

# Signs of the Times

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## Three Leagues of Nations

*Which Will Establish Permanent Peace?*

By HORACE G. FRANKS



WE look for the year 1919 to be recorded in history as the year in which the statesmen of the world laid the foundations of the League of Nations to establish peace and minimize war. President Wilson, Premier Lloyd George, Premier Clemenceau, and the other leaders of the world's political thought, all have their plans laid for the working out of what seems to them to be the only hopeful solution of the world's problems—the only way to save civilization from fully committing suicide. They look to the League of Nations to bridle man's powers of destruction, which threaten to get entirely out of hand; and their hopes find confident echoes in the written and spoken declarations of many eminent authors, educators, and thinkers of this generation. By means of this partnership of peoples, the founders hope to create a society that will inaugurate a millennium of peace.

We learn, from Daniel 2: 34, 35, 44, that Jehovah has planned that one day this earth shall bask in the sunshine of a universal peaceful empire. But God has decreed that He Himself will be responsible for setting it up. God intends to have a "league of nations" established on this planet. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14: 6.

The very fact that the everlasting gospel is fast being proclaimed by Christian churches and Bible societies, and that this very time is looked upon by many leaders of religious thought as "the decisive hour of Christian missions," testifies to a sinful world that even now God is sending His ambassadors to all corners of the earth, in order that every tribe and kindred and tongue may be represented at His "league of nations." And truly He is obtaining a response to His appeal, which will culminate in the glad day when "He shall send His angels, . . . and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 31.

In the myriads of words written on the subject of the League of Nations, one feature stands out boldly. The principles outlined as the main foundations of the structure, and without which the scheme is impracticable, are, in essence, the very principles which will make the existence and continuance of God's "league of nations" on this earth possible. Let us briefly examine some of these pillars.

Viscount Grey asserts that the idea of a league to perpetuate peace "must be adopted with conviction"; it must become an essential part of their beings; they must learn to hate war. And so will it be in God's "league of nations." When Jehovah establishes His universal kingdom of love, its inhabitants will

In the photograph on the left, Commander T. Henry Howard is shown standing on the deck of the S. S. Adriatic. Commander Howard is chief of staff of the Salvation Army, and was placed in charge of that organization's work on the western front. As he also supervised to a large extent the doughnut making, he earned the sobriquet of the "Doughnut King." The center photograph is of a soldier "back on the job." At the capital at Washington, every department of the government is doing all they can to give the boys their old work again as fast as they return. The remaining photograph is that of a thirteen-year-old veteran who has seen active service on five fronts. He is Jan Koutnik, a Czecho-Slovak who is now in America, where he will be educated, returning eventually to help his own country. He has been decorated for the capture of a cannon.



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Underwood

have been so sick of the results of sin, of the constant war against righteousness, that never again will they desire to transgress the laws of heaven.

Another condition laid down is "national human liberty." And that is an ideal which will certainly prevail in the brotherhood established by heaven. In that great kingdom of peace and righteousness, there will be universal liberty, but a greater liberty than man in his present state can conceive of; for in those glad days, there will be freedom from the slavery of sin, from sorrow, from sickness, from pain, from misery, from death, from mourning, from hatred. What a blessed time of national liberty that will be!

Another essential under man's League of Nations is that the rights of the weak be upheld by the strong, although it may entail some inconvenient obligation. God's kingdom will contain no weak, yet the principle of the Golden Rule will most certainly be regarded. Heaven's arches will ring with the melodies of love that will arise from earth's inhabitants; and each will endeavor to outdo the other in translating the phrase, "Do unto others as you would be done by," into practical terms of love and service and peace and brotherhood.

#### THE ROOT OF ALL ILL

A fourth foundation principle is summed up in the words, "All must obey the laws of the league." This essential, too, finds its echo in the constitution of God's great national league. In that happy time when the ransomed of this sinful earth shall dwell in a real Utopia, all will obey the laws announced by Jehovah. And those laws will be the identical code He gave the first inhabitants of this world—the Ten Commandments; the same laws that were first transgressed by Lucifer, and later by Adam and Eve. The refusal to obey God's Ten Commandments is responsible for all the sin and sorrow and war and death that have made this world such a miserable place to live in, and the keeping of those Ten Commandments is what will make possible the blessed kingdom of peace which will arise from Jehovah's "league of nations." Experience has shown the nations, and is still showing them very forcibly, that law is better than anarchy. And so will it be with individuals in the spiritual realm. The redeemed of God will realize for eternity that law-keeping is infinitely better than law-breaking, that service of Jehovah is infinitely better than service of Satan, that love for their heavenly King is infinitely better than spiritual anarchy.

One of the last points emphasized in setting up man's covenant of nations is that it will entail sacrifice. Nations will have to banish from their memories ambitions for which they have been working and fighting for centuries. Politicians will have to forget those strategic points for which they have been plotting and scheming for many years. It may be that wealth and trade will have to be sac-

rificed, declare leading statesmen; and many have placed on record their willingness to sacrifice wealth and trade if, by their so doing, a lasting and universal peace may be assured.

Even this last principle is found to apply directly and definitely to the league which God is establishing. Those who desire to be inhabitants of His great kingdom must certainly be willing to sacrifice much. In fact, God's great "league of nations" is being built on sacrifice. Ambitions are being forgotten, cherished hopes banished, prominent positions forsaken, wealth abandoned or transferred to God's treasury, and friends and relatives left behind in



"Although none but a sovereign political government is entitled to send or receive ambassadors, yet all the first-class powers except France, America, and Italy, together with many of the second-class, are to-day maintaining ambassadors at the court of Pope Benedict XV." Above is shown a visitor kissing the toe of the image of St. Peter, in token of his reverence and worship.

the ruts of worldliness and pleasure. And all this in order that those concerned may participate in God's great emancipating movement.

#### THE WEAK LINK IN THE CHAIN

The foundation principles of the two great leagues now being formed—the human and the divine—are practically identical. Yet we dare affirm that only one will be successful in attaining its object.

Do you ask, Why?

The answer is to be found partly in the words of Dr. E. J. Dillon in the *Fortnightly Review*:

"It should be clear by this time that President Wilson's process of rejuvenating the politico-social world is a Media's caldron, and that each organism must be lopped, whittled, and cut small before it can be pressed into the melting pot and made young again."

