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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 5, 1916

"Descend Now from the Cross"

He Who Commanded Worlds Would Not Save Himself

Extracts from a Sermon

By C. G. BELLAH

"SINCE A. D. 31, it has been a token of the highest honor. Hence we have the Red Cross, the White Cross, the Victorian Cross, *et cetera*; until to-day there is scarcely a patch of coral anywhere in the ocean, large enough for the foot of man, where the wonderful story of the cross has not been told, and its mighty, transforming power felt."



"THIS wonderful, blood-stained cross, set deep in the unclothed bosom of mother earth, reached its bare head up towards heaven, and stretched its mighty arms outward, as if to say, 'Look unto me, and be ye saved, all ye ends of the earth.' In it indeed is comprehended the height, and depth, and length, and breadth of the wonderful love of the Master."

"LET Christ . . . descend now from the cross, that we may see and believe." Mark 15:32. The disciples never knew how much they loved Jesus, nor His enemies how much they hated Him, until the afternoon of that fateful black Friday, when the sinner's Friend hanged bleeding on Calvary. While the disciples were fearful, and did the least, the devils were furious, and did the most.

Ever since that glorious night when the angels sang the cradle song over the manger Babe, Satan had made the Master's life one of bitter reproach and shame among men. Now he summoned all the infernal hosts of the underworld, and, in a last, supreme effort, flung the taunting bid in the face of the world's Redeemer, "Descend now from the cross, that we may see."

The Crucial Effort

Lonely, forsaken, suffering, dying, the Saviour trod the wine press alone. Old mother earth veiled herself in mourning, for her Lord was dying. Even the Father mercifully flung the somber drapery of darkness over the cross, as if to shut out the awful sight. Methinks I can hear the dying Saviour say, "I could have borne the humble birth among oxen, the lonely nights with birds and foxes, the bitter persecution of My chosen people, the treacherous betrayal of Judas, the cowardly denial of Peter, and even this ignominious death on the cross; but, oh, 'My God, My God, why hast Thou forsaken Me?'"

Will He descend from the cross?—Never! He could have come down, and struck His persecutors dead. Yea, He could have wiped the earth out of existence with one stroke of His mighty hand, and swept back in peace to the Father. But He did not. And why?—"For the joy that was set before Him," He "endured the cross, despising the shame." Heb. 12:2.

For the joy! It was not the spikes that held Christ to the cross, but the cries of His children for help. Those ears which had never been deaf to the cry of need, now heard the piteous woes and lamentations of a lost world arise in a mighty, irresistible appeal. He grips the rusty nails a little tighter in His pierced hands, and says, "I'll not descend."

If He descended, all was lost; if He remained, all might be saved. The Father had gathered together all the sins of the whole world, and laid them upon His dying Son. Now the Son, in the last, crucial effort, will perish to save a lost humanity.

Friends, come with me this morning, and let us ascend Mount Calvary, and walk softly around the three crosses. Let us come tenderly near to the middle one. And be careful where your feet tread, for there is blood at the foot—the royal blood of a King, a Brother. Like the man who allowed his brother to slay him on the threshold of his home, that if he went to destruction, it would be over the blood of his kin, so with Christ. Every sinner who is lost must trample beneath unhallowed feet the blood of an elder Brother. So, let us be careful.

How came this middle cross there?—Ah, it was carried by the Redeemer Himself. Like Isaac of old, He carried the wood of His own sacrifice, and the Father provided an offering. He was under the cross while ascending the mount; now He is on it. When the cross was upon Him, He went down; but never when He is on the cross.

This wonderful, blood-stained cross, set deep in the unclothed bosom of mother earth, reached its bare head up towards heaven, and stretched its mighty arms outward, as if to say, "Look unto me, and be ye saved, all ye ends of the earth." In it indeed is comprehended the height, and depth, and length, and breadth of the wonderful love of the Master.

Sculptured on Throbbing Hearts

The cross had been a symbol of shame and dishonor. It had been the instrument of death to the guiltiest of the guilty, for thieves and felons. Since A. D. 31, it has been a token of the highest honor. Hence we have the Red Cross, the White Cross, the Victorian Cross, *et cetera*; until to-day there is scarcely a patch of coral anywhere in the ocean, large enough for the foot of man, where the wonderful story of the cross has not been told, and its mighty, transforming power felt.

But let us not forget what the cross is, and what it is not. It is not the glittering shaft on the church steeple that proudly lifts itself toward heaven. It is not the chiseled ornament crowning the monument of the dead. It is not even the gilded design stamped on the cover of Holy Writ. Ah, no! These are but costly and unprofitable imitations.

Putting the crucifix on everything, is not like putting everything on the cross. The devil knows the immense difference between a powerless crucifix and the powerful cross. Yea, it is not the crucifix

on spire, tombstone, or Bible, but the blessed sacrifice of Jesus in the church, sculptured on the throbbing heart of the living, and securely woven through every page of Holy Writ.

In the Lethe of Death

Never descend from the cross! There you find the way to the loving heart of the Master, and there only are you safe. John says, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water." The cruel sword of the Roman found its bloody path to the heart of the Master, and opened up a way to the lost children of men. There were two rendings on the fateful day of the crucifixion. Not only the purple veil of the temple was rent in twain, thus ending the old dispensation; but the scarlet veil of the Saviour's heart was rent, ushering in the new. Both were rent, never to close again. The work of the one forever ended, the other goes on till the end.

The way to His heart is ample. After the resurrection, Christ said to Thomas, Thrust thy hand into My side. A big, gaping, ugly wound it was, that did not heal without a scar. As God opened the side of the first Adam, to prepare for him an earthly bride, so now the second, yea, the last Adam's side was opened, that the Lamb's wife might be presented without spot or blemish. The work for the first was performed while he was wrapped in unconscious slumber; for the second, while He was enfolded in the lethe of death.

And what became of the flaming sword that kept the way of the garden after sin came in?—Ah, the Master took it into His own throbbing bosom, and victoriously cried, "O death, where is thy sting?" Like the envenomed bee, death left its poisonous sting in the body of the injured.

"Well of the Skull"

On a barren pathway in the desert, the bleaching bones of an adventurer are seen. As we near the oasis, more are found. Reaching what had once been a sparkling well, but was evidently dry at the time of the pilgrim's march, we find on the very brink a skeleton, with the hand outstretched over the edge, as if to dip the cooling draught. Thus he had perished, for the well was dry. Later the refreshing rains had filled the well, and the cooling liquid was now laving the brow, kissing the cheek, and playing in the matted tresses of the dead, as if in painful mockery.

The well of the skull, as it was afterwards called, was filled too late for the dying pilgrim. Not so on Calvary. The crimson stream that came from the Master's side has welled into a mighty, unfailing fountain. Golgotha, the place of a skull, has become Calvary, the place of salvation. The well is full. All may quench the burning thirst and be saved.

Throes of Calvary

As Christ was on the cross amid thieves, so you will be on the cross among worldly people. He was crucified *between* two, not at the side. He is God's great Middleman, for the saving of the lost. The motley crowd gambled for the seamless garment, while they rejected the Wearer. So we should remember that while people may sometimes criticize our habits of life, and reject the saving message we bring, yet if we do not descend from the cross, honest hearts will be won to the Master. Christianity is the only religion with a cross in it, and the only one with salvation. Be true to the cross!

Nothing could hinder the work of Christ. He preached anywhere, everywhere, any time, all the time. Three were converted on the dark day of the crucifixion,—Simon, who

bore the cross, a descendant of Ham; the thief, of the posterity of Shem; and the Roman centurion, of the tribe of Japheth. Thus the very last earthly work of the Saviour of men was to present to the Father a glorious wave sheaf of three, rescued amid the throes of Calvary, from among each of the tribes of men.

To Jesus, Calvary became a church; the heavy cross a mountain pulpit, from which to preach His sacrifice; and the rabble a waiting congregation.

Remember, "He was wounded for our transgressions, He was bruised for our

iniquities." Where was He wounded? Where was He bruised? In Palestine, you say. Yes; but let us come nearer. On Calvary? Yes; but let us come nearer still. On His head, on His back, in His side, in His feet and hands.

The thorny crown pierced His brow, the cruel scourge lacerated His back, the spear found its way to His heart, and the spikes pierced His feet and hands,—the head for wisdom, the heart for love, the back for burdens, the feet for duty, and the hands for blessed service. As all of His person was wounded and bruised for us, let us consecrate all of self to Him.

Killed by Idle Gossip

By Bernard P. Foote



SUCH was the verdict rendered by a coroner's jury in an English town not long ago. A young girl committed suicide. At the inquest, it was learned that the girl had not been guilty of any serious misdeed, but that "the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer."

This premature death of an innocent girl, together with the verdict brought in by the coroner's jury, set the people to thinking to such an extent that what is known as "an anti-gossip crusade" was started. The following from *Pearson's Weekly*, of London, describes it:

"A society has been formed and rules drawn up. The entrance fee has been fixed at a nominal sum, because the society desired to embrace all classes, both rich and poor. Our richer women are just as adept at robbing others of their character as are the women of the working classes who chat with each other from their respective doorsteps.

"The organizers are quite hopeful of minimizing the number of gossips, because they are convinced that the worst offenders talk scandal more from a matter of habit than through any really malicious desire to injure another.

"Members must take a vow to avoid either starting or spreading any unkind remarks about any one else, nor will they listen to a person who tries to tell them. To repeat what they have heard, even if known to be true, is equally as bad as to set the ball rolling. For the first ten breaches of this law, a fine is imposed, graduating from a shilling up to the maximum fine of ten shillings. After ten slips, the women are to be blackballed as incurables. . . .

"If we pick up mud and throw it at a fashionably dressed lady and spoil her clothes, she can get redress through the law. No well brought up woman, however, ever dreams of throwing mud at her friends.

"If, on the other hand, we imagine that she is too flighty in her behavior, and, in order to strengthen our belief, we repeat all her trivial little indiscreet actions, we are flinging mud at her character, and she can

get no redress unless it should happen to interfere with the earning of her livelihood, or can be proved a malicious act.

Passing the Three Golden Gates

"Idle gossip does more harm than anything else in the world; and if the organizers of the anti-gossip crusade have only the perseverance and courage to make it universal, they will do inestimable good for the general happiness of the community.

"Charity, like all else, should begin at home; and those who cannot join the crusade should begin in their own family circle, and resolve not even to think ill of their friends, acquaintances, or those of whom they have little knowledge. When ugly tales are told them, these should be immediately forgotten.

"Before making a statement about any one, do not forget to let it pass the three golden gates: 'Is it true?' 'Is it needful?' and 'Is it kind?'

"These form the motto of the anti-gossip crusade."

These suggestions are certainly worthy of the careful consideration of every one of us, for there is hardly a person in the world but is tempted along these lines. A well-known writer has said, "Human beings confess readily enough that they like a harmless bit of gossip, and fail utterly to realize that that 'harmless bit of gossip' grows in the telling, and assumes the proportions of a harmful bit of scandal."

A Death with Every Breath

It has been said that "with every breath, a reputation dies." And only the Judgment itself will reveal how many human lives have been shortened by criticism and gossip. If we cannot form an anti-gossip society, we can and should each appoint ourselves a committee of one to see that there is less of this evil in the future than there has been in the past. In the mouth of those who are ready and waiting for the Lord when He comes will be found no guile.

