands in parting.

Not Novices at the Game

"It looks as though he has the straight of it, doesn't it?" queried Mr. Bradley.

"It certainly looks that way," Dr. Clark replied. "Those are good old American doctrines, anyhow, on which all of us, the Catholics thrown in, have thrived here in the United States. Religion and politics don't mix very well, that's sure.

"And when we get into religio-politics," he continued, "we must reckon with the Roman Catholics, for they are not novices at that game. And I tell you, Brother Bradley, it's beginning to look as though religion were getting into politics to a significant extent here in this country. If it were not for that old Jewish Sabbath of theirs, I think I could work first-rate with Mr. Knight and his folks; but —"

Here we lost them as they went into the ministers' meeting.

Echoes of the Dragon's Voice

(Continued from page 7)

initiative bill are now bent toward the defeat of Senator Kellaher's repeal bill, and they announce that if successful in this undertaking, they will then ask the legislature to amend the present law so as to make it up-to-date in every way, it is reasonable to suppose that some such exemption will be thrown as a sop to those who they fear would oppose their efforts. But if it were a good law, no exemptions would be necessary. Why should the state have a bad law? Every Oregonian should vote for its repeal. God's moral law of Ten Commandments contains no class exemptions from obedience thereto; and "the law of the Lord is perfect," and perfection cannot be repealed.

Could Repeal the Exemptions

THE state that makes exemptions may repeal them at will. If any state, or the District of Columbia, has the right to pass a Sunday bill, and thus enact it into law, and attach a penalty thereto for the least violation thereof, and exempt such persons as rest "regularly and conscientiously" on another day of the week than Sunday, and further exempt such persons as may be engaged in specified lines of trade, or theatrical, baseball, polo, cricket, or other similar amusements, it could repeal such exemptions at its pleasure. Should the exemptions be repealed, the law would bind all classes of citi-

zens to the strictest obedience to the Puritan Sunday blue law, even though they believed not in the day, nor even in religion. Such legislation is not that of the republic for which "Old Glory" stands.

The first Sunday law ever enacted had its origin in the interest of pagan religion, being enacted by the Roman emperor Constantine, in the year A. D. 321. It contained exemptions similar to those of the proposed Sunday rest law of to-day. If that religious system had been of God, it would have possessed the power to save men from sin. Hence all must admit that it would not have adulterated its purity by forming an alliance with the state, which cannot possibly do more than punish men for crime, they having still to account for sin to God.

Forerunner of Persecution

IN the year 323 A. D., Constantine professed conversion, and united with the Christian church, and thus further injected into it his religio-civil ideas of religion by force. This religious legislation continued until all exemptions were ignored, and persecution and prosecution raged everywhere; and in the ministration of that system in its last analysis, the Old World was stained with the life-blood of some one hundred million men who were denied their natural right to choose their kind of religion in harmony with individual conscience.

The evil result of the union of the church and the state in that day was foretold by Christ, and chronicled in Matt. 24:21, 22: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The history of that power is recorded in Rev. 13:1-10, and it is by the All-Seeing One denominated "the beast," because of its oppressive character. Its character was manifest in its dealings with the consciences and religious convictions of men by force.

"Wondered After the Beast"

THAT union of church and state power was to be a world power. "And all the world wondered after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13:3, 4. And when it came, it was a world union of church and state power. That power was false Catholicism.

History is now repeating itself. There is an unsatisfied craving, on the part of would-be Protestant religious sects, to form a union with the state, and enforce sectarian ideas of religion by civil law. The work has already begun; and when it is completed — the church and the state having then entered into unholy wedlock, the church to define the tenets of religious belief, and the state to enforce its creed — then we will have an image to the beast. And that image — false Protestantism united with the state — will demand obedience to church tenets, and enforce its demands by fine and imprisonment.

This system of forced Sunday closing, in its final analysis, will be the crowning act in the union of church and state in our day, and constitute the image to the beast, a living likeness, vividly described in Revelation, chapters 13 and 14. Read them.

We are herein prophetically informed that this system of religious legislation will contain not only the penalty of fine and imprisonment for the violation of religio-civil rest enforcement law, but that the death penalty will finally be attached to the law.

Reader, be not affiliated with the religious alliance that brings about the civil enactment and enforcement of such a law; for God's "wrath" therefore is sure to follow. Rev. 14:9-11.

Suffragettes and Peruna

(Continued from page 12)

and the W. C. T. U. have had representatives who have fallen a prey to alcoholic intoxication because of having innocently and ignorantly imbibed the poison of alcohol in patent medicines."