Another writer on the question, Arnold Bennett, settles the question in the following interesting but logical way:

"Let us consider a little what the league at work will consist of. It will consist, not of heavenly beings, seraphim, cherubim, saints, and high philosophers removed from the weakness of common beings; it will consist of persons very like you and me, subject to our failings, our weaknesses, and our prejudices. More than half of the members of the league will be open to flattery or to threats, and a great deal more than half of them will have axes to grind. *The existence of the league will not change human nature*, and there will be precisely as much human nature within the meetings of the league as there will be outside those meetings."

The phrase we have italicized sums up the situation very tersely; for the existence of a dozen leagues would never change the ambitious, quarrelsome, proud, self-confident, self-willed, and selfish nature of humanity. These are the characteristics that have made life on this planet a six-millennium period of sorrow and death. The old Hague Conference was beautifully simple—one nation, one vote; but it did not work, because it ran counter to human nature. And, says Prime Minister Hughes of Australia, "while human nature remains what it is, and national interests are as divergent as they are now, it is practically impossible to prevent wars."

#### A MOUNTAIN MAN CANNOT MOVE

Therefore, although man may decide to establish a League of Nations, though he may obtain the promise of the world's nations to sign, though he may even draw up the constitution in harmony with the principles of heaven, even then the league will fail to abolish war and strife, for it will not be able to control human nature. To sin is the nature of man; and without God, man can never control sin. We welcome every effort made to bring even a measure of peace, we thank God for the men in the world who are endeavoring to give us peace; but we cannot hope to see permanent peace until the Lord Himself comes to establish it.

In the past, Charlemagne tried to build a world empire by the sword; Peter the Great endeavored to accomplish it by diplomacy; the European governments thought they could achieve unity by intermarriage of the royal families; Napoleon strove to bring all within his domination; and now in modern times, Kaiser Wilhelm fought in

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## THE SIGNS OF THE TIMES WEEKLY

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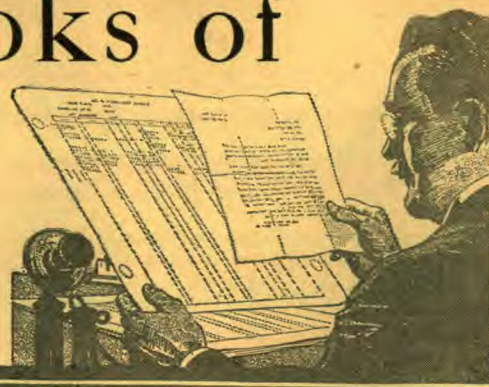
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# Balancing the Books of Heaven

By IRVIN M. MARTIN

*Man closes his books periodically;  
God will close His books but once.*



**E**ACH individual has a soul to save. Each has a case pending at the bar of God, and some day we must all meet the Judge of the universe face to face. How important, then, that each one of us contemplate the scene and make the needed preparation for the handing down of that verdict from which there shall be granted no appeal!

It should not be thought strange that we shall have to meet the deeds of life again. Some few years ago, I stood with the professor of astronomy in the observatory of the university of the state of Washington. Turning to me, he said that in all his experience, he had never known or heard of an astronomer that was an infidel. Perhaps there are astronomers who deny God's existence; but it is difficult to understand how any man could, night after night and year after year, observe the planets reach their places in the heavens at the very second when they are due, and not have a profound faith in

*"Like the moving picture upon the screen, Daniel sees the work of paganism. . . . The prophecy shows that the scenes which passed before the prophet, revealing what God's children would pass through before the end of time, were more than Daniel could endure."*



the fact that there is a God in heaven who is not only abundantly able to "guide Arcturus with his sons" and "bind the sweet influences of Pleiades," but who is also fully cognizant of everything done by each one of His creatures!

Just as certain as we are that the sun will break over the horizon in the morning and swing in his glory into midheaven, just so surely may we look forward to the time when the records of heaven will be opened and we stand face to face with every act and thought of life. We read in Ecclesiastes 12: 14 that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." There is no dodging this great issue; therefore the only safe thing to do is to realize the facts and make ready for eternity.

The Bible clearly teaches not only that this investigation of cases (frequently spoken of as the Investigative Judgment) is certain, but also that only those who accept Christ can escape condemnation when this investigation takes place. The Bible also plainly teaches that the Investigative Judgment precedes the second advent of Christ, showing that when the Saviour returns, every case will have been decided for weal or for woe. And this is not all; Bible prophecies definitely mark the date when this Investigative Judgment in heaven begins, and give us an inspired picture of the court scene in heaven when that court convenes, when the books are opened, and your case and mine are settled for eternity.

## INSURING YOUR BUSINESS

There is hope for those only who accept Christ and whose names are therefore recorded in the book of life. In substantiation of this, we read in Acts 4: 12, that "there is none other name under heaven given among men, whereby we must be saved" than the name of Jesus. And in Revelation 20: 15, John writes that "whosoever was not found written in the book of life was cast into the lake of fire." Morality, desirable as it is, is not a passport to heaven. Good deeds, valuable as they are, will not carry a man through the pearly gates and provide a seat beside the throne. The only hope of mortal man is in the atoning blood of the Lamb of God slain from the foundation of the world. The individual who spurns the overtures of God's mercy is lost. Those who refuse to accept Jesus, seal their own doom.

It is also evident that not all who have accepted the call to salvation from the time of Adam down to the present have been true to the requirements of heaven;

therefore an investigation of the cases of all who are registered in heaven must necessarily take place before Christ comes. In Revelation 22: 11, 12, the Bible definitely states that when Christ comes, He will bring His reward with Him. Hence the necessity of first rendering of the verdict there given, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still."

This Judgment near the end of the world, and just before Christ comes, is in accordance with what the world would term good common sense. Should not a trial always come before a sentence is given? Yet modern theology teaches that a man at death goes to heaven or hell, and then it arranges for a judgment to convene sometime in the future to decide what to do with each case. The Bible plainly declares that before Christ comes, the Judgment will take place, and then Christ will bring for every man a reward that will be in accordance with his works. We do well to consider carefully what this Judgment means.

## THE RECKONING DAY IS SET

With the thought in mind that this Investigative Judgment precedes the second advent of Christ, and knowing that the signs on every hand clearly show that the return of the Master is near, it is with more than ordinary interest that we study the prophecies which mark the definite time appointed for this Investigative Judgment to begin. Paul, that mighty champion of the gospel, declared that God "hath appointed a day, in the which He will judge the world." There is a line of prophecy in the book of Daniel that designates that day. It is found in the eighth and ninth chapters, and it is so plain that there can be no mistaking the interpretation.