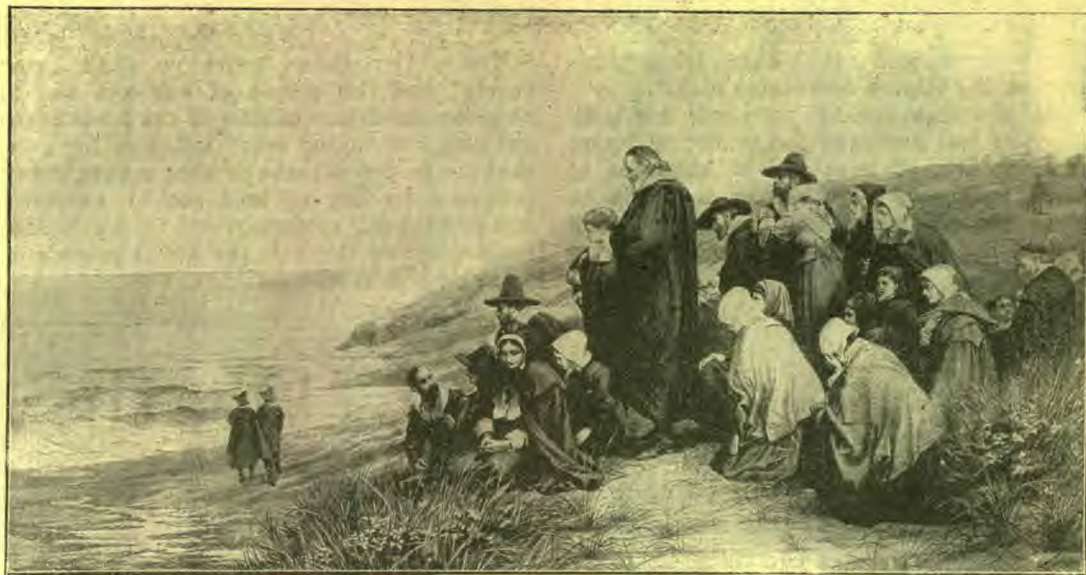
When John Bunyan saw a criminal led out to be hanged, he said, "There, but for the grace of God, goes John Bunyan." And but for the grace of God, every one of us would

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Known by Their Fruits

The Power of Dominant Lives in the Light of History

By
George
McCready Price



THE strongest argument in favor of Christianity is the kind of men and women it makes. The words, "By their fruits ye shall know them," were spoken by the Founder of this religion; and certainly the power that it has always manifested to transform the life, to regenerate the individual, is among the most conclusive evidences of its heavenly origin. Almost equally convincing are the lessons of history, in showing what the Bible and its religion have done for communities and nations.

In a previous article, we spoke of the influence of the Bible on family life only a generation ago. In this, we plan to go back still further, and to study for a moment the kind of people developed under Bible teaching nearly three hundred years ago, the intellectual and spiritual fathers of all that is best in our modern American life. And we need not tarry in the granite-ribbed country where, amid desolate surroundings, the Pilgrim Fathers sought to found a state without a king, and a church without a pope. In the land whence they came, the cousins whom they left behind finally succeeded in the work which these Pilgrims had abandoned in discouragement; namely, in calling a halt to the despotism of kings and to religious intolerance.

Caricaturing the Puritans

By caricaturing their physical peculiarities, the gay courtiers of the Restoration long succeeded in making the very name of Puritan sound ridiculous. Even our modern somewhat similar age has scarcely outgrown this prejudice, fostered by profligate rascals who were not fit to be lackeys to the least of those indomitable patriots who a generation before had shaken off the tyranny of popery and the divine right of kings. These Puritans were much more than a mere fanatical sect of narrow-minded, gloomy bigots. They were Anglo-Saxon freemen whom the study of the recently emancipated Bible had awakened to value their faculties as a gift from God, and to prize individual liberty as an inalienable right of all who were made in the image of God. They had been assembled, at the call of the hour and the crisis of the nation, from the Church of England, from the extreme Separatists, from the Calvinists, from the Covenanters, yes, even from the Roman Catholics, "with a passion for liberty and righteousness such as the world has never since seen;" and it was their deep sense of personal accountability to God, born of Bible study and the inspiring culture of Christian family life, that made them what they were.

New Picture of Liberty

What care we that the Puritans prohibited Maypole dancing and horse racing? It was their high work to give to the world a new picture of liberty and justice; for when they set about to overthrow despotism, and to

make a man's life and property and conscience free from the tyranny of rulers and ecclesiastics, they avoided the mistakes that all others have made, both before and since. Others have deposed or slaughtered their tyrants. Some few, like the hysterical patriots of the French Revolution, have endeavored to break free from religious despotism. The Puritans show us the solitary example in history of a people trying their king and their ecclesiastical oppressors by due process of law, and then executing the sentence in the calm spirit of judicial equity. Blessed for all coming time are these people who thus grounded the rights and liberties of man, not in the caprice of anarchy and revolution, but in those eternal principles of morality and justice which antedate all governments and transcend all constitutions.

Cause of Their Development

Were not Pym and Hampden, Eliot and Milton, Puritans? But wherever freemen sleep securely in Canada or South Africa, in Australia or California, these names are held in highest honor. Cromwell, too, the incarnation of triumphant Puritanism, stood like a rock for religious tolerance; and it was another Puritan, Thomas Hooker, who in Connecticut gave to the world the first written constitution, a document in which free-born men laid down beforehand the strict limits of the offices to which they proposed to elect their governmental representatives.

Was it not because the Bible was made the guide of faith, the charter of liberty, the monitor of duty toward God and man, that they developed to an unprecedented degree the sturdy stuff of which heroes are made, and upon whose civil, intellectual, and industrial achievements great nations grow? They labored, and we have entered into their labors. But there is the greatest danger that our modern age will forget how we received these blessings, and assign to every cause but the right one those characteristics which we now respect and honor.

God grant that we may not soon forget those principles of the value of the individual, the eternal rights of man as preceding all organizations of society, which we have received from those "sturdy old iconoclasts,"—

"The dead but sceptered sovereigns who still rule

Our spirits from their urns."

In following still farther back through the centuries this stream of blessing, we might well pause at a point some three hundred years before the Puritans, to study the life of Wycliffe, the advance herald of the Reformation, who gave the Bible to the people of England almost two centuries before Luther, and almost a hundred years before the invention of printing. For Wycliffe was not only one of the greatest of the Reformers, but his character is of especial value as a

witness to the educating, transforming power of those Scriptures which he loved.

Perpetual Miracle

But let us go back still farther, into the very midnight of the Dark Ages, and study for a moment the lives of those humble peasants in the obscure retreats of the Alps, who, though hunted for long centuries by every nation living around them, passed along undimmed from generation to generation the only treasure they had, the word of God. Let the modern socialist, the disciple of Marx and Lassalle, who can interpret the character of a people only in terms of cold economic laws, visit these peasants, shut away from the world, bound to helpless and interminable toil amid their flocks and rocky vineyards, and see how he will account for this perpetual miracle of a free, Bible-loving people turning back century after century the fierce fanatical crusades of the best troops of Italy and France. The true explanation is to be found in their own motto, "*Lux lucet in tenebris*" (The light shineth in darkness); for it was a power from above that shielded their lives. Their faith, too, was not one newly received. They had not of themselves originated those grand truths so different from the blind dogmas and superstitions around them. They were what their religion made them; and their religious faith was an ancient heritage from their fathers.

Went to Duty and to Death

We in modern times little dream how much we owe to these people, the first of all Europe to translate the Scriptures into the language of everyday life,—

"E'en them who kept God's truth so pure of old,
When all our fathers worshiped stocks and stones."

But though possessing none of the comforts and conveniences of life, and though ever living under the shadow of a violent death, they did not waste their lives pitying themselves. Compelled by untiring labor to copy out by hand and in secret the precious manuscripts, verse by verse and chapter by chapter, committing large portions to memory, they were not content to hold these treasures selfishly within their own valleys.

Century after century, while the rest of Europe was bound with iron chains of superstition to the triumphal car of Rome, the Waldenses continued to send out secretly their colporteurs and their trained and educated missionaries into the surrounding countries. Barefooted, and clad in coarse, travel-stained garments like those of their Master, they made their way through the midst of their enemies, and penetrated to far distant lands. Often the messenger of truth never returned to his mountain home; he was languishing in some far-away, unknown dungeon, or his bones were whitening around some charred stake, like those of

many whom he had left at home, lying "scattered on the Alpine mountains cold."

But churches sprang up along his path where he had scattered the vitalizing leaves from the tree of life; and in hundreds of places, influences were started that will be comprehended only when the earth "shall disclose her blood, and shall no more cover her slain."

In League with Death

"All who believe that the soul never dies are committed to this deception — spiritualism — and will ultimately be swept into the vortex."

By K. C. RUSSELL

THE belief that the soul does not die, and that when people appear to die, they are only entering upon a higher sphere, is the real basis for the belief that the living can communicate with the spirits of the dead. The Bible plainly teaches that the dead are unconscious between death and the resurrection. In Ps. 146: 3, 4, the Lord commands: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Certainly when our thoughts perish, there can be no consciousness.

Again in Eccl. 9: 5, we are told that "the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

Satan was the originator of the first lie, when he said to Eve in the Garden of Eden, "Ye shall not surely die;" and those who now teach that there is no such thing as death, saying that what seems to be death is but transition, are really repeating the falsehood the devil told in the beginning.

Are Spirit Miracles Trickeries?

The question may be asked by some, Is all which purports to be phenomenal concerning the spirits of the dead, mere trickery, or is there something supernatural about it? Without doubt, much that claims to be supernatural is a humbug; but any one who has given the question careful thought knows that there is something supernatural regarding spiritism, and that therefore it cannot be accounted for from natural causes.

Many think that Satan is not able to do things that are supernatural and miraculous; but such is not the case, for the Bible plainly teaches that the devil can perform miracles. In 2 Thess. 2: 9, the Lord says that just preceding His return to this earth the second time, Satan will work "with all power and signs and lying wonders." In Rev. 13: 14, He says that the devil will deceive "them that dwell on the earth by the means of those miracles which he had power to do." Again in Rev. 16: 14, we are told that the devil will perform miracles.

Since the spirits of the dead do not return, how can the supernatural things be accounted for that are performed through spiritualist mediums? The Bible plainly teaches that the devil, aided by the fallen angels, is bringing his crowning deceptions to bear upon those who have lost loved ones, by claiming to bring messages from the spirit world, and frequently personifying some departed friend so perfectly in looks and in accent of the voice as to appear to be in every particular like our own dear one who was snatched from us by death.

In 2 Cor. 11: 14, we read, "Satan himself is transformed into an angel of light." If Satan is able to transform himself into an

angel of light, how much easier it would be for him to transform himself into a form that would resemble a human being!

Ancient Witchcraft Revived

The communion with the so-called spirits of the dead is ancient witchcraft revived. In former days, the Lord punished those who had any part in the deceptive things. See Lev. 19: 31; 20: 6, 27; Deut. 18: 10, 11. Perhaps the most striking example of God's displeasure toward those who indulged in these forbidden practices was the case of King Saul. 1 Chron. 10: 13 says of him, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

There are many people who consider themselves immune from the bewitching influence of necromancy and witchcraft; but the facts are that all who believe that the soul never dies are committed to this deception, and are liable to be swept into the vortex.

The Bible teaches, in both the Old and the New Testament, that the purpose of Christ's second coming at the end of the world, is to raise the sleeping dead to life and immortality, and to translate the living righteous.

The inspired apostle Paul says, in 1 Thess. 4: 16, 17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first:



Are such exhibitions trickeries?

then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The evidences are multiplying which tell us that the day is hastening when we shall meet the loved and loving; for our Lord will soon come to open the mossy old graves, and His angels will gather His people from one end of the earth to the other. They will then be taken to those mansions which He is now preparing for those who love Him. They have not received their reward at death.

The Law of God and the Rod of Moses

By W. R. UCHTMANN

AFTER Israel had been afflicted four hundred years, the Lord raised up Moses. From the burning bush came the voice which revealed to him his life work; namely, to deliver Israel from heathen bondage, and bring them safely to the promised land. The rod in his hand was to be used as a symbol of divine power. When he threw it to the ground, in obedience to God's voice, it turned into a serpent; but when he lifted it again, it became a rod in his hand. Here God reveals a great principle. The serpent stands for sin and Satan. As sin is the transgressing of the law, the rod is the symbol of royalty and right. It is the dignity of law. Consequently, if the royal law is thrown down, it becomes sin in the person who thus rejects it. See Neh. 9: 26; 1 Kings 14: 9. To reject the law is to reject God.

This throws light on John 3: 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Our Lord stood for the broken law, sin. It was lifted up in the person of Christ, who "became sin for us." Through His death, resurrection, and present intercession above, He restores the law in the heart of every true believer. This is also the leading thought advanced in the ordinance of the Lord's Supper, demonstrated in the cup, representing the blood of the new covenant. Compare Matt. 26: 27, 28 with Heb. 10: 15-17.