"Do tell! I never heard anything like this before. I do remember I had better health before I began to take these medicines. And I am sure I had more money. I have enough empty bottles in my cellar to almost start a drug store."

"You must have been blessed with a good constitution, grandma, or you would be worse off than you are. You would better see a good physician, and get his prescription, and then follow it."

Wanted Grapeshot Medicine

"YES; but you see, I have rheumatism and headache and backache and heartburn; and a doctor's medicine is good for only one thing, while a patent medicine is good for almost everything. And to make sure of it, a person can get two or three different kinds that cure most everything, and nothing escapes. But from what you say, it seems the medicine is what has been making me worse."

"No doubt of it, grandma, no doubt of it."

"Well, if I am to be what I want to be, and what I supposed I was — a good temperance advocate — I shall have to give up the habitual use of alcohol — that's sure."

"Yes, grandma, I think you will; and I hope you will not neglect to vote for having everybody else give it up. But I guess I shall have to be going now."

"I am sorry to have you go so soon, but you can count on me on election day. I shall not forget to vote after all this enlightenment."

"Good-by, grandma, and thank you!"

"Good-by, Miss Wilson! Call again when you can."

"Thank you! I shall be pleased to do so. Good-by!"

The Rock of the Eternal Ages

(Continued from page 11)

even our enemies themselves being judges." Deut. 32: 18, 31.

Isaiah, the gospel prophet, admonishes, "Trust ye in the Lord forever: for in the Lord Jehovah is the Rock of ages." Isa. 26: 4, margin.

During the formative period of the nation, water for the thirsty multitude flowed from the smitten rock, typical of the water of life that flows from the smitten Son of God. The faithful apostle Paul, referring to that experience, says, "They drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10: 4.

Thus in all their sacred literature, the Hebrew people were familiar with the rock as representing the confidence-inspiring character of their Jehovah-God, who assured them, "I am the Lord, I change not." Mal. 3: 6.

The Same God Still

As God revealed Himself to the Hebrew people in the time of their visitation, so is He to-day revealing Himself to seekers after truth who will obey Him. When the madness of human ambition has filled the earth with the turbulent strife of war, the mystery of divine revelation is to be finished. The messengers of salvation have girded the world.

The time is at hand when the Rock is to finish history by smiting the remnant of the nations, as foretold by the prophet Daniel (Dan. 2: 31-45); and as the Saviour assured the Jewish people, "Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20: 18.

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Fig-leaf Garments

Milwaukee Roman Catholics, in a warning letter from Archbishop Sebastian Messemer, were told that "holy communion" will be refused to indecently attired women and girls. The Lutheran and the Wesleyan Methodist also are awake to the danger that threatens morality, as indicated by vigorous editorials in expressive English, which appeared recently.

Mrs. Robert J. Burdette, in an address before the General Federation of Women's Clubs, said that the deep V cuts of the new stylish waists, the transparent sleeves, and the short skirts of modern fashion, are among the chief elements in "luring young men to their moral, or rather immoral, doom."

They are quoted at greater length in John N. Quinn's contribution to the October *Signs of the Times Magazine* — the one entitled

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A Succession of Problems

THOMAS A. EDISON, in a recent newspaper interview, said: "The times are too serious to talk or think in terms of Republicanism or Democracy. Real Americans must drop parties, and get down to big fundamental principles." And, speaking of the last two or three years, he says the nation "has been faced with a succession of tremendous problems." Another sentence from his interview, speaking of recent years, says, "I have never known so many dangerous questions brought up for decision."

Mr. Edison recognizes what any serious-minded person in these times sees all too clearly, and that is that these times are very much out of joint. The ordinary course of world events has given place to events and conditions of extraordinary and calamitous portent. These conditions that are all about us in such alarming proportions are just what the students of prophecy have been looking for and warning the world against for the last fifty or sixty years.

Men using the philosophy of history, which is another way of speaking of the precedents afforded by former times, are endeavoring to tell us what we may expect in the near future. But the conditions of the world to-day have no precedent whatever. The last hundred years, through scientific achievement and mechanical invention, has made another world out of this altogether, so far as its material developments are concerned; and the problems of to-day cannot be judged by any precedent from former times.

We are, so far as the people of the world are concerned, sailing to-day on unknown and uncharted seas. The only charts that give us any clue to what the future has in store for us are the great charts of prophecy. The only light that is to-day shining into the future is that illumination of prophecy which the scripture tells us is as "a light that shineth in a dark place."