Turn with me to the text. In vision, Daniel beholds a ram standing by the river Ulai. He sees him pushing westward and northward and southward, conquering until he becomes great. And as Daniel considers, behold, a he-goat comes "from the west on the face of the whole earth." This goat, which has a notable horn between his eyes, comes in conflict with the ram, and smites him, casting him down to the ground. As Daniel beholds the victorious goat, he sees the great horn broken, and in its place four notable ones appear. Then out of one of these comes forth a little horn, which waxes great, until it magnifies itself even to the host of heaven; and this horn casts truth to the ground, and practices, and prospers.

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# “We Have No Sin We Need No Saviour”

by

PHIL C.  
HAYWARD

*The acid test of harmony with Bible truth as applied to the textbook of Christian Science, “Science and Health with Key to the Scriptures.”*



*“If we say that we have not sinned, we make Him a liar, and His word is not in us.”  
1 John 1:10.*



*Of olden time, Jesus of Nazareth was rejected by the Jews because of His claims to divinity. Nowadays the plain statements of the inspired Scriptures wherein is described the vicarious atonement of Christ are rejected wholesale by the multitudes of “Scientists”; for to them, Christ “did not die.”*

**I**N the preface to the book “Science and Health with Key to the Scriptures,” Mrs. Mary Baker G. Eddy wrote, “When God called the author to proclaim His gospel to this age, there came also the charge to plant and water His vineyard.” And pursuant to this conception of her mission, she established the sect known as Christian Scientists, and prepared an elaborate textbook, which is entitled “Science and Health with Key to the Scriptures.” Mrs. Eddy claimed, and her followers devoutly believe, that her book came by direct revelation from God. In speaking of this, she said, “I should blush to write of ‘Science and Health with Key to the Scriptures’ as I have, were it of human origin and I, apart from God, its author, but as I was only a scribe echoing the harmonies of Heaven in divine metaphysics, I cannot be super-modest of the Christian Science textbook.”

SUPERIOR TO ALL BOOKS, BIBLE NOT EXCEPTED

We have here, and from the highest Christian Science authority, a direct and unequivocal avowal that this book came by special revelation of Almighty God. In contrasting her book with the Bible, she wrote, in a personal letter to a friend, “The idea given of God this time is higher, clearer, and more permanent than before.” And then quite consistently with this claim, she taught in her textbook, “‘Science and Health with Key to the Scriptures’ . . . will do more for the reader thereof physically and spiritually than all the books he has ever read or can read, not excepting the Bible.” (Page 608, edition of 1905.)

In view of these oft repeated claims to divine origin and superior spiritual concept, it is not to be wondered at that the whole system is viewed with suspicion by those who have found comfort and salvation in the gospel that was proclaimed by the Lord Jesus Christ. A fountain cannot send forth at the same place both sweet water and bitter; and if the claims of the Eddyistic philosophy are to stand, we must acknowledge it to be the most stupendous revelation of divine truth which has ever been granted to the human race. Either its teachings are a startlingly grand addition to the literature of Christian philosophy, or they are the most subtle agency that has ever appeared upon the earth to undermine the faith of the sons of men in the sovereignty of God and in the divine inspiration of the Bible. And it is in full appreciation of all the personal beauty of character which may adorn any of the individual

votaries of this system that the following test of its fundamental principles is here presented.

A MYTH, AN ALLEGORY, A LIE

As a perfectly fair example of the assumed superiority of Mrs. Eddy’s textbook over the Bible, we note her handling of the second and third chapter of the book of Genesis. This scripture is of fundamental importance, because it reveals the origin of the human family, and tells of the entrance of sin. The entire plan of salvation centers here. Here is revealed the cause of all human woe, and Christ is presented as the only remedy.

But as we turn to this “Scientist” textbook, we find that Mrs. Eddy calls this account an “error” five times, “false” once, “a lie” three times, “myth” twice, “legendary” once, “metaphor” twice, “falsity” once, “allegory” four times, and “story” once. What an irreverent handling of the blessed Word! Yet the author claims that she was “echoing the harmonies of heaven,” giving a “higher, clearer, and more permanent” idea of God than ever before was given, and that the study of her book “will do more for the reader thereof” than any other book, “not excepting the Bible.”

Nor is this an isolated example of the Scripture-denying tendency of this “key” which Mrs. Eddy put into the hands of her followers. Without regard for the most solemn warnings of an impending Judgment, she calmly affirms, “No final

Judgment awaits mortals," and, "As for spiritual error there is none." (Pages 291, lines 28, 31.) In this she willfully ignores the dramatic defense of Paul as he startled Felix with his vivid reasonings concerning the Judgment to come. Acts 24: 25. Of old time, the prophet declared, "God shall bring every work into judgment." Ecclesiastes 12: 14. Jesus Himself left the solemn warning, "Every idle word that men shall speak, they shall give account thereof in the Day of Judgment." Matthew 12: 36. And Paul announced, "He hath appointed a day, in the which He will judge the world." Acts 17: 31. More than this, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10. Yet, in spite of all this, we are emphatically told, "No final Judgment awaits mortals."

No final Judgment? and no day of reckoning? Never to give an account for our lives, however grossly misspent? No responsibility for our acts or our influence? All things counted as good in the sight of Him with whom we have to do? We shudder as we hear this woman, who claimed that God committed to her the gospel for this age, calmly affirming, "There is no spiritual error," and as we hear her votaries repeating over and over again, "No final Judgment awaits mortals." To the uninitiated, it surely appears that this "key" to the Scriptures does not fit.

#### "SIN DOES NOT EXIST"

But why should there ever be a final Judgment if there is no spiritual error? True, the Scriptures plainly teach the reality of sin and its awful consequences; but to the one who has come under the influence of Mrs. Eddy's "key," it soon becomes plain that the Scriptures are not to be taken too seriously in this respect, for here we are told that the only reality of sin is the "awful fact" that it "seems real" "until God strips off the disguise." (Page 472, beginning with line 26.) And then she adds, on line 6 of the next page, "Christ came to destroy the belief of sin."

It is common teaching among Christian Scientists, "We never speak of sin; sin does not exist." But scathingly plain comes the reply of the Scriptures, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. Yet this is exactly what Christian Scientists reiterate again and again,—that sin is non-existent except as an erroneous belief of mortal mind.

But this is not the worst of the matter. Concerning the awful reality of sin we read, "If we say that we have not sinned, we make Him a liar." 1 John 1: 10. This is very serious; it is a blasphemy of the Deity. God's word is not to be found in any system which has a denial of the facts of sin as a fundamental doctrine.