As Pharaoh refused to release Israel, Moses used the same rod to bring ten severe judgments upon all Egypt, until the king was glad to let them go where they would be free to keep the law of God. But soon after they left, the army of Egypt followed them, until they came to the Red Sea. The rod was once more used, by divine direction, to open the sea, and all Israel crossed dry-shod. The enemy presumed to follow; and Moses was told to stretch his rod over the waters, which destroyed the enemy forever. The rod that proved salvation to God's people, became death to the Egyptians. Thus the same law that, kept by the remnant, will be a great blessing to them, will be a curse to the law-breaker, or sinner. Rom. 8: 1-8.

God's royal law will once more be magnified, and this time before modern Egypt, the world of unbelievers. The feast of tabernacles of ancient Israel was a time when, for seven days, the law was read. Neh. 8: 18. In Zechariah 14, we learn that the city of God will descend on the Mount of Olives at the end of the thousand years. (Compare Revelation 21.) Christ, with His kingly scepter, will then be King of all the earth. Zech. 14: 9. The wicked dead will be raised; and according to Rev. 20: 7, 8, Satan will once more deceive them to renew the battle against the law of God, for which the city will then stand. There is no doubt that they will have time allowed them to prepare to take the city of God. Some students think there will be a hundred years. In this time, the unbelievers will be compelled to fulfill Phil. 2: 10, 11, when every knee shall bow, and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father." Zech. 14: 16-21. Satan with all his hosts will confess that Christ is Lord, and at that time Jerusalem will be made a cup of trembling round about. Zech. 12: 2. But Satan will finally gather his multitudes against the city; and the record says, "Fire came down from God out of heaven, and devoured them." Rev. 20: 9. This will be an everlasting end to sin and Satan, for he will never be any more. Ezek. 28: 19. The royal reign of Jesus, so long foretold in Gen. 49: 10, will be set up in this earth forever. Therefore we can now sing in faith, believing, "We'll crown Him Lord of all." Truly the law of the Lord is perfect.



Universalism in the Crucible

By S. PARKER SMITH

briel's or Lucifer's, can meet the penalty of the law for sinful humanity, or any portion thereof. Therefore Christ trod the wine press alone, while of people or of angels there was none with Him. And He did it "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4), and that He might be able "to declare His righteousness for the remission of sins that are past" (Rom. 3:25).

Again there are those who teach that this wonderful sacrifice of Christ is insufficient to atone for and dispose of the sins of mankind or even of the righteous, and another sacrifice is put in to meet the demands of the law for those who shall finally be saved.

Let us see. The sins of the whole world were made to meet on Christ. Isa. 53:6. If His death was not a complete satisfaction for the sins imputed to Him, what authority or right had He to come forth from the grave? Would not sin have held Him there? Or if we suppose He has risen with sin still imputed to Him, must He not then die again?

Took His Life

God forbid! The imputing of sin to Christ was not a mere theory. It was so terribly real that it took His life away. But when He had thus laid down His life, He was freed, or justified from the imputed sin of humanity; and according to the commandment He had received from His Father, He had the power to take up His life again. John 10:18. Again, it is taught that the death of Christ atoned automatically for the sins of the world of all ages; that the whole human family was freed from sin to the fullest possible extent, so that no one of them, regardless of the way he treats his Saviour, will ever have to suffer for any of the sins for which Christ died. It is taught that when Christ died, the whole world died with Him the death that frees from sin.

Such teaching would spread this blessing over all the dives of infamy and all the palaces of sin in the world. But the word of God shows clearly that this is an error. The imputing of sins to Christ is not the removal of sins from mankind; for in the thirty-second psalm, God says: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Paul, in Rom. 4:6, says that David, in the verses quoted, is describing "the blessedness of the man, unto whom God imputeth righteousness without works."

But to whom does God impute righteousness without works? Verse 5 says that to him who "believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Then sin is imputed to every man—that is, the sins he commits right along every day—until Christ's righteousness is imputed; and this righteousness is imputed only to those who exercise faith, who "believe on Him that raised up Jesus our Lord from the dead." Rom. 4:24. It is then plain that the death of Christ, except through the repentance of the sinner, did not take away the sin of the world. The human race as a whole was not thereby freed or justified from sin.

It is true that so far as the plan and purpose of God are concerned, all died in Christ when He died. For though it was Christ, and He alone, who died, the death He died was vast and broad enough, in the sight of God,

to answer for the death of all mankind; and all might, if they would, die into that death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. Thus it was Christ who died. Rom. 8:34. "He that is dead is freed [or justified] from sin." In that Christ died, "He died unto sin once." "Being raised from the dead," freed from imputed sin, Christ "dieth no more; death hath no more dominion over Him." Rom. 6:7, 10, 9. He is now our Advocate in the courts above. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

Authority to Give Righteousness

As our Advocate, Christ has the infinite merits of His sinless life and spotless sacrifice to present before the Father in our behalf. He "did no sin, neither was guile found in His mouth." Hence for every sin sent up to Him by sincere confession, He can show the payment of the penalty by the wounds that our sins have made, paid by One who did not deserve to be treated thus, that the ones who did deserve it might, by the mercy and forbearance of God, go free.

To Christ, the Father has given the authority "to declare His righteousness," through faith in His blood, "for the remission of sins that are past." Rom. 3:25. From the throne of grace, all things that pertain to life and godliness are ministered by Christ to His people, to those who confess and repent of their sins, and believe on "Him that justifieth the ungodly."

Freedom from sin is one of these blessings. But as in the type, it is a blessing obtained and retained on conditions. Those who confess and forsake their sins, and believe on Christ, can individually say by faith: I am "dead indeed unto sin, but alive unto God." "I am crucified with Christ: nevertheless I live." For "if Christ be in you, the body is dead because of sin." Rom. 8:10. "And they that are Christ's," that is, truly believe on Him, "have crucified the flesh with the affections and lusts." Gal. 5:24. Then they are free from sin, and have peace with God through their Lord Jesus Christ. Yet in one sense, they are not entirely free from their sins; for as we shall see, sins, though forgiven, were not blotted out till the day of atonement, and were held again against those who proved untrue to their profession.

"Christ glorified not Himself to be made an high priest." Heb. 5:5. He was called of God. To this call, He responded, "Lo, I come . . . to do Thy will, O God." He became flesh. He learned obedience by the things that He suffered. "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest," able to succor the tempted. "And being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an high priest after the order of Melchisedec." Heb. 5:9, 10.

His Offering the Antitype

Thus Christ entered upon His work as priest in the sanctuary above. And as the work in the type began with the daily service, so in the antitype; for those priests served "unto the example and shadow of heavenly things." Heb. 8:5. Of Christ, Paul says: "Who needeth not daily, as those high priests, to offer up sacrifice: . . . for this He did

(Continued on page 15)

SOME even in Paul's day thought that because Christ had died for their sins, they were no longer to regard the law of God. They considered being under the throne of grace as equivalent to making void the law of God. They preached that the love and mercy of Jesus had set aside the law of His Father. Well might Paul exclaim, "God forbid." Rom. 3:31; 6:15. Yet these ideas are widely preached to-day when the claims of the law of God are urged upon the conscience; and many minds are darkened and confused thereby.

But that we cannot be true subjects of the throne of grace and be disobedient to God's law is very evident. The psalmist says of this throne, "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face." Ps. 89:14.

It is at the throne of grace that we find mercy. Heb. 4:16. But its foundation or habitation is justice and judgment, which cannot be if there is no law. In the typical sanctuary, the law of God graven on the immutable stone was just beneath the mercy seat, which was the cover of the ark, and with "the cherubims of glory," represented the throne of grace, the glorious high throne that from the beginning has been the place of our sanctuary. In Ps. 85:10, we read, "Mercy and truth are met together; righteousness and peace have kissed each other."

Truth and Righteousness

And again the psalmist says, "Thy law is the truth," and "all Thy commandments are righteousness." Ps. 119:142, 172. It is thus clear that the law, which is "the truth" and "righteousness" of God, is the very foundation of the throne of grace. And the law contained in the ark on earth was and is an exact copy of the law in the ark of the testament in the sanctuary in heaven. Rev. 11:19.

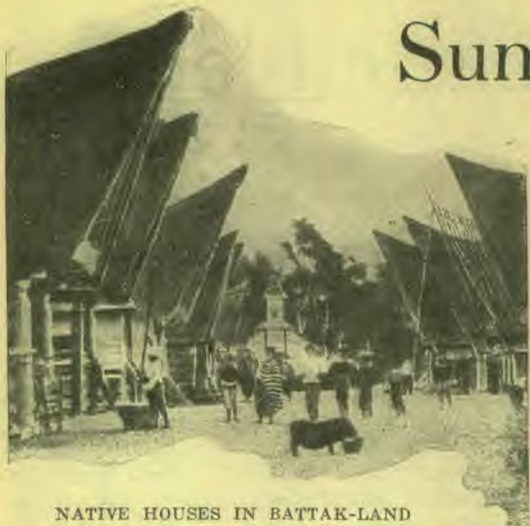
But as this law has accepted for the punishment of its transgression a Substitute in the place of the actual sinner, it has gone outside the boundary of its jurisdiction. The law is not made for a righteous man, but for the lawless; and of its own power, it can hold only those for whom it is made. Hence when it takes a righteous man in place of the sinner, it must meet the voluntary substitute on equal terms with itself. So mercy and truth meet together at the throne of grace; righteousness and peace, the peace that comes through justification by faith, have kissed each other.

But One Could Be Found

This is why, in all the universe, there was but one who could, in behalf of man, satisfy the claims of the law. He must be one equal with the law. No angel's life, whether Ga-

Sumatra, the Land with a Future

By F. A. DETAMORE



NATIVE HOUSES IN BATTAK-LAND

NOT counting Australia and Greenland, Sumatra ranks fourth in size of all the islands in the world, and contains 167,480 square miles, which is more than thirteen times the size of Holland, and is next to Java in importance among the Dutch possessions in the East Indies. It is twice as large as the state of Minnesota, and about the size of the states of Washington and Oregon together. Although four times the size of Java, it has less than one tenth the population, or 4,029,505 (1905).

A Great Future

It is claimed that Sumatra, "whose soil and subsoil hold their own easily with those of Java in the matter of mineral and agricultural wealth, is only now beginning to attract the attention of the Dutch," and "might easily contain and support some seventy-five million human beings;" but while "Java is a country of magnificent realization, Sumatra has only a great future."

Ludovico Di Varthema is said to have been the first European to discover the coast of Sumatra (1505), though it had been known to the Hindus and the Arabs, who brought their beliefs and civilizations there long before. The Portuguese followed in 1509, and the Dutch landed on the coast of Achin in 1599. "Here Cornelius Houtman, one of those who 'discovered' for Holland the route to the Indies, was killed by the Achinese (1599), who began, over the body of the representative of the power of Holland in the East, their interminable struggle against that power." Having expelled the Portuguese, the Dutch struggled throughout the eighteenth century against the rivalry of England. In 1824, by the treaty of London, England abandoned all claims to Billiton and the whole of Sumatra, in return for all the remaining Dutch possessions in the Indian coast and the Malay peninsula, with the island of Singapore.

Volcanoes and Timbers

Ninety volcanoes, a few of which are still active, have been discovered in Sumatra, though it has not yet been fully explored. These are scattered amidst a series of mountainous groups which run the whole length of the island. While on a recent tour through Sumatra, the writer visited a number of hot springs, which were formerly worshiped by the natives. Much of the interior is a high table-land, or series of table-lands, two thousand to four thousand feet above sea level. In these parts, the climate is cool and pleasant the whole year round.

Sumatra has a larger variety of timbers than any other of the East India group, and produces gums and resins of great commercial value. Tobacco is the chief export.

Other products are gold, silver, petroleum, etc. Among the wild animals there are elephants, rhinoceroses, tigers, panthers, tapirs, and a few orang-utans.

The inhabitants are principally Malays, Battaks, and Achinese. In the coast towns may be found many Chinese, Tamils, Bengalis, Arabs, and mixed races. They are more open to education and civilization than are the natives of the interior, whose condition is still extremely rudimentary.

The Battaks inhabit the residency of Tapanoei, and are divided into a number of classes, some of whom are Mohammedans, while others have embraced the Christian religion. Our knowledge of the Battaks dates from 1867-1883.