The great mass of humanity is doomed to be deceived and destroyed, not because such must necessarily be the case, but because men will insist upon blindly following their own impulses and their own iniquitous career.

God has a way of escape from the evils and dangers of this time, and every individual may avail himself of it who will. These times are too serious, and freighted with too important issues, for us to take any chances. Men should seek to the old Book to-day as never before. They should stand under its clear light, that the pitfalls of the time may be seen and avoided.

Bathing Suit Parades

ONE of the advertised attractions in a certain city for Labor Day was, "Fifty Beauties Parade in Bathing Suits." The report says that the leader of the "bathing girls" "was followed by a procession of three-score bathing girls, in suits of all descriptions, from the long-neck cape suits to the nifty one-piece affairs called 'racing suits.'"

In other cities of this nation, one of the questions that is perplexing the authorities is as to what they shall do with the "bathing girls and women" who insist on parading the streets of these fashionable summer resorts in their bathing costumes.

Such things as are in evidence on every hand and in every part of the world show the increasing sensuality and the lowering morals of the age. Libertines who, to use the Bible expression, are "laden with divers lusts," will pooh-pooh the idea that these vaunted dis-

plays of sensuality are anything other than "fine art."

Without question, such manifestations are the highest expressions of a certain kind of fine art, but they are the art of him who invented the wickedness and sensuality of Sodom, which Christ so graphically foretold would characterize the last days, and would be one of the forerunners of the great judgments of God that would be visited upon wickedness.

Sensible men and women will not close their eyes to the meaning of such things. The striking utterances of the old prophets, upon almost every page of their vivid narratives, contain warnings against the vaunted wickedness that plunges men through sensual lusts into the pit of sure destruction. Be not deceived by the insane talk of men who would try to hide the worst and most debasing corruptions under the cloak of "civiliza-



HEALTH OFFICERS FROM THIRTY-EIGHT STATES CONFER ON THE PARALYSIS EPIDEMIC
Health commissioners from thirty-eight states who met the federal health authorities in Washington to confer on methods to stem the paralysis epidemic, and to take more effective steps to prevent spread of the disease.

tion," "art," and the "refinements of modern society."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This world, with a mad intensity, is sowing the winds of wickedness. It is preparing itself soon to reap the whirlwinds of destruction.

The Peace-War Paradox

ACCORDING to press dispatches, Secretary of the Navy Daniels recently made this statement:

"When this war ends, I hope that this republic can invite all the secretaries of war and navy and state, and other officials of the big navy nations, to a conference to try to find some plan by which all will agree to stop this competitive navy building."

Such pacific sentiments are indeed attractive and commendable; but, though the statesmen may have such conferences, the nations will not disarm, nor will they stop the competitive manufacture of slaughter weapons. We rest not upon appearances nor human authority for this statement, but upon the word of the living God. It is impossible for Him to be mistaken, and He has declared that these last days would witness a unique peace-talk-war-preparation paradox.

In proof of this assertion, we submit two scriptures. The first is this: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall

beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4: 2, 3.

Here we are specifically told what the nations will be talking, or saying. They will propose to call a halt to this insane competitive armament of the nations. They will say, Let us turn this energy into agricultural and commercial activities. And now on every hand, we hear this peace talk ringing. The word of our God, penned twenty-five centuries ago, is verified to-day.

Next read God's statement of what the nations will be doing at the same time they are talking peace. This is what will be going on "among the nations": "Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." See Joel 3: 9-14, A. R. V.

Talking peace, yet piling up their implements of warfare for Armageddon, and earth's climactic crisis—such is God's fore-statement. And such is and will be the actual condition of the nations to-day. L. E. F.

Tending to Business

A CERTAIN well-known clergyman, who recently returned from the Ford Peace Expedition, declares he has learned "that the business of a preacher of the gospel is—to preach the gospel." This is truly encouraging—if it is only put into practice.

We would that all ministers everywhere might heed the commission of the Master Preacher, "Go ye into all the world, and preach the gospel to every creature." Also the charge of the apostle Paul: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 1-5.

Not politics, nor civic reform, nor ethics, nor socialism, nor any of the thousand and one other attractions that have usurped the place of the old-fashioned gospel in many modern pulpits, but the preaching of the gospel of the Word—that is the business of the minister of Jesus Christ. Let us attend to our business. L. E. F.



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to read—

SIXTY MILES OF SIN
by Dr. Paulson

THE WORLD'S GREATEST
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by Dr. Magan

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In Our Next Issue