Again, if sin is only an "unreality" which "seems" real, and which may be remedied by simply having the "disguise" stripped off, and the "belief of sin" destroyed, then could not God have rectified this "error" without giving His Son up to die for the "unrealities" of the sins of the whole world? And could not Christ have spoken at least as plainly as Mrs. Eddy did, saying, "Man is incapable of sin"? (page 475, line 28.) And again, "The science of mind disposes of all evil." (Page 473, line 4.) And yet again, "All that we term sin, sickness, and death is a mortal belief?" (Page 278, line 28.) Surely, if sin is only an illusion, the death of the Lord Jesus Christ would not serve as a disillusionment. Rather it would strengthen the belief in the reality and seriousness of sin, and its awful consequences.

But when we behold the Son of God hanging upon the cross, we begin to sense something of what sin has cost. And if we are to close our eyes to the painful scene, and be contented followers of the Eddyistic philosophy, we must have constant recourse to that textbook which is the only "key" that can deaden the sense of guilt and give peace of mind without remission of sins.

#### CHRIST UNDERWENT ONLY A "SEEMING DEATH"

Jesus Himself left for us, as a memorial, the emblems of the broken body and of the spilled blood, which, He said, "is shed for many for the remission of sins." But in the Christian Science system there is to be no reminder of sins and of the need of a Saviour. In their services, there is no place for the sacred emblems in remembrance of His death. There is to be nothing to suggest sin or suffering sacrifice—nothing but the blasphemous teaching, "The eternal Christ, His spiritual selfhood, never suffered." (Page 38, line 24.) And this is not an extreme statement of the doctrines of Eddyism, for Mrs.

Eddy did, and her followers, still do, most emphatically deny the whole vicarious sacrifice of the divine Son of God.

Referring to the crucifixion and burial of the Saviour, Mrs. Eddy wrote: "Human law had condemned Him, but He was demonstrating divine [Christian] Science. Out of the reach of the barbarity of His enemies, He was acting under spiritual law in defiance of matter and mortality." (Page 43, lines 22-25.) "The lonely precincts of the tomb," she wrote, "gave Jesus a refuge from His foes. He met and mastered on the basis of Christian Science the power of mind over matter." (Page 44, lines 5, 10.)

Of course, the disciples did not understand it this way. They "believed Jesus to be dead while He was hidden from them in the sepulcher, whereas," Mrs. Eddy says, "He was alive." (Page 44, line 28.) True, no member of the human race had ever thought of such a thing as this until Mrs. Eddy was past forty-five years of age, and had taken a course in metaphysical mythology from that untutored but kindly disposed "faith healer," Dr. Quimby, of Portland, Maine. During the intervening centuries, the whole human race had shared with the disciples in the belief that Jesus had really died. But when Mrs. Eddy discovered Christian Science, she discovered something that is not to be found in the Scriptures of truth, and she expressed it in the statement: "Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw Him after His crucifixion and learned that He had not died." (Page 45, line 32.) And a little farther on she adds, "Jesus' unchanged physical condition after what seemed to be death," etc. (Page 46, line 20.) [Italics mine.]

"After what seemed to be death." Then the apostle Paul ought to have written, "While we mistakenly thought we were sinners, we were reconciled to God by the seeming death of His Son."

What shipwreck this philosophy makes of the whole divine plan of salvation! And what a deception it makes the whole Bible appear to be! What could Jesus have meant when He said, "I am He that liveth, and was dead"? And what could the Holy Spirit have meant when He wrote through Paul, "So many of us as were baptized into Jesus Christ were baptized into His death"? (But Christian Scientists refuse to believe in the death of Jesus Christ, and therefore they refuse baptism.) And how could all the gospel writers, in honesty, have made the record appear as though Christ had really died, when, Mrs. Eddy says, they learned afterward that it was all a farce, "that He had not died," that He was only "hidden from them in the sepulcher," "demonstrating divine [Christian] Science," and mastering "on the basis of Christian Science the power of mind over matter"?

#### CHRISTIAN SCIENCE IS ANOTHER GOSPEL

Solemnly the apostle warns; "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1: 8. But in the philosophy which is known as Christian Science, we have a scheme of religion which is wholly unknown to the gospel as it is revealed in the Scriptures.

Paul never preached it, for he reasoned of a Judgment to come; while this cult emphatically declare, "No final Judgment awaits mortals."

Peter never preached it, for he proclaimed the fact that Christ suffered for us in the flesh (1 Peter 4: 1); while Christian Scientists teach, "Christ never suffered."

John never preached it, for he wrote, "If we say that we have not sinned, we make Him a liar;" but Christian Scien-

The memorial to Mary Baker Eddy, "the discoverer and founder of Christian Science." This memorial was erected in Mount Auburn Cemetery, Cambridge, Massachusetts, at a cost of \$150,000. It seems rather inappropriate that a memorial of the life of a dead woman who denied the existence of death should be placed in a cemetery, a city of the dead.



tists teach, "Man is incapable of sin."

James never preached it, for he taught us to pray for the sick, saying, "The prayer of faith shall save the sick" (James 5: 15); but Christian Scientists teach: "Prayer to a corporal God affects the sick like a drug. . . . The common custom of praying for the recovery of the sick finds help in blind belief." (Page 12, lines 16-24.)

Jesus never taught it, for He declared, "I am the good Shepherd: the good Shepherd giveth His life for the sheep" (John 10: 11); but Christian Scientists deny that Christ gave His life for us, by their teaching that He only feigned death,—that He was not dead while in the tomb, but only practicing Christian Science. But let those who thus boldly deny the supreme sacrifice which Christ made in our behalf take heed to their ways, lest, being found fighting against God, they should fall into the condemnation of the devil.

Perhaps it is not to be wondered at that there should arise occasionally a person of strange and visionary ideas. But it is astonishing that so many splendid people,—people possessing most admirable traits of character,—should allow the mental delusions of a leader steeped in pantheistic philosophy to blind their eyes completely to the awfulness of these antichristian utterances which have been so cunningly hidden beneath a few beautiful phrases and high-sounding ideals. It may be that some have found physical relief and spiritual rest in the self-hypnotism of this philosophy; but what is here emphasized is this: No one can have both the Bible and Mrs. Eddy's textbook for a guide. It is impossible to have both Jesus Christ and Eddyism. No one can find freedom from sin by denying its reality; and no one can find an atoning sacrifice by denying the death of the Son of God.

#### MORE INSIDIOUS THAN INFIDEL OR HIGHER CRITIC

And as for the Christian Science textbook's being in any way a key to the Scriptures, it is as Dr. Haldeman has well said:

"No more subtle and terrible agency has ever appeared on the earth to deny, and, in the end, overthrow the Bible and leave the sons of men in darkness.