Eat Their Ancestors

They have a terrible reputation for cannibalism. It is claimed that they ate their aged relatives, in order to give them a pious sepulcher in their stomachs. At the season when the lemons were ripe, the aged one would climb a tree, and the family would gather and dance below, singing, "Where the fruit is ripe, it falls from the tree." The victim would then let himself drop from the tree, when he was knocked in the head and



MALAY VILLAGE IN SUMATRA

killed and eaten. It is said that those savages would have objected to any other form of death; for they hoped to obtain immortality by becoming a very part of those who consumed them. "Consumption by the family . . . might well be accompanied by a conception of immortality. The old, helpless man, with the joys of life failing him, would find a certain attraction in the idea that his body would become part of the strong brown bodies around him. He might even have a dim conception that he would be partly conscious in each of his sepulchres."

Thus the archdeceiver would lead these poor souls far from the Bible teaching that "the dead know not anything." Eccl. 9: 5. He would hide from their minds the lovely Jesus, who "hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

The work of educating and Christianizing these poor people has been going on now for some fifty years, and many of them are intelligently responding to the influence of the gospel.

Our work in Sumatra was started in 1899, at Padang. We now have a church organized there, and a good school in operation. A home has recently been erected for our missionary, together with a comfortable little schoolhouse. Some have become tired of waiting for us to enter their land with the

message of Christ's soon return, and have sold their possessions, and come to Singapore to attend our school. Multitudes of needy souls surrounded us as we passed through the land, and begged us to come and teach them the Bible and the common branches of education. But for lack of men and means, we are still unable to answer the majority of these earnest pleas for help.

Peter and the Keys

CHRIST gave no more power or authority to Peter than to the other apostles. The Saviour's words, "I will give unto thee the keys of the kingdom of heaven," were not addressed to Peter any more than to the church militant. The keys are the word of God. They are given to the church to be used as directed by Christ. The directions are recorded in the eighteenth chapter of Matthew. If a brother trespasses against his brother, and after being properly approached, refuses to be reconciled, the case is to come before the entire church. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

In other words, let him be expelled from the church. Such a course will be sanctioned in heaven; for we read, "Whatsoever ye [the church] shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 15-19; 16: 19. If the offender never becomes reconciled, this divine rule, if properly followed, excludes him from heaven.

When the question of circumcision was under consideration in Jerusalem, Peter gave his experience, the same as Barnabas and Paul gave theirs; but the apostle James rendered the decision. He said: "Wherefore my sentence is, that we trouble not them, which from among the gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." See Acts 15: 12-20. According to this record, Peter held a subordinate position, and he held no keys except the Holy Scriptures, which have been in the hands of the church of God for ages.

If Christ had given Peter the keys of the kingdom, and appointed him gatekeeper, that would have settled matters, and their disputation over position would have ceased. But Christ never appointed Peter to any such position.

E. HILLIARD.



BATTAK MISSION SCHOOL

BEHOLD, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 25-27.

This text exposes one of Satan's plans, against which Christ has given warning. A publication supposed to have been written by the late Mr. Russell, and "scattered like the leaves of autumn," has been saying, "Behold the Bridegroom,—not, Behold, the Bridegroom cometh, but, Behold, He has come, and we are now living in the presence of the Son of man." These statements will be found in a bound volume entitled "Thy Kingdom Come," series 3, page 93.

Again, in the same volume, I read: "The second advent of our Lord in the end or harvest of the gospel age, occurring in the fall of 1874, proves to be a point of time exactly parallel to the time of His first advent, in the end of the Jewish age. . . . The parallelism continues to the full end of the harvest in this dispensation—until the overthrow of the professedly Christian kingdoms, really the kingdoms of this world, and the full establishment of the kingdoms of God in the earth at A. D. 1914, the terminus of the times of the gentiles." (Series 3, pages 125, 126.)

In the book "The Time Is at Hand," series 2, page 104, we read: "The first work of Christ at the second advent must be the gathering of His elect church. . . . As will be shown, it is a period of forty years, which both ends the gospel age and introduces the millennial age." According to this reasoning, the second advent, which Mr. Russell declared to have occurred in the autumn of 1874 A. D., would bring us to the date of 1914 A. D. for the opening of the millennium.

Was It Thus in Secret?

A still further, more definite statement in the same volume, page 170: "In the preceding chapter, we presented evidence showing that the time of the gentiles, or their lease of dominion, will run fully out with the year A. D. 1914, and that at that time, they will all be overturned, and Christ's kingdom fully established. That the Lord must be present, and set up His kingdom, and exercise His great power, so as to dash the nations to pieces as a potter's vessel, is then clearly fixed; for it is in the days of these kings, before their overthrow—that is, before A. D. 1914—that the God of heaven shall set up His kingdom, and it shall break in pieces and consume all these. Dan. 2: 44."

This is sufficient to show that the late Mr. Russell, and those who are sending out his writings, teach very positively that Christ's second coming has already taken place, and that the millennium began in 1914, which is designated as the antitypical jubilee of the world. Under the heading "Earth's Great Jubilee," on page 181 of series 2, it is said: "But instead of being a year, as in the type, it will be longer. It will be the beginning of the great thousand year jubilee,—the millennium."

If Christ has already come, and has been here for forty-two years, and the millennial reign has been in progress for two years, or since the autumn of 1914, it is surely time that the world should know that this is a fact. However, we feel that these publications present a false view of Christ's coming, and also of Christ's gathering a select few called the bride to Himself in the antitypical jubilee which also is claimed to have opened the millennium in 1914, during which time also a second probation is offered to all that have neglected God's grace in the past. This teaching is a delusion, a perversion of

DID HE COME IN SECRET?

Who Could Call This
the Millennium?

By RUFUS A. UNDERWOOD

the manner of Christ's coming to this world the second time.

But Have We Had Peace?

We are told that the Prince of peace in person has been on earth the second time since October, 1874 A. D., and that His kingdom was to be fully set up on this earth in October, 1914. If this is true, we are led to ask, Have we seen peace and love ruling in the place of vice and hatred? Has the malaria of sin had less effect upon the world since October, 1874, or even since 1914? Do

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle is to the pole; men who will stand for the right though the heavens fall."—White.



we not still see virtue and justice trodden underfoot? Has honest toil been requited? Is not wealth accumulated by means of fraud, with vice, intemperance, and oppression still exalted above virtue? Is not two thirds or more of the earth's surface involved in the most cruel war the world has ever seen? Do not the sorrowful children and widows, and the blood of millions of the best men of Europe, protest against the selfish greed of those who lead them to the slaughter?

Yet, in the face of increasing selfishness, crime, bloodshed, and almost universal mourning, we are told that Christ, the Prince of peace, would fully establish His kingdom on earth before 1914. If the present condition of the world is an indication of what the kingdom of Christ is to bring to this sorrow-smitten world in the future, we surely have been deceived and mocked as we have

contemplated Christ's coming, and prayed, "Thy kingdom come." We have hoped that in that kingdom, injustice would be terminated, innocence vindicated, death abolished, righteousness exalted, every wrong righted, and peace and joy, with life uninterrupted, given to the inhabitants of Christ's kingdom forever and ever.

Fanciful and Unwarranted

Such fanciful and unwarranted interpretations of the Scriptures as are set forth by the "millennial dawn" advocates are not only deceptive, but they destroy the simplicity, beauty, and hope of the Christian religion. If the millennium has been in progress for the last two years, a united prayer should ascend from the millions of the blood-stained nations of Europe for the Almighty to shorten this period of jubilee. A misconception of the events that will occur at Christ's coming is apparent from the statements made that Christ's kingdom was to be fully set up in 1914, as already quoted from the publications cited.

It is a great mistake to think that Christ's coming is in secret; and further, all attempts to fix the date of Christ's coming will come to naught, and bring disgrace upon those who teach the definite time of that event. "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 26, 27. "But of that day and hour knoweth no man [maketh known no man], no, not the angels of heaven, but My Father only." Verse 36.

Two Unprecedented Events

I will notice in this article two unprecedented events that will occur in connection with the coming of Christ. First, the resurrection of all the righteous dead of past ages, and the translation of all the righteous living, takes place at the appearing of Jesus Christ the second time. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. . . . For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 19, 21. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

Second, Christ comes to reward both the righteous and the wicked. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12. "When thou makest a

feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7, 8.

"And to you who are troubled rest with

us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1: 7-10.



Guided by a Star

The Light Which Led to the Newborn King

By the late ELLEN G. WHITE

"NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

The wise men from the east were philosophers. They belonged to a large and influential class, that included men of noble birth, and comprised much of the wealth and learning of their nation. Among these were many who imposed on the credulity of the people. Others were upright men, who studied the indications of providence in nature, and who were honored for their integrity and wisdom. Of this character were the wise men who came to Jesus.

Beheld His Glory

The light of God is ever shining amid the darkness of heathenism. As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God. By the Holy Spirit, he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. But in the Old Testament, the Saviour's advent was more clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord.

The wise men had seen a mysterious light in the heavens upon that night when the

glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a star out of Jacob, and a scepter shall rise out of Israel." Num. 24: 17. Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of Heaven-sent truth; now it was shed upon them in brighter rays. Through dreams, they were instructed to go in search of the newborn Prince.

The Prophecies, the Star, and the Spirit

As by faith Abraham went forth at the call of God, "not knowing whither he went," as by faith Israel followed the pillar of cloud to the promised land,—so did these gentiles go forth to find the promised Saviour. The Eastern country abounded in precious things, and the magi did not set out empty-handed. It was the custom to offer presents as an act of homage to princes or other personages of rank, and the richest gifts the land afforded were borne as an offering to Him in whom all the families of the earth were to be blessed. It was necessary to journey by night in order to keep the star in view, but the travelers beguiled the hours by repeating traditional sayings and prophetic utterances concerning the One they sought. At every pause for rest, they searched the prophecies; and the conviction deepened that they were divinely guided. While they had the star before them

as an outward sign, they had also the inward evidence of the Holy Spirit, which was impressing their hearts, and inspiring them with hope. The journey, though long, was a happy one to them.

They have reached the land of Israel, and are descending the Mount of Olives, with Jerusalem in sight, when, lo, the star that has guided them all the weary way rests above the temple, and after a season, fades from their view. With eager steps, they press onward, confidently expecting the Messiah's birth to be the joyful burden of every tongue. But their inquiries are in vain. Entering the holy city, they repair to the temple. To their amazement, they find none who seem to have a knowledge of the newborn King. Their questions call forth no expressions of joy, but rather of surprise and fear, not unmingled with contempt.

Rehearsing Traditions

The priests are rehearsing traditions. They extol their religion and their own piety, while they denounce the Greeks and Romans as heathen, and sinners above others. The wise men are not idolaters, and in the sight of God they stand far higher than do these, His professed worshipers; yet they are looked upon by the Jews as heathen. Even among the appointed guardians of the Holy Oracles, their eager questionings touch no chord of sympathy.

The arrival of the magi was quickly noised throughout Jerusalem. Their strange errand created an excitement among the people, which penetrated to the palace of King Herod. The wily Edomite was aroused at the intimation of a possible rival. Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favor of Rome. But this new Prince had a higher claim. He was born to the kingdom.

Herod suspected the priests of plotting with the strangers to excite a popular tumult and unseat him from the throne. He concealed his mistrust, however, determined to thwart their schemes by superior cunning. Summoning the chief priests and the scribes, he questioned them as to the teaching of their sacred books in regard to the place of the Messiah's birth.

This inquiry from the usurper of the throne, and made at the request of strangers, stung the pride of the Jewish teachers. The indifference with which they turned to the rolls of prophecy enraged the jealous tyrant. He thought them trying to conceal their knowledge of the matter. With an authority they dared not disregard, he commanded them to make close search, and to declare the birthplace of their expected King. "And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,—

"And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah;

For out of thee shall come forth a governor, Which shall be shepherd of My people Israel."

Herod now invited the magi to a private interview. A tempest of wrath and fear was raging in his heart, but he preserved a calm exterior, and received the strangers courteously. He inquired at what time the star had appeared, and professed to hail with joy the intimation of the birth of Christ. He bade his visitors, "Search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also." So saying, he dismissed them to go on their way to Bethlehem.

The priests and elders of Jerusalem were not as ignorant concerning the birth of Christ as they pretended. The report of the

(Continued on page 11)

The Broken Barrier

What Opened the Way for Evolution

By LUCAS A. REED

IN these last days, the record of the life of Christ has been winnowed, by many, of all references to the miraculous or the supernatural, with a result that we have only a human Christ, with only human powers, or such powers as any man possesses, if he will but exercise them.

This rejection of the miraculous and the supernatural from the life of Christ and from all His teachings leaves man without any power to give him a spiritual birth, a redemption from sin. It leaves him with only natural forces, ordinary powers,—forces of nature, so to speak,—with which to combat malignant evil.

This rejection of the miraculous and the supernatural from modern religion is a result of the assaults of evolution, which began its attacks upon the record of creation. Having cleared the board so far as Genesis was concerned, it went on until it has destroyed, in the minds of thousands, any belief whatsoever in anything supernatural or miraculous, wherever it may appear.

Evolution in the Pulpit

This evolution is taught in the schools and the colleges, has even entered the theological schools, and has gone into the pulpits to preach to the audiences in the churches. It may be fairly said to-day to be ascendant, to have control.

The passive attitude of the world, and especially of the clergy, has been due to the fact that the great principle of God's working was not understood, because the Sabbath, God's memorial, had been cast down, and another institution had been exalted in its place. In a previous article, it has been shown that the Sabbath truth is in reality the fundamental truth of God's workings; that if it be rejected, everything is rejected, because all God's work, in principle, is thereby discounted.

How came it, then, that the Sabbath had been lost? For an answer to this question, we may appeal to two sources: to prophecy—that is, God's foreknowledge; and to history—that is, the fulfillment.

What Was Predicted

First, as to prophecy: Hundreds of years before there was any sign of the apostasy, to the prophet Daniel was revealed the fact that there would come a time when an apostate power would cast down the truth to the ground, and would practice and prosper (Dan. 8: 12)—one that would "speak words against the Most High," and would "wear out the saints of the Most High," and "think to change the times and the law" of God (Dan. 7: 25). In this wearing out of the people of the Most High, it was foretold that the saints would "fall by the sword and by flame, by captivity and by spoil, many days." Dan. 11: 33.

To John, it was specified that this power would open "his mouth for blasphemies against God, to blaspheme His name, and His tabernacle, even them that dwell in the heaven," and that he would "make war with the saints, and . . . overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world." Rev. 13: 6-8, margin.

According to the prophecy, this apostate

power was to make a change in the times and in the law of God. Those who have made that change, say themselves that they have made no real change in the law save in the fourth commandment; but this commandment they acknowledge they have changed.

What Catholics Assert

The Catholic Church claims that it is consistent in changing the Sabbath from the seventh to the first day of the week. It claims to have authority to do this. For example, we quote:

"410. Whence does the church get the right to give commandments?"

"From Jesus Christ Himself, who charged His church to guide and govern the faithful in His name."

"411. Can the church do more than give commandments?"

"She also has the right to see that these commandments are obeyed, and to punish those who disobey them."

"412. Which are the commandments of the church?"

"These six: First, to rest from servile work and to hear mass on all Sundays and holy days of obligation. Second, to fast," etc.—"A Catechism of the Catholic Religion," by the Rev. Joseph Deharbe, title, S. J.; translated from German; edited by the Rt. Rev. P. N. Lynch, bishop of Charleston.

You will note that this Catholic teaching is that since Christ authorized the church to guide and govern the faithful in His name, it has a right to put forth commandments in violation of the commandments of God as contained in the Bible; and you see that in this, the Catholic Church has gone outside of any authority given the church by Christ. It has taught the obligation to rest from secular work on Sundays instead of the Sabbath, and thus has caused men to work upon the Sabbath day in violation of God's commandment, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." To such lengths do men go in their assumption of power over human souls. But the prophecy predicted that an attempt would be made to change the law. Thus is the prophecy fulfilled.

That the papacy acknowledges that it has changed the Sabbath may be further discovered from the following:

"Question.—How prove you that the church hath power to command feasts and holy days?"

"Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church."

"Abridgment of Christian Doctrine," by the Rev. Henry Tuberville, of Douay College, France (1649), page 58.

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could

not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"A Doctrinal Catechism," by the Rev. Stephen Keenan, page 174.

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—Kansas City Catholic, February 9, 1893.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—Catholic Mirror, official organ of Cardinal Gibbons, September 23, 1893.

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—"The Convert's Catechism of Catholic Doctrine," by the Rev. Peter Geiermann, C. SS. R., page 50, third edition, 1913, a work which received the "apostolic blessing" of Pope Pius X, January 25, 1910.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Cardinal Gibbons, in "The Faith of Our Fathers," edition 1892, page 111.

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—Catholic Press (Sydney, Australia), August 25, 1900.

Protestant writers also acknowledge that there is no Scriptural authority for the change of the Sabbath. Note the following:

"Is there no express commandment for observing the first day of the week as Sabbath, instead of the seventh day?—None whatever. Neither Christ, nor His apostles, nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath."—New York Weekly Tribune, May 24, 1900.

"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation."—The Watchman (Baptist).

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."—Hobart Church News (Episcopalian), July 2, 1894.

This is only a fragment of the testimony that might be brought to bear upon the subject. In addition, we might quote from many

(Continued on page 11)



"WE may appeal to two sources: to prophecy—that is, God's foreknowledge; and to history—that is, the fulfillment."

To Our Readers

All reasonable effort will be made to preserve accuracy of statement, and to verify all authorities quoted.

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

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"EARTHQUAKES IN DIVERS PLACES"

THE Saviour said, almost nineteen hundred years ago, "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. Matthew, in chapter 24:7, and Mark, in chapter 13:8, report the same prediction of the Master, in substantially the same words. They tell of the great earthquakes that will visit divers places.

Previous to the time of Christ, there are records of but very few earthquakes. Amos speaks of an earthquake that occurred during the reign of Uzziah, king of Judah, and while Jeroboam was king in Israel. See Amos 1:1. This quake must have occurred about 800 B.C. Zechariah, who prophesied several centuries later than Amos, also speaks of this earthquake. See Zech. 14:5. It would seem, from these statements of Amos and Zechariah, that earthquakes were so unusual in the days before Christ, as to be commented on for centuries after their occurrence.

But the Master makes the bold announcement that "there shall be earthquakes in divers places." And not only will there be earthquakes, but there will be "great" earthquakes.

On another page in this issue, the reader will find a tabulated list of the "destructive" earthquakes that have occurred during the centuries of the Christian era. It must be borne in mind that this list does not include all the tremblings of the earth, but refers only to those quakes which have produced destruction of sufficient dimensions to be worthy of special note. We would call attention to the fact, also, that these figures are furnished by an organization that stands without a peer from the standpoint of reliability. There is no higher scientific authority recognized to-day than the British Association for the Advancement of Science.

The Master does not specifically say that the earthquakes will increase as the centuries go by. His statement is that there will be "great earthquakes," and that they will be "in divers places."

It is interesting to note, however, that in the first ten years of the nineteenth century, there were eighty destructive earthquakes, though it took almost all of the first six centuries to give us that number. And if we take the seventh and the ninth decade of the nineteenth century, we will find that we had more destructive earthquakes in each of those periods than occurred in the first eleven centuries of the Christian era.

When we come to the figures for the first ten years of the twentieth century, it will be observed that they are on a different basis from the others. The eighty-six earthquakes of that particular decade were felt through as much territory as all of Europe and Asia, or else through the entire world.

Earthquake Instruments

Let it be granted that modern instruments will detect earthquakes which otherwise men would not recognize. Let it also be granted that modern facilities will record and report earthquakes that previously might not have been taken into account. The question of their frequency is not emphasized. It is not even mentioned in the prediction of the Master. He said that there would be "great earthquakes," and that they would be "in divers places." Let us emphasize the actual statements made in the prediction, and then let us closely observe the facts.

Standing in a time when earthquakes had been but few, the Master says that they shall be "in divers places," indicating that they would be all over the world. Examine the list as it appears on the accompanying page. You will see that earthquakes have visited the various portions of every continent of the globe. They have visited the islands of the sea. They have even shaken the sea itself. They have indeed been "in divers places."

They Stand as Signs

As is shown in the context, the Master's predictions concerning the "great earthquakes" that should be "in divers places" came as a part of His reply to the important question asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. It should go without question, that since these rockings of our planet are designed by the Creator as a "sign," we may be sure that along with the disturbances of earth there will come the conviction upon the heart of each individual, that supernatural forces are working.

This conviction is pressed upon the heart by the Spirit of the living God. Says the prophet: "When Thy judgments are in the

earth, the inhabitants of the world will learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:9, 10.

Men become so absorbed in wickedness, that nothing can arouse them but the judgments of God. And one of the peculiar things in connection with earthquakes, whether they occur in civilized lands or among the most ignorant and superstitious people, is that there is always a sense of awe, a feeling of the infinite, that grips the soul, and causes the individual to recognize that a great les-

son is being forced upon him by the trembling of the earth underneath his feet.

Men may controvert this. They may seek to laugh it off. After the danger is past, they may even jeer at death. But nevertheless, there stands the conviction impressed upon the soul by the manifest workings of almighty power.

When men are left to themselves, the tendency is, in the majority of instances, for them to plunge deeper and deeper into the riotous pleasures that degenerate and degrade the soul. God could not be true to Himself and the principles of righteousness, unless He did continually wage a strong controversy against evil and wickedness, even, if necessary, by terrible judgments.

"The Lord Hath a Controversy"

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:31-33.

The prophet Hosea calls to us: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor



STREET SCENE, VALPARAISO EARTHQUAKE

knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:1, 2.

"The Lord hath a controversy with the inhabitants of the land," because of their wickedness. Many who are aroused to a realization of their true condition through the mighty judgments of God, will reform, and learn the ways of righteousness and of salvation. God, to be true to Himself, must seek for these, even, if need be, through the mighty judgments that He visits upon the earth to show that He is still God, and that His power is able to do terrible things. Rather than allow a single soul to become stupefied through sin, and fail of everlasting life, He will cause the pillars of heaven to tremble, and remove the earth out of its place.

The Last Great Earthquake

In the sublime, apocalyptic visions that John had on Patmos, there are at least four references to the earthquakes that will come in connection with the closing scenes of time. One of the most striking and one of the last of these references is in the following words:

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17-21.

When the Lord finally stands up, in the majesty of Omnipotence, to make His mighty protest against the sins and oppressions of the world, through declaring His righteousness from the heavens, we read these words: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and dark-

ness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory." Ps. 97:1-6.

There are various theories as to the cause of earthquakes; but these theories should not be allowed to cover up in our minds the great truth of the Saviour's prediction, and of the predictions of the inspired prophets. We should place these predictions side by side with the facts, and recognize that God has a controversy with the wicked inhabitants of the earth; recognize the fact that the Master said there would be "great earthquakes" "in divers places." They will be given as "signs" of the power of God, and as "signs" of the end of all earthly things, which is so rapidly approaching.

No Need of Fear

The climax is almost reached. The second coming of Christ is almost here. The prophecies are abundant which show it; and this concerning earthquakes is only one of many voices that proclaim from the prophetic Word that the end of all things earthly and sinful is at hand, that the great day of the final triumph of righteousness is almost here, that the Lord's coming is a near event in the program of this world's history.

If the predictions that may be found in the sacred volume, concerning earthquakes and other calamities, fill us with terror, it is because we have not become acquainted with the Christ of the Bible, and have not learned to trust in His mighty promises. If we have learned to trust in Him, we stand among those who are saying: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." Ps. 46:1-5.

Killed by Idle Gossip

(Continued from page 2)

be—nobody knows where. We are to "judge not," that we "be not judged." We may be more unworthy, in the sight of God, than the one we are criticizing. "No matter how lowly the station of an individual, or how underdeveloped his mentality, he finds some one to look down upon and criticize."

The following lines are easy to remember, and may prove helpful in this connection:

"If you your lips
Would keep from slips,
Five things observe with care:
To whom you speak,
Of whom you speak,
And how, and when, and where."