"Not the infidel who openly assails it; not the higher critic who, in the name of an assumed and self-inflated scholarship, seeks to undermine it; these can be met sooner or later in the open without fear of result; but 'Christian Science' comes with the Bible bound up between the same covers with 'Science and Health,' quotes it, appeals to it, appears at times to be its reverent and devoted friend, saying again and again the things the Bible says, and, apparently, agreeing with its terms: and then, lo, when it has done with its commendations and passes on, the Bible remains as one who has been caressed by a leper, stricken, smitten: little by little the light falls from it, it seems palsied, it falters and falls back, is ready to be denied and soon forgotten."—"Christian Science in the Light of Holy Scriptures."

Possibly there are those who are worshipping at the shrine of Christian Science through ignorance of its basic teachings.

Such may be shocked by some of the statements contained herein. For them I have no word of personal criticism. But as for the system which they represent, it can never be reckoned as a Christian system at all, for the evidence of their own statements condemns it as bearing the imprint of some satanic agency in the most cunningly devised

scheme of religion the world has ever seen. Many of its most glaring errors are covered up by meaningless platitudes. Its pages present many good thoughts which are common to all Christians; but until its votaries come into harmony with the teachings of the Bible, let them not pose as representatives of the gospel of Jesus Christ.

## "Choose Ye This Day"

By Meade MacGuire

WHEN Lucifer was cast out of heaven, he was no more the beautiful "son of the morning" or "day-star." Isaiah 14: 12, margin. He was now "the great dragon," "that old serpent, called the devil, and Satan." Revelation 12: 9. His whole nature had been changed by sin. The springs of life and character were poisoned. Transgression of the divine law produced a disease so malignant that peace, joy, and love were displaced by envy, hatred, and murder. The determination to have his own selfish way, in opposition to God's holy, benevolent, right way, polluted every noble attribute of his nature. Henceforth his one ambition was to drag others down to his own level and destroy them.

Doubtless he carried on his efforts on other inhabited planets, but in our world alone was he successful.

God had created Adam and Eve in His own image; and like all other intelligent beings, they were free moral agents. They had the power of choice, but our heavenly Father surrounded them with every safeguard that infinite wisdom and love could devise. Still He left them free. It was not His nature to enslave them, even though He knew that they could disobey if they chose. They had no excuse for transgression, for they had abundant evidence that He was worthy of implicit confidence and loyal, loving obedience. But He would not force this upon them. Nevertheless He instructed them fully regarding the holy and unalterable principles of His government, and the awful consequences which would immediately follow disobedience.

Notwithstanding all this, Adam and Eve listened to the great rebel, and obeyed him rather than their Creator. The very day they disobeyed God, the beings who had associated with Him on terms of happy friendship lost their high estate. There remained but a poor, fallen man and woman, poisoned and degraded by sin.

#### SIN HIDDEN IS SIN STILL

The robe of purity and light which had covered them and distinguished them as members of the household of God had departed. By their own choice, they had separated themselves from the family of God, and brought upon themselves the awful curse of sin. An impassable gulf now existed between them and heaven, and they only awaited the execution of the infinite and necessary penalty for sin—eternal destruction.

Such was the result of the first act of disobedience committed by mankind, and such it has ever been. The great rebel leader is still covering up the real nature



of sin, clothing it in some alluring form, and by a thousand subtle temptations persuading men to transgress the divine law, with the promise that they shall thereby receive pleasure or advantage. But sooner or later the terrible revelation must come to all, that violation of the holy and righteous principles which God has announced to safeguard the welfare of the universe, must inevitably end in ruin to the transgressor. The law of liberty and happiness and eternal life is the law of obedience and love and unselfish service.

Had Adam and Eve, as free moral agents, always exercised their power of choice in harmony with the law of God's government, how different the history of this world would have been! To-day every man and woman is a free moral agent, and must necessarily exercise his power of choice day by day, either in obedience to or in transgression of God's law. It seems amazing indeed that, in view of the history of sin, any intelligent being should still be deceived by it, and choose it in preference to the principle of holiness and life. In the final Judgment, the fact will be apparent that every soul decided his own eternal destiny himself—it will be exactly what he has chosen.

"When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe."—"Steps to Christ."

**SHUNTED!** It seems to me that we are having too much of the doctrine of the fatherhood of God and the brotherhood of Man. . . . The cross, the blood, the new birth, repentance of sin, and other doctrines held in the past, are not made much of at present.—*Word and Way.*

# Gaseous World Building

Showing in Wonderful Manner How the World  
Was Not Made

By LUCAS ALBERT REED



SOME one trying to show forth the wonders of the trained imagination remarked that the father of the nebular hypothesis, Laplace, although he had written a large book upon his system, had for all this never seen a nebula. The wonder was that he could know so much about what the nebulae are or ought to be, although he had never seen one.

But the real wonder is that he could say and imagine so much that was and is contrary to the facts of nature. Laplace imagined a good many things about nebulae that are as much a matter of the imagination now as they ever were.

In the first place, his was a ring nebula. Since Laplace's day, thousands of nebulae have been discovered, photographed, and studied. There are perhaps a million spiral nebulae in the heavens, but there is not one nebula like the one Laplace said a universe-building nebula ought to be.

In the second place, to form the planets and their satellites, Laplace imagined the nebula to break up into concentric rings; but there is not known one single example of such nebula in the entire heavens. We will grant to M. Laplace the gift of an imagination, but not one that in this is scientific.

The nebulae have certainly played havoc with Laplace's theory. His nebula was to revolve or rotate, but not one single nebula in the heavens has as yet shown any motion. Laplace's nebula was dense toward the center, but many of the nebulae have gaps near the middle. Instead of being heavy enough to form worlds, the nebulae in existence, so far as yet observed, are composed of the lightest gas known, and in a very low state of tension.

## NEBULAR HYPOTHESIS IN A NUTSHELL

A writer on astronomy has spoken of the nebular hypothesis as follows:

"Dwelling upon the fact that all the motions of revolution and rotation in the solar system, as known in his day, took place in the same direction and nearly in the same plane, the great French astronomer, Laplace, about the year 1796, put forward a theory to account for the origin and evolution of that system. He conceived that it had come into being as a result of the gradual contraction, through cooling, of an intensely heated gaseous lens-shaped mass, which had originally occupied its place, and had extended outwards beyond the orbit of the furthest planet. He did not, however, attempt to explain how such a mass might have originated. He went on to suppose that this mass, in some manner, perhaps by mutual gravitation among its parts, had acquired a motion of rotation in the same direction as the planets now revolve. As this nebulous mass parted with its heat by radiation, it contracted toward the center. Be-

coming smaller and smaller, it was obliged to rotate faster and faster in order to preserve its equilibrium. Meanwhile, in the course of contraction, rings of matter became separated from the nucleus of the mass, and were left behind at various intervals. These rings were swept up into subordinate masses similar to the original nebula. These subordinate masses also contracted in the same manner, leaving rings behind them which, in turn, were swept up to form satellites. Saturn's ring was considered, by Laplace, as the only portion of the system left which still showed traces of this evolutionary process. It is even probable that it may have suggested the whole of the idea to him.