Guided by a Star

(Continued from page 8)

angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice. They themselves might have found Jesus, and might have been ready to lead the magi to His birthplace; but instead of this, the wise men came to call their attention to the birth of the Messiah. "Where is He that is born King of the Jews?" they said; "for we have seen His star in the east, and are come to worship Him."

Now pride and envy closed the door against the light. If the reports brought by the shepherds and the wise men were credited, they would place the priests and rabbis in a most unenviable position, disproving their claim to be the exponents of the truth of God. These learned teachers would not stoop to be instructed by those whom they termed heathen. It could not be, they said, that God had passed them by, to communicate with ignorant shepherds or uncircumcised gentiles. They determined to show their contempt for the reports that were exciting King Herod and all Jerusalem. They would

not even go to Bethlehem to see whether these things were so. And they led the people to regard the interest in Jesus as a fanatical excitement. Here began the rejection of Christ by the priests and rabbis. From this point, their pride and stubbornness grew into a settled hatred of the Saviour. While God was opening the door to the gentiles, the Jewish leaders were closing the door to themselves.

Find the Star Again

The wise men departed alone from Jerusalem. The shadows of night were falling as they left the gates; but to their great joy, they again saw the star, and were directed to Bethlehem. They had received no such intimation of the lowly estate of Jesus as was given to the shepherds. After the long journey, they had been disappointed by the indifference of the Jewish leaders, and had left Jerusalem less confident than when they entered the city. At Bethlehem, they found no royal guard stationed to protect the newborn King. None of the world's honored men were in attendance. Jesus was cradled in a manger. His parents, uneducated peasants, were His only guardians. Could this be He of whom it was written that He should "raise up the tribes of Jacob," and "restore the preserved of Israel"; that He should be "a light to the gentiles," and for "salvation unto the end of the earth"?

"When they were come into the house, they saw the young child with Mary His mother, and fell down, and worshiped Him." Beneath the lowly guise of Jesus, they recognized the presence of divinity. They gave their hearts to Him as their Saviour, and then poured out their gifts,—gold, and frankincense, and myrrh." What a faith was theirs!

The Broken Barrier

(Continued from page 9)

church histories and Protestant authorities to show the same fact,—that it is the Catho-

lic Church that has made the change in Sabbath observance.

And since it is the loss of the Sabbath that caused hundreds of Christians to be passive under the assaults of evolution against the creation record in Genesis, the Catholic Church is responsible for this spiritual anæsthetic delivered to the Protestant as well as the Catholic world.

We may even now see that the prophecy recorded in Daniel is in process of fulfillment. The truth is cast down to the ground, while apostasy, skepticism, infidelity, and atheism practice and prosper.

Religious Icebergs

WE have entered upon uncommon times. Wolves are masquerading in sheep's clothing; new and old controversies commingle; dangerous heresies, dressed in the livery of heaven, seek admission into the church. A power from beneath is exerting a strange, bewitching power everywhere. There are many "advanced thinkers," "progressive theologians," men who are known as "profound scholars," who exalt reason, and bow low at her shrine. The Ten Commandments, the Sermon on the Mount, and, in fact, the whole Bible are regarded as a little too exacting, and are discounted before the people.

The chill of skepticism and unbelief is perceptibly felt. Some enlightening, illuminating power is surely needed. The church is traveling over enchanted ground. Many of the elect of God, who truly believe the Word, have been peering through the fog of unbelief about them for several decades, looking for the return of the Bridegroom from the wedding. Some have become drowsy, and some are fast asleep. The cares of the world, the love of money and pleasure, are choking the Word in the hearts of some, and no fruit is brought to perfection. A few are awake; but these are in danger of being thought "peculiar," "extreme," "good men and women, but impractical." G. B. T.

Destructive Earthquakes in the Christian Era

FIRST CENTURY, 15		FOURTEENTH CENTURY, 137	
Asia Minor	2	Asia Minor	4
China	2	Caucasia	1
Cyprus	1	China	30
Italy	10	Egypt and East Mediterranean	1
SECOND CENTURY, 11		England	3
Asia Minor	2	Germany	2
China	6	Iceland	6
England	1	Italy	37
Italy	2	Japan	44
THIRD CENTURY, 18		Malta	1
Asia Minor	1	Norway and Southern Iceland	1
China	6	Portugal	1
England	3	Spain	2
Italy	7	Switzerland	2
Wales	1	Turkey in Europe	2
FOURTH CENTURY, 14		FIFTEENTH CENTURY, 174	
Armenia	1	Asia Minor	2
Asia Minor	1	Austria	2
China	2	China	27
Italy	9	England	1
Scotland	1	France	1
FIFTH CENTURY, 15		Greece	2
Asia Minor	3	Italy	60
China	3	Japan	69
England	2	Mexico	4
Italy	3	Spain	4
Japan	1	Switzerland	1
Palestine	1	Syria	1
Turkey	2	SIXTEENTH CENTURY, 258	
SIXTH CENTURY, 13		Afghanistan	2
Asia Minor	1	Argentina	1
China	2	Asia Minor	2
England	1	Azores	1
France	1	Baden or Transylvania	1
Hungary	1	Bavaria	2
Italy	4	Chile	7
Japan	1	China	61
Turkey	1	Ecuador	2
Known world	1	England	3
SEVENTH CENTURY, 17		Europe, Central	1
Asia Minor	1	France	2
China	5	Greece	13
Italy	4	Guatemala	1
Japan	6	Iceland	9
Scotland	1	Italy	64
EIGHTH CENTURY, 35		Japan	43
Asia Minor	2	Mexico	10
China	10	Palestine	1
Egypt	2	Persia	1
Italy	7	Peru	6
Japan	10	Philippines	3
Palestine	2	Portugal	3
Russia	1	Russia	1
Turkey	1	Saxony	1
NINTH CENTURY, 59		Spain	2
Asia Minor	2	Switzerland	3
Caucasia	2	Tirol and Germany	1
China	8	Turkey	3
England	1	Venezuela	1
Germany	1	West Indies	2
Greece	1	SEVENTEENTH CENTURY, 378	
Italy	7	Arabia	1
Japan	31	Argentina	2
Persia	1	Asia Minor	4
Russia	3	Assyria	1
Scotland	1	Austria	6
Switzerland	1	Azores	1
TENTH CENTURY, 32		Bolivia	1
Asia Minor	2	Canada	1
China	7	Caucasia	10
England	1	Chile	12
Germany and France	1	China	73
Greece	1	Colombia	2
Italy	6	Crete	2
Japan	13	Ecuador	2
Known world	1	England	5
ELEVENTH CENTURY, 53		Europe, general	1
Asia Minor	3	Formosa	5
China	14	France	3
England	1	Germany	3
France	1	Greece	6
Iceland	1	Iceland	10
Italy	9	India	6
Japan	12	Italy	75
Mesopotamia	1	Japan	64
Persia	3	Malta	3
Scotland	1	Mexico	14
Syria and Palestine	4	New England	3
Turkey in Europe	3	Persia	7
TWELFTH CENTURY, 84		Peru	19
Arabia	1	Philippines	1
Asia Minor	9	Spain	1
Austria Hungary	1	Switzerland	7
Bohemia	1	Syria	1
Caucasia	1	Turkey	1
China	9	Venezuela	1
England	8	West Indies	13
Europe, especially England	1	EIGHTEENTH CENTURY, 640	
France	1	Africa, North	2
Germany and Poland	1	Alaska	1
Iceland	4	Aleutian Islands	1
Italy	15	Algiers	4
Japan	23	Alps, The	1
Mesopotamia	1	Argentina	1
Persia	1	Asia Minor	15
Russia	1	Austria	12
Sumatra and Java	1	Azores	4
Syria	4	Batavia	1
Tibet	1	Belgium	1
THIRTEENTH CENTURY, 115		Bering Islands	1
Asia Minor	6	Bolivia	1
Austria	3	California	1
Caucasia	1	Canada	2
Central Asia	1	Caucasia	1
China	6	Central America	2
Crete	1	Central Asia	2
Egypt	1	Chile	16
England	4	China	71
France	2	Colombia	7
Iceland	5	Connecticut	1
Italy	38	Corsica	1
Japan	45	Costa Rica	1
Roumania	45	Crete	1
Russia	1	Cyprus	1
FOURTEENTH CENTURY, 137		Ecuador	5
Asia Minor	2	England	10
Austria	3	Formosa	14
Caucasia	1	France	23
Central Asia	1	Germany	4
China	6	Grecian Archipelago	1
Crete	1	Greece	6
Egypt	1	Guatemala	1
England	4	Guernsey	1
France	2	Hungary	12
Iceland	5	NINETEENTH CENTURY, 119	
Italy	38	Abyssinia	2
Japan	45	Afghanistan	2
Roumania	45	Alaska	13
Russia	1	Albania	1
FIFTEENTH CENTURY, 174		Aleutian Island	1
Asia Minor	2	Algiers	33
Austria	2	Argentina	15
China	27	Arizona	1
England	1	Arizona and Mexico	22
France	1	Armenia	2
Greece	2	Asia, Central	2
Italy	60	Asia Minor	84
Japan	69	Atlantic Ocean, middle	1
Mexico	4	north	1
Spain	4	Australia, South	1
Switzerland	1	Austria	71
Syria	1	Austria and Italy	1
SIXTEENTH CENTURY, 258		Azores	9
Afghanistan	2	Baluchistan	4
Argentina	1	Batavia	1
Asia Minor	2	Bering Sea	3
Azores	1	Bohemia	1
Baden or Transylvania	1	Bolivia	9
Bavaria	2	Bosnia	3
Chile	7	Bosnia and Albania	1
China	61	Burma	1
Ecuador	2	California	33
England	3	California and Nevada	1
Europe, Central	1	Canada	9
France	2	Canary Islands	2
Greece	13	Cape of Good Hope	1
Guatemala	1	Caucasia	44
Iceland	9	Celebes, Moluccas, and others	15
Italy	64	Central America	8
Japan	43	Central Asia	1
Mexico	10	Ceylon	1
Palestine	1	NINETEENTH CENTURY, 2,119	
Persia	1	Abyssinia	2
Peru	6	Afghanistan	2
Philippines	3	Alaska	13
Portugal	3	Albania	1
Russia	1	Aleutian Island	1
Saxony	1	Algiers	33
Spain	2	Argentina	15
Switzerland	3	Arizona	1
Tirol and Germany	1	Arizona and Mexico	22
Turkey	3	Armenia	2
Venezuela	1	Asia, Central	2
West Indies	2	Asia Minor	84
SEVENTEENTH CENTURY, 378		Atlantic Ocean, middle	1
Arabia	1	north	1
Argentina	2	Australia, South	1
Asia Minor	4	Austria	71
Assyria	1	Austria and Italy	1
Austria	6	Azores	9
Azores	1	Baluchistan	4
Bolivia	1	Batavia	1
Canada	1	Bering Sea	3
Caucasia	10	Bohemia	1
Chile	12	Bolivia	9
China	73	Bosnia	3
Colombia	2	Bosnia and Albania	1
Crete	2	Burma	1
Ecuador	2	California	33
England	5	California and Nevada	1
Europe, general	1	Canada	9
Formosa	5	Canary Islands	2
France	3	Cape of Good Hope	1
Germany	3	Caucasia	44
Greece	6	Celebes, Moluccas, and others	15
Iceland	10	Central America	8
India	6	Central Asia	1
Italy	75	Ceylon	1
Japan	64	NINETEENTH CENTURY, 2,119	
Malta	3	Abyssinia	2
Mexico	14	Afghanistan	2
New England	3	Alaska	13
Persia	7	Albania	1
Peru	19	Aleutian Island	1
Philippines	1	Algiers	33
Spain	1	Argentina	15
Switzerland	7	Arizona	1
Syria	1	Arizona and Mexico	22
Turkey	1	Armenia	2
Venezuela	1	Asia, Central	2
West Indies	13	Asia Minor	84
EIGHTEENTH CENTURY, 640		Atlantic Ocean, middle	1
Africa, North	2	north	1
Alaska	1	Australia, South	1
Aleutian Islands	1	Austria	71
Algiers	4	Austria and Italy	1
Alps, The	1	Azores	9
Argentina	1	Baluchistan	4
Asia Minor	15	Batavia	1
Austria	12	Bering Sea	3
Azores	4	Bohemia	1
Batavia	1	Bolivia	9
Belgium	1	Bosnia	3
Bering Islands	1	Bosnia and Albania	1
Bolivia	1	Burma	1
California	1	California	33
Canada	2	California and Nevada	1
Caucasia	1	Canada	9
Central America	2	Canary Islands	2
Central Asia	2	Cape of Good Hope	1
Chile	16	Caucasia	44
China	71	Celebes, Moluccas, and others	15
Colombia	7	Central America	8
Connecticut	1	Central Asia	1
Corsica	1	Ceylon	1
Costa Rica	1	NINETEENTH CENTURY, 2,119	
Crete	1	Abyssinia	2
Cyprus	1	Afghanistan	2
Ecuador	5	Alaska	13
England	10	Albania	1
Formosa	14	Aleutian Island	1
France	23	Algiers	33
Germany	4	Argentina	15
Grecian Archipelago	1	Arizona	1
Greece	6	Arizona and Mexico	22
Guatemala	1	Armenia	2
Guernsey	1	Asia, Central	2
Hungary	12	Asia Minor	84

Sumatra 2	New Zealand 6	New Zealand 2	Formosa 4	NINETEENTH CENTURY, TENTH DECADE, 241	Venezuela 3
Sweden 2	Norway 3	Ohio, Indiana, and Illinois 1	France 8		West Indies 6
Switzerland 6	Persia 12	Oregon 1	Germany 1		
Timor (East Indies) 1	Peru 25	Panama 1	Gold Coast 8		
Turkey in Asia 14	Philippines 7	Persia 3	Greece 8		
Turkey in Europe 2	Salvador 4	Peru and Chile 10	Greece, all Italy, Egypt, and many Mediterranean islands 1		
Venezuela 11	Siberia 10	Philippines 43	Guatemala 5		
West Indies 11	Spain 7	Roumania 1	Hawaiian Islands 1		
	Sumatra 12	Russia 8	Honduras 1		
	Sunda Island 5	Salvador 7	Hungary 8		
	Switzerland 1	Siberia 2	Iceland 7		
	Syria 3	Spain 2	India 10		
	Turkestan 3	Sumatra 3	Indian Peninsula and Bengal 1		
	Turkey in Europe 5	Sunda Island 1	Italy 32		
	Venezuela 1	Sweden 1	Italy and France 1		
	West Indies 10	Switzerland 4	Japan 7		
		Turkestan 3	Java 12		
		Turkey in Europe 2	Kamptcheon 1		
		Venezuela 3	Malta 13		
		West Indies 7	Mexico 4		
			Moluccas 1		
			New Zealand 2		
			Nicaragua 1		
			North Africa 1		
			Norway 1		
			Ontario 1		
			Panama 1		
			Persia 3		
			Persian Gulf 2		
			Peru 3		
			Philippines 28		
			Portugal 1		
			Russia 4		
			Salvador 2		
			Samoa 1		
			Scotland 1		
			Seauquake, near Porto Rico 1		
			Servia 3		
			Siberia 1		
			South Carolina 5		
			Spain 17		
			Sumatra 3		
			Sumatra and Java 1		
			Switzerland 9		
			Tennessee 1		
			Tonga Islands 14		
			Turkestan 1		
			Turkey in Europe 1		
			Virginia 1		
			West Indies 9		

Alaska 1	NINETEENTH CENTURY, SEVENTH DECADE, 339	Alaska 2
Algeria 7		Algeria 1
Argentina 5		Asia, Central 7
Armenia 2		Asia Minor 2
Asia Minor 21		Baluchistan 1
Atlantic Ocean, middle north 1		Bolivia 1
Austria 13		California 2
Azores 1		Chile 4
Bering Sea 1		China 3
Bolivia 2		Colombia 1
California 5		Costa Rica 2
California and Nevada 1		Crete 1
Canada 5		East Indies 6
Caucasia 11		Formosa 5
Celebes 1		France 1
Central America 1		Greece 3
Chile 9		Guam 2
China 12		Guatemala 1
Colombia 2		India 2
Ecuador 1		Italy 3
England 3		Japan 4
Formosa 5		Java 1
France 4		Mexico 5
Germany 6		New Zealand 1
Gold Coast 2		Nicaragua, Costa Rica, and Panama 1
Greece 11		Persia 3
Guatemala 4		Peru 1
Hawaiian Islands 3		Philippines 9
Hungary 6		Samos 1
Iceland 3		Siberia, East 3
India 12		Spain 2
Italy 29		Turkey in Europe 3
Japan 1		West Indies 2
Java 13		
Kansas 2		
Ladrones 3		
Malta 1		
Mauritius 1		
Mexico 10		
Moluccas 3		
New England and New Brunswick 1		
New Guinea 1		

Alaska 1	NINETEENTH CENTURY, EIGHTH DECADE, 297	Alaska 2
Algeria 7		Algeria 1
Argentina 5		Asia, Central 7
Armenia 2		Asia Minor 2
Asia Minor 21		Baluchistan 1
Atlantic Ocean, middle north 1		Bolivia 1
Austria 13		California 2
Azores 1		Chile 4
Bering Sea 1		China 3
Bolivia 2		Colombia 1
California 5		Costa Rica 2
California and Nevada 1		Crete 1
Canada 5		East Indies 6
Caucasia 11		Formosa 5
Celebes 1		France 1
Central America 1		Greece 3
Chile 9		Guam 2
China 12		Guatemala 1
Colombia 2		India 2
Ecuador 1		Italy 3
England 3		Japan 4
Formosa 5		Java 1
France 4		Mexico 5
Germany 6		New Zealand 1
Gold Coast 2		Nicaragua, Costa Rica, and Panama 1
Greece 11		Persia 3
Guatemala 4		Peru 1
Hawaiian Islands 3		Philippines 9
Hungary 6		Samos 1
Iceland 3		Siberia, East 3
India 12		Spain 2
Italy 29		Turkey in Europe 3
Japan 1		West Indies 2
Java 13		
Kansas 2		
Ladrones 3		
Malta 1		
Mauritius 1		
Mexico 10		
Moluccas 3		
New England and New Brunswick 1		
New Guinea 1		

He Paid the Debt for All

By LOUIS H. CHRISTIAN

A CERTAIN radical sect teaches that only the elect are predestined to salvation; that God never tries to save the others, as they are born to be lost. In harmony with this, they hold that Christ, instead of dying for all, died for the sins of this privileged class only. Nearly all Bible students of to-day have rejected this provincial view, knowing that if Jesus died for any, He died for all. The Scriptures state very plainly that Christ "by the grace of God should taste death for every man." Heb. 2: 9.

New Theological Invention

In a crude, inconsistent book recently published, the author propounds what he regards as a new "invention in the theological world." He has discovered — so he claims — that it is untrue that "Christ died for all the sinning of all men." "He did not taste death for every sin which it is possible for a man to commit." "Christ died for all men, but not for all sins."

The exception, the sin for which Christ did not die, is declared to be the sin against the Holy Spirit. "The sinning which is 'unto death' is the sinning which our Saviour did not bear." This is the sinning which did not meet its penalty in the death of Christ. Not only is this unpardonable sin said to be "a final rejecting of the gospel," but we are told that if a man had sinned "with a full knowledge of what he was doing, he would not have found mercy."

We apprehend that this discovery is not so new as the writer supposes; whether old or new, it is woefully out of plumb with the Bible. For if this theory is right, some very precious scriptures will need to be revised. Instead of reading, "Behold the Lamb of God, which taketh away the sin of the world," we will have to read, "Behold the Lamb of God, which taketh away a part of



the sin of the world." And the fifty-third chapter of Isaiah, that marvelous portrayal of the sufferings of our blessed Redeemer, would have to be very carefully edited, or possibly entirely eliminated. We could not say, "The Lord hath laid on Him the iniquity of us all," but, "The Lord hath laid on Him a share of the iniquity of us all."

Our difficulties, however, increase when we come to the New Testament. We are told in 1 John 2: 2 that Christ "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." We might as well be blunt and right to the point. If this "new discovery" stands the test of truth,

the above verse is a falsehood. The phrase, "the sins of the whole world," is not qualified. It must mean all the sins of the whole world. Christ did not die for the sins committed by the fallen angels. They are not of this world. But if this and other like texts are true, then He did die for all the sins of all mankind.

Drinking from Muddy Fountains

WHILE we should "give attendance to reading," we should also take heed as to what we read. Frequently, on the tables of Christians, we find light, trashy literature, the reading of which tends to wean the heart from prayer and the study of the Word, and to grieve the Holy Spirit. The Bible should stand first in our course of reading. Nothing else will so strengthen and expand the mind as will a prayerful study of God's word. We should read it daily, and thus gather manna to nourish our souls. We should not fail to read publications which explain the prophecies and point out the way to holier living and deeper consecration. Besides this, there are many other good books written by men of God, where we can glean excellent and helpful thoughts. Then the whole field of literature — science, history, biography, and travel — is before us, from which works on a thousand subjects can be selected and read with profit.

We need not drink from the muddy fountain of pagan authors, nor study the writings of critics who insidiously undermine faith in the Scriptures. There is a far greater library of good, healthful books than we shall be able to read in a lifetime. Books are companions, and should be as carefully selected as should friends. Then the Holy Spirit, the great Teacher, will draw near and help us in our study.

G. B. THOMPSON.

Recruiting Stations of the Gospel

Schools at Home and in Foreign Lands—Two Classes

THE establishment of schools has ever gone hand in hand with mission enterprises. This is only in the natural order of gospel work. The regenerated heart of the heathen longs for an ability to minister to others as he has been ministered to. He is impelled by the spirit of Him who "came not to be ministered unto, but to minister." The schools can assist him in acquiring this ability for service, and so the same reasons exist for them to be connected with the church in heathen lands as in Christendom.

The spirit of learning and civilization has in some degree at least reached to the corners of the darkest lands. The African and the South Sea Islander appreciate, if even in a faint way, the value of an education; and where the missionaries open schools adapted to their needs, they come to them.

In a rapidly increasing number are opportunities offered for the missionary to reach the mind and heart of the most unenlightened peoples, by means of schools as an opening wedge. Not only in reaching the heart of the heathen are the schools of value, but also in giving permanence to the change of life wrought by the gospel; for the stronger the grasp of the gospel on the intellect, the stronger its hold on the life.

Schools for Two Classes

Roughly speaking, the mission school enterprises of Seventh-day Adventists are of two classes: those which offer a means of reaching the unbeliever in God, and those which educate the believer and his children for gospel service. The former class are confined almost wholly to the more unenlightened portions of the world, particularly in Africa and the South Seas; whereas in such lands as China and Japan, our schools follow more largely the order of the schools of the home lands in educating the children and youth of church members, and are not so directly a means of reaching the souls who know not God.

Heathen Children in Christian Schools

There are approximately six thousand pupils in our missionary schools of the first class—those which appeal to unbelievers. The larger portion of the pupils who attend these schools become Christians, and so workers for Christ. Great care is exercised in accepting these pupils into church membership. After they have signified their desire to be Christians and to unite with the church, they join classes for instruction in Christian doctrine and the usages of the church.

Work as Well as Think

A large number of the members of these schools are mature men and women, or youths of some years. They are taught to work with their hands as well as with their minds. The schools

By **FREDERICK GRIGGS**



are generally located on large tracts of land, which the students work, and thus assist in meeting the expenses of their education. Most of the schools of this class are found in Africa. They are made possible, in part, by the opening of that continent to enterprises of modern civilization.

Difficult Problems

The problems of organization and management of these schools are not light, and often they tax those in charge very heavily. African and South Sea Island wilds, and the darkened minds of the natives, who are sometimes savages and cannibals, are obstacles not easily overcome.

Yet, wherever there is an opening for this work, there are always those who offer a ready affirmative response to that oft asked question in all mission undertakings, "Who will go?" The men and women of God who undertake this work fear not its dangers, dread not its obstacles, nor bewail its isolations. They remember that God "hath made of one blood all nations of men;" and they cheerfully leave pleasant homes, to aid in the uplift of their unfortunate brothers. Their chief reward is in seeing dark minds enlightened, and cold hearts possessed of the same warm spirit that animates their own; and in seeing the heathen, in turn, become Christian missionaries, and enter into the privations and joys which they themselves experience.