"Laplace was, however, not the first philosopher who had speculated along these lines concerning the origin of the world.

"Nearly fifty years before—in 1750, to be exact—Thomas Wright, of Durham,



The planet Saturn, whose ninth satellite revolves in a direction contrary to the other revolutions and rotations in our solar system, thus directly contradicting the whole of Laplace's theory.

had put forward a theory for the origin of the whole sidereal universe. In his theory, however, the birth of our solar system was treated merely as an incident. Shortly afterwards the subject was taken up by the famous German philosopher, Kant, who dealt with the question in a still more ambitious manner, and endeavored to account in detail for the origin of the solar system as well as of the sidereal universe. Something of the trend of such theories may be gathered from the remarkable lines in Tennyson's 'Princess':

"This world was once a fluid haze of light,  
Till toward the center set the starry tides,  
And eddied into suns, that wheeling east  
The planets."

"The theory, as worked out by Kant was, however, at the best merely a *tour de force* of philosophy. Laplace's conception was much less ambitious, for it did not attempt to explain the origin of the entire universe, but only of the solar system. Being thus reasonably limited in its scope, it more easily obtained credence. The arguments of Laplace were further founded upon a mathematical basis. The great place which he occupied

among the astronomers of that time caused his theory to exert a preponderating influence on scientific thought during the century which followed. . . .

## PERSISTENT STUMBLING STONES

"Plausible, however, as Laplace's great hypothesis appears on the surface, closer examination shows several vital objections, a few of those set forth by Professor Moulton being here enumerated.

"Although Laplace held that the orbits of the planets were sufficiently near to being in the one plane to support his views, yet later investigators consider that their very deviations from this plane are a strong argument against the hypothesis.

"Again, it is thought that if the theory were the correct explanation, the various orbits of the planets would be much more nearly circular than they are.

"It is also thought that such interlaced paths as those in which the asteroids and the little planet Eros move, are most unlikely to have been produced as a result of Laplace's nebula.

"Further, while each of the rings was sweeping up its matter into a body of respectable dimensions, its gravitative power would have been for the time being so weak, through being thus spread out, that any lighter elements, as, for instance, those of the gaseous order, would have escaped into space in accordance with the principles of the kinetic theory.

"The idea that rings would at all be left behind at certain intervals during the contraction of the nebula is, perhaps, one of the weakest points in Laplace's hypothesis.

"Mathematical investigation does not go to show that the rings, presuming they could be left behind during the contraction of the mass, would have aggregated into planetary bodies. Indeed, it rather points to the reverse.

## THE HEAVENS AGAINST HIM

"Lastly, such a discovery as that the ninth satellite of Saturn revolves in a *retrograde* direction—that is to say, in a direction contrary to the other revolutions and rotations in our solar system—appears directly to contradict the hypothesis.

"Although Laplace's hypothesis seems to break down under the keen criticism to which it has been subjected, yet astronomers have not relinquished the idea that our solar system has probably had its origin from a nebulous mass. But the apparent failure of the Laplacian theory is emphasized by the fact that not a single example of a nebula in the course of breaking up into concentric rings, is known to exist in the entire heavens. Indeed, . . . there seems to be no reliable example of even a 'ring' nebula at all. Mr. Gore has pointed

this out very succinctly in his recently published work, 'Astronomical Essays,' where he says, "To any one who still persists in maintaining the hypothesis of ring formation in nebulae, it may be said that the whole heavens are against him."—"Astronomy of To-Day," by Cecil G. Dolmage, LL. D., F. R. A. S. pages 333-337.

#### OBSTACLES THAT WILL NOT DOWN

Many astronomers and scientists have shown something of the difficulties the nebular hypothesis involves. Richard Proctor says:

"But this ingenious theory does not account for some peculiarities which are scarcely less remarkable than those on which it has been based. In particular it does not account for the strange disposition of the masses of the solar sys-

tem. Why should the inner family consist of minor bodies, in the main untended, while the outer consists of giant orbs with extensive families of satellites? Why should the innermost members of the outer family of planets be the largest, while just within there lies the family of asteroids, not only individually minute, but collectively less (as Leverrier has proved) than Mars or even Mercury? Why should the two middle planets of the inner family be the largest members of that family? Laplace's theory gives no account of these peculiarities. . . . It is to be noticed also that Laplace's great nebulous contracting mass is a very unsatisfactory conception to begin with. No such mass could rotate as a whole. And lastly, Laplace's theory does not in any way correspond with processes still taking

place within the solar system. It gives no account of the immense number of meteor flights and comets still existing within the solar domain."—"The Expanse of Heaven," pages 182, 183.

And Henry White Warren says:

"It is a very serious difficulty that at least one satellite does not revolve in the right direction. How Neptune or Uranus could throw their moons backward from its equator is not easily accounted for. It is at least one Parthian arrow at the system. . . .

"A great difficulty is presented by the recently discovered satellites of Mars. The inner one goes round the planet in one third of the time of the latter's revolution. How Mars could impart three times the speed to a body flying off its surface that it has itself, has caused

(Continued on page 15)

## BORN IN A BARN—BUT BLESSING ALL HUMANITY

By WILLIAM P. PEARCE

**T**HE birth of a child is the most interesting thing that happens. It is life extending life, influence multiplying influence. Some births are of more importance than others. Until 1904, all the children of Czar Nicholas were girls. Then came a boy, which was a source of great joy to the Russian nation. Why?—Because an heir to the Russian empire,—an heir whom the revolution of 1918 murdered,—had been born. Paul speaks of Christ as "heir of all things." Hebrews 1: 2. This is a basic fact of the plan of salvation.

The day of the birth of Jesus has not been accurately settled. Nevertheless, Jesus was born according to God's plan, "in the fullness of time." Galatians 4: 4. Time is not reckoned from the birth of any one save Jesus. It is "B. C." or "A. D." Not a business transaction, or a publication, or an inauguration can take place without honoring that birth. Christ rules time.

Jesus was born in Bethlehem—a town of little importance, though bearing the title "City of David" (Luke 2: 4), because a thousand years before, the sweet singer was born there. In his day, Micah styled Bethlehem "little among the thousands of Judah." Micah 5: 2. Unlike the several cities that contended for the honor of Homer's birth, this sacred place has been cleared of fogs by history, and encircled with undying fame.

Judea, in which province Bethlehem was, and over which Herod reigned, was a dependency of the mighty Augustus, whose empire reached from the Euphrates to the Atlantic. He it was who ordered a general census and taxation; and as Joseph and Mary belonged to the tribe of Judah and the family of David, they were compelled to go to their patrimonial city to be enrolled. (Luke 2: 1-5.) When they reached this town, they found every lodging house filled. They applied to "the inn"; but there being no room (Luke 2: 7), they were compelled to lodge in the cattle stable.

Oh, the benefactors born in barn-like places! Luther in a miner's hut; Columbus in a cottage of poverty in Genoa; Herschel, the astronomer, in a poor musician's dwelling; Haydn, the composer, in a wheelwright's home; Crowther in a slave hut; Lincoln in a log cabin; and the greatest benefactor of the world, in a stall surrounded by domestic creatures. That fact alone pronounces a benediction upon the humbler forms of life, and makes a prohibitory law concerning cruelty or unkindness toward them.

Jesus was born in Bethlehem that prophecy might be fulfilled. Out of Bethlehem, declared Micah, Christ should come "to be ruler in Israel." Micah 5: 2. God ordained the mother (Isaiah 7: 14), the time (Genesis 49: 10), the place, and the manner (Isaiah 7: 14), in accordance with Scripture. Not a thought had Mary of giving birth to one who would command universal homage. Joseph thought of nothing but obeying the order of the governor. The governor thought only of the mandate of the emperor. The emperor simply obeyed his vanity and pride. Yet all these, ignorantly but unitedly, conduced to fulfill "the determinate counsel and foreknowledge of God," as He had predicted in His Word.

Jesus was born in Bethlehem amid strange phenomena. "His star" traveling from the far east, and guiding wise men who must have been conversant with the books of Moses, "came and stood over" the place where He lay. (Matthew 2: 2, 9.) That star, diamonded with light, was only a ratification of prophecy, genealogy, and chronology of the Star which should come out of Jacob, and the scepter which should rise out of Israel. (Numbers 24: 17.)

*"Let us learn the wondrous story  
Of our great Redeemer's birth;  
Spread the brightness of His glory  
Till it covers all the earth."*





# EDITORIAL



## THERE SEEMED A LITTLE TIME OF PEACE

**L**AST week we referred to some significant utterances made by Mrs. E. G. White in 1909 on the subject of war. Those who read the editorial last week, will remember that in 1909, she made such statements as the following: "The spirit of war is stirring the nations from one end of the earth to the other." And again this utterance: "The alarms of war are portentous. They forecast approaching events of the greatest magnitude. . . . Great changes are soon to take place in our world, and the final movements will be rapid ones."

We contrasted these utterances made in the light of the word of prophecy with utterances from men who, in that time, believed that war was a thing of the past, and that such a world struggle as we have just passed through was an utter impossibility.

It has occurred to us that some of our readers would be interested in utterances made by Mrs. White in the year 1862, when the Civil War in this nation was just getting under full swing. She was discussing the rebellion in this nation, and the possibility of other nations becoming involved; and she branched off from that discussion to speak of a general war and general confusion which at that time, 1862, were out in the future. Her words are:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom."

After speaking of the inhabitants of the earth being in the utmost confusion, and after calling attention to the war, the bloodshed, the privation, the famine, and the pestilence that were abroad in the land, as set forth in the foregoing quotation, Mrs. White continued as follows:

"My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'"

Following that time of war, pestilence, bloodshed, and famine, "there seemed to be a little time of peace." Following this little time of peace, the inhabitants of the earth are again viewed "in the utmost confusion." Strife, war, bloodshed, famine, and pestilence are raging everywhere; and in harmony with the prediction of the Saviour, men's hearts are failing them for fear while looking after the things that are coming on the earth.

Our earth has just passed through a war storm that makes all the wars of past history seem insignificant. Are we now in that time which only "seems" like "a little time of peace," with another great war storm confronting the world? Without any question, the prophecies of the Bible make this matter clear beyond a needed peradventure.

The apostle Paul speaks of the day of the Lord in the following language: "Concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness." 1 Thessalonians 5: 1-5.

Be sure to see that the foregoing text teaches that the day of the Lord is coming "as a thief in the night," upon a certain class of individuals. The reason why the day of the Lord comes

upon these persons as a thief in the night, is because they are walking in darkness. They do not receive the light that is so clearly shining from the inspired Book. But the apostle assures the brethren that they are not in darkness, and therefore the great day of the Lord will not overtake them as a thief.

How clearly this text shows that while one class is overtaken as a thief in the night, the other class are to stand out in the broad light of truth, and hence they have a clear understanding, and so are not surprised and overtaken by the sudden destruction that is hovering over the world. Those who are overtaken as by a thief in the night are saying, "Peace and safety"; but even while they are saying, "Peace and safety," "then sudden destruction cometh upon them."

How dark must be the minds of men when they are unable to see the gathering clouds of sudden destruction, while in



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Dr. Pang-Yuen Tseo, now an ambulance surgeon for the Bellevue Hospital. Dr. Tseo, although only a young woman, is a graduate of the Northwestern University, and has completed a three-year course of medicine in the Chicago University. She was sent to this country by the Chinese Educational Commission in 1909.

their false security they are singing to themselves a lullaby of "peace and safety"! Many of the wise men to-day, even among those who do not make any particular profession of fearing God, or of giving special study to His Word, are saying that they do not see how our world can be saved from utter collapse and social and political ruin.

But we need not fall under this threatened disaster. There is indeed a great light shining with the clearest and most unobstructed brightness. The apostle Peter speaks of that light in these words: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

If we will but heed this "word of prophecy," we shall not stand in the darkness that is bringing to men perplexity and despair, and preparing them for "sudden destruction," while they are deluding themselves with the belief that instead they are in possession of "peace and safety." There is a class of people who look with scorn and contempt upon any one who champions the Bible truth that the world is soon to have a catastrophic end; but the Lord has said that such is the case, so it is not in the province of mortal man to cavil. Some would rather be lulled with an empty optimism than to know the truth if it does not suit their fancies. This wicked old world is soon to be visited with utter collapse and destruction, in fulfillment of the divine Word and the divine warning.