It is from the training schools in the home lands that these self-sacrificing teachers come. In all our advanced schools, mission bands are formed for the study of the darkened lands. The members of these bands are volunteers for this service, and study with the one idea of devoting their lives to gospel service in the lands about which they

portions of the South, neighborhoods that are yet remote from modern life. The people of these localities are of sterling worth, but very conservative, and lacking in education and in the knowledge of present-day methods of life and work. They are generally religious, many of them being church members.

Our teachers purchase land and establish permanent homes in these rural sections. They open day schools for the children, and often night schools for the older people. Besides the common school branches, they teach agriculture also, by employing up-to-date methods on their own farms. The schools are free, and are appreciated by the people, as there are no others near; for they are usually located in remote mountain districts, where public schools are not yet established.

These rural schools naturally and readily become centers of culture and uplift; and in time, the devoted, self-supporting teachers have the pleasure not only of seeing improved conditions in the general life of the community, but also of seeing the gospel message which is so dear to them, fixed in the hearts of those who are willing to give thought to matters of eternal interest.

Health with Education

In all our mission schools, as indeed in all our schools, health instruction and practice are combined. The teachers are able to give simple treatments and remedies, and they teach these in their schools. This is of large value in those lands where physicians and nurses are few. Ministrations to the bodily needs of ignorantly helpless ones bind them to the hearts and teachings of those who thus help them.

Medical work is a fundamental feature of the enterprises of Seventh-day Adventists, and hence finds a natural place in their schools. They have a medical school located at Loma Linda, California.

As has been said above, our schools in such mission lands as China and Japan are of a nature and take on a form similar to our schools in the United States. We have the elementary or local church school for the instruction of the children of the members of the church. However, more children not of our faith attend these elementary schools in mission fields than in this land; and in some instances, schools are composed almost wholly

of pupils not of our faith. Of the schools having but few of our own faith, may be mentioned the girls' school in Canton, China, and the Tamil school in South India. In this latter school, one hundred students enrolled in 1912 and the next year, fifteen were baptized.

We then have our higher schools, where men and women are educated, and specially instructed for evangelistic, colporteur, and other forms of gospel work. Christ did His work as a



UNION COLLEGE, CAPE TOWN, SOUTH AFRICA

study. This missionary spirit is fostered and is prominent in all our schools. What is here said does not imply that all our gospel enterprises in heathen countries are conducted through the schools, but the schools are certainly one important means of approach.

Pioneer Southern Schools

Seventh-day Adventists are conducting in the United States a class of schools which in purpose are closely related to their foreign mission schools. There are in certain rural



KOREAN MISSION SCHOOL



MISSION SCHOOL, SHANGHAI

teacher, and was so styled. For three and a half years, He conducted a mission training school which, in point of strength of teaching and extent of influence, has never been nor can ever be equaled. The daily teaching, "line upon line," "precept upon precept," is what fixes the lesson, and changes the life of the learner, and makes him, in turn, a missionary to others. The life and work of our Lord, that greatest of all missionaries and of all teachers, is an example for His church to follow. If aggressiveness and permanence are to mark the work of the church of God, then that church must educate its youth into its work; and, indeed, there is no nobler calling "under heaven given among men" than that of the Christian missionary. It demands all that is best, strongest, and most enduring in man.

Then why should not every professed follower of Christ train his children for such work, and commend it to them? In the ultimate, no work yields more generous returns in the durable satisfaction of life. The responsibility of giving to the children and youth an education and a Christian culture that will fit them for gospel service in mission or home lands, rests not alone on parents, but as well upon every member of every church.

The demands of God and the call of a perishing world are an inspiration for a great educational movement for life and service.

Universalism in the Crucible

(Continued from page 5)

once, when He offered up Himself." Heb. 7:27. This is a plain statement that Christ's one offering is the antitype of all the daily offerings of the Levitical priesthood, as well as the annual. Hence it is clear that Christ, at His ascension, began His work in the first apartment of the sanctuary on high.

This is the more evident from the fact that previous to the first advent of Christ, there was in the heavens no priest nor sacri-

fice, without which there could be no antitype of the service in the holy place of the earthly sanctuary; and the work there was not a shadow of that which then was, but it was a figure, or example, of that which was to be, of "good things to come." Heb. 10:1. The whole sanctuary service in type pointed men to the future, to "behold the Lamb of God, which taketh away the sin of the world."

In the holy place of the heavenly sanctuary, Christ ministered as our Forerunner and Advocate. For guilty men, He pleaded His divine sacrifice. All were invited to come boldly to the throne of grace. The gospel was preached in its fullness. Christ's disciples were filled with great joy; for by faith, they saw Christ, the propitiation full and complete for all their sins, sitting at the right hand of God, and declaring His righteousness for the remission of sins that are past, to every one who believed.

This was to continue, as in the earthly example and shadow, till the day of atonement, when a short, solemn, and decisive work should close up the plan of salvation, and the mystery of God be finished. What is the nature of this work? Have we reached the time? Has Christ begun His closing work as our Advocate? These are solemn questions, on which no one can afford to remain in ignorance.

WHEREVER we may be, Christ bids us take up the duty that presents itself. If this is in the home, take hold willingly and earnestly to make home a pleasant place. If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit. If your duty is in the kitchen, seek to be a perfect cook. Prepare food that will be healthful, nourishing, and appetizing. And as you employ the best ingredients in preparing food, remember that you are to give your mind the best thoughts. If it is your work to till the soil, or to engage in any other trade or occupation, make a success of the present duty. Put your mind on whatever you are doing. In all your work, represent Christ.—White.

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Federate to Enforce Peace

IN his Cincinnati speech, President Wilson said, "This is the last war that involves the world, that the United States can keep out of." He assigned as his reason for making this statement, that "the business of neutrality is over," and that "war now has such a scale that the position of neutrals sooner or later becomes intolerable."

Any man who stands at the head of a great nation like this, in times such as these through which the world is passing, is in a position to feel the pulsations of war as perhaps few of us can appreciate. With his opportunities to observe the trend of events throughout the world, Mr. Wilson reaches the conclusion, as announced at Cincinnati, that if a large part of the great nations of earth again become involved in war, it must spread to take in every nation on earth.

Mr. Wilson has never, so far as we are aware, made any utterances that would indicate that he was especially studying the prophecies of the Bible; but it is certainly very remarkable that several of the strongest prophecies that the word of God presents are those which tell of this earth's closing its history, at the second coming of Christ, in a war that will involve every nation. All nations, according to the prophet Joel, are to be drawn to the Valley of Jehoshaphat, showing that their center of contention will be in the Holy Land; and in its last phases, this war of Armageddon will be a religious war.

Mr. Wilson, as a statesman, points out that the next war must be universal. Joel and John, as prophets, hundreds and hundreds of years ago pointed forward to the same thing. The predictions of ancient times and the conditions of to-day so perfectly fit together that we know that Armageddon cannot be far ahead; and Armageddon, when it is reached, will involve every nation on earth, and Christ's coming then is right at hand.

In the same address, President Wilson stated that the nations of the world must get together, and say, "Nobody can hereafter be neutral as respects the disturbance of the world's peace for an object which the world's opinion cannot sanction." This also presents a demand for world federation, of which several of the prophets had a view. For instance, the prophet Micah tells us what "many nations" "in the last days" will do in order that they may bring the world into the condition where "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: 3.

The war in Europe, which broke so suddenly upon the world, and which has continued with such indescribably awful slaughter for well toward three years, is making the world shudder with horror as nothing that has ever before entered into its history has done. And men to-day will seek expedients, through federations and combinations, that will render war an impossibility; but this dream of peace can never be realized until the coming of the Prince of peace in the clouds of heaven, as He has promised. Hence these strong efforts of the world in these "last days" to federate to overcome war will merely be the fulfillment of prophecies which show that these great international movements will take place, yet that they will come to naught.

In these turbulent and strenuous times, there is much danger that the mind may become confused and terrified; but we need to stand under the strong light of divine truth, so that we may know the meaning of the things that are transpiring, and thus avoid becoming bewildered through fear.

ON November 1, an earthquake shock occurred in northern New York which was sufficiently severe to throw dishes from the shelves, and pictures from the walls. No serious damage was caused. New York is said to be out of the earthquake zone; but unusual things are happening in these times, in very many parts of the world. One way to seem to get out of the difficulty is, to blind our eyes to facts, and say that these things mean nothing. A more sensible way is, to face the facts squarely, and earnestly ask, What do they signify?

Prohibition Gaining

MICHIGAN, Montana, South Dakota, and Nebraska joined the prohibition states as a result of the election November 7.

Our temperance people in California, with a strong, united front, made a hard fight for prohibition in this state. This is the second recent state-wide campaign we have had in California for prohibition, the other one being two years ago.



CAPTURED SUBMARINE MINE-LAYER, AT TEMPLE PIER, LONDON

Big gains were made this year by the temperance forces over the vote that was cast two years ago. Plans are already under way for another prohibition campaign two years hence, at which time, judging from the progress already made, there will be no question but that the state will join the dry ranks. At least, we will all vigorously work to that end.

Will White and Yellow Clash?

REFERRING to "the yellow peril," Bishop Bashford, of the M. E. Church, says, "Let us exercise such moral influence as will save the nations from a race war which, if it comes, will desolate our globe." The bishop presents statistics to show that if the white races do not deal justly and more humanely with the yellow race, there is a possibility within the century of bringing the yellow races of the East in desolating hordes against the white races of the West.

Men are so mad in their greed for commerce, that they are likely to overlook these things, and allow such warnings as this one sent out by the bishop to go unheeded until it is too late to provide a remedy. But those who are awake to the situation in the world are aware of the fact that the second coming of Christ will provide a remedy for all these evils, regardless of the failure of all human expedients, speculations, and prophecies.

SAYS Sam Johnson, "Chains of habit are generally too small to be felt until they are too strong to be broken." This is a saying that we would do well to ponder.

Her Staggering Expenditures

IN introducing a bill in the Reichstag on October 27, asking for a new war credit, Count von Roedern estimated "the total expenditure of all the belligerents at \$59,500,000,000, exclusive of property destroyed." He said also, "The monthly German expenditure has risen to about \$520,500,000." That would be about \$17,350,000 a day as the war expenditure of Germany alone.

On October 11, Mr. Asquith asked Parliament for an additional vote of credit, which brought the appropriations in England for the conduct of the war during this year up to \$6,750,000,000. "The aggregate," said Mr. Asquith, "since the outbreak of the war, sanctioned by thirteen votes, amounts to \$15,660,000,000." Continuing, Mr. Asquith said: "It is difficult, of course, to grasp the meaning of such a stupendous total; but it may perhaps make its significance clearer if the committee is told that since the outbreak of the war, Parliament has been asked to vote in votes of credit alone, without taking into account peace expenditure or debt charges, a sum which is rather more than the aggregate of national expenditure for the twenty years which preceded the war—the years 1894-1913—a period which included the South African war."

Such facts and figures are staggeringly significant.

FROM the story of creation, we read the divine decree: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Gen. 1: 11, 12.

The same soil, in the same climate, and with identity of both sunshine and moisture, will produce both sour apples and sweet; it will produce both black grapes and white; it will produce either oats or rye or barley; and all of this is because of the decree of the Almighty put into the seed itself. What a wonderful thing it is that so much character and individuality was placed in the tiny seed of wheat or of corn or of tree, so that it would ever tend to produce its kind! The facts throughout the world, and the statement of the Creator in His divine word, are in simple and clear accord.

Examine the Foundations

DR. R. A. VAN DER LAS, pastor of the Bethany Presbyterian Church in Seattle, in a recent discourse, appealed to "modern Christians to examine the foundations of their faith, and be sure they are not being undermined by doubt." Among other things, Dr. Van der Las said: "Ours is an age of doubt, an age of criticism. Men are questioning and dissecting." "Faith in nature has developed into a passion, while faith in God, with many, has degenerated into a cold, questioning speculation. The spirit of doubt is abroad. It is brooding over many of our youth."

These statements by the doctor are an affirmation of what is commonly recognized everywhere. By the side of these statements, place the question of the Master, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. Or examine the statements made by Paul (2 Tim. 3: 1-5) concerning the formalisms of religion that will make the last days perilous.