Each and every individual, no matter what his station or his load of sin and despair, may reach out by faith to the infinite Christ, and receive pardon, righteousness, and blessed hope. And if thus fortified and prepared, in that near-by day when Jesus will be seen coming in the clouds of heaven, instead of sudden destruction, there awaits us the crown of eternal life and the blessed inheritance in the everlasting kingdom of God.

Make wise decisions to-day. Eternal life and eternal joy are involved in our choice.



# The Sanctuaries of Jehovah

*A Miniature of Heaven's Magnificent Throne Room*

By RODERICK S. OWEN

**T**HE ark of the earthly sanctuary of the Lord was made of acacia, or shittim wood. It was one and one half cubits in height, the same in breadth, and two and one half cubits in length. It was all overlaid with pure gold, and around the top was a beautiful crown of gold. This ark—or chest, for such it was—contained the tables of stone prepared by Moses, upon which God, with His own finger, had inscribed the Ten Commandments. Later it contained also a pot of manna, and Aaron's rod that budded. Its lid was called the mercy seat, upon either end of which stood the beautiful figure of a cherub, the whole top, including these figures, being of one piece of pure gold, of beaten work. The faces of the cherubim were turned inward toward each other, and downward, looking toward the mercy seat. The outer wing of each was folded at the side, the inner wings being raised and extended toward each other so as just to touch in the center above the ark.

This ark, because of its meaning, was the center of all the Jewish system of worship. All their rites and ceremonies were conducted with reference to it. In all their journeyings, it preceded their hosts; and it stood in the center of their camp when they rested. It remained in the middle of the Jordan until all the people had passed over to the other side. The spot where it stood at any time, was the center of their devotions; and to that place they brought all their sacrifices, gifts, and offerings. It was never to be touched by human hands, but was to be borne by the priests by means of rods passed through rings on its sides, and extending out beyond its ends.

## THOUGHT IT THEIR DEITY

Because of the prominent place assigned to this ark, and the sacredness attached to it, the heathen nations came to look upon it as the God of the Israelites. Apparently, even Israel came to view the ark in a superstitious light, and to attach some supernatural power to it; for in the days of Eli, when going out to fight the Philistines, they carried it along with them, thinking its presence would insure success. But God taught them a lesson by permitting them to suffer a defeat, in which even the ark itself was captured.

What then, was the great significance of this sacred chest?

The sanctuary as a whole was to be the dwelling place of Jehovah among the children of Israel. Here His presence was to be manifested. And such it was; for above the mercy seat,

Ex. 25:8 between the cherubim, was seen the effulgent light of the shekinah, filling the sanctuary, Ps. 80:1 often flooding even the outer apartment, and Ps. 99:1 sometimes shining out upon the worshipers in the court. And so we read: "Thou that dwellest between the cherubims, shine forth." "He sitteth between the cherubims; let the earth be moved." Here was God's abiding place in Israel.

This ark was an earthly representation of God's throne; but of His real throne we read: "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." And of these angels, the apostle John tells us, there are ten thousand times ten thousand, and thousands of thousands. Regarding their work, Paul says they are all ministering spirits, sent forth to minister to those who shall be heirs of salvation.

Since the ark was a representation of God's throne, its surroundings must also, as far as possible, represent the surroundings of the real throne. It will therefore be interesting to study these.

The holy of holies, or the inner apartment of the sanctuary, in which the ark was placed, was a perfect cube whose dimensions were about eighteen feet. Three sides were made of shittim wood overlaid with pure gold polished like a mirror.

Ex. 26:29 The east side of the room was a curtain, or veil, made of fine-twined linen, of blue, purple, and scarlet, and wrought with figures of angels in gold and silver thread. The ceiling was of the same material, and ornamented in the same way, the colors—blue, purple, and scarlet—being woven into the cloth in such a manner as to represent, as nearly as possible, the vault of heaven, filled with the radiant forms of angels coming to and going from the throne of God, in joyful haste to perform their ministrations of mercy for the heirs of salvation.

With such a curtain before it, and with such a ceiling above it, and being inclosed on three sides with walls of burnished gold, in which veil and ceiling would be reflected, the ark, or throne, would appear to be thronged with the beautiful messengers of God. Here, then, we have a most wonderful representation of the ministration of holy angels, who throng the throne represented by this ark, where Christ sits at the right hand of the Most High, as King of grace—His throne of grace being our mercy seat. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

But the representation of angel ministry was not confined to the inner apartment. The same beautiful needlework was seen in the second, or outer veil of the sanctuary, and also in the veil of the court that surrounded the sanctuary. Thus those who had not even turned into the court to worship and seek the Lord, would see a representation of the angels seeking to bring them to God. Then, just as soon as they yielded, and entered the service of God, and became worshipers in the court, they would find themselves with angels before to lead them, and with angels behind to help them on in the way of salvation.

## BUT THREE STEPS FROM GOD

These curtains, or veils, between the people and the throne of God, may very appropriately, in a spiritual sense, represent sin, since sin is the only thing that can separate a soul from the Creator. In this sense, the veil of the court would represent the separation of all from God by Adam's sin; the outer veil of the sanctuary, separating it from the court, would represent our inherited weaknesses, and the unknown sins we commit as a result of the inherited weaknesses of the flesh and the darkened condition of the mind; while the inner veil would represent our personal, willful sins, which must be confessed in the court, and for which the priest must make a special atonement.

In this way, the angels are represented in these three veils as finding us first in the wilds of sin, strangers and aliens from God, and without hope in the world, and as beckoning us to turn to God by first recognizing the fact that all are separated from Him, born in sin and "shapen in iniquity." When we have entered His service, turned our backs to the world, and face the mercy seat on high, we find a cloud of angels before and behind us to help us on toward God. Then when we are beset by our fleshly weaknesses, and God by His Spirit begins to reveal to us many things that had never appeared sinful to us before, here we find God's ministering angels, as represented in the second veil, ready to help and encourage us. And as we are convicted of our personal sins, and stand guilty and condemned before God, here again they are represented as behind us to urge us on toward the altar of incense, prayer; and oh, how they are seen to cluster in the inner veil, inviting us to come by faith to the mercy seat.

The fact that the mercy seat and the cherubim were made of beaten work typifies the suffering of God, the sacrifice and tribulation of Christ, to bring this mercy seat to man, and the sorrow of the angels as they minister in this wicked world and weep over the sins of men. Let us ever remember that the pierced side, and torn hands and feet of our crucified Lord purchased for us the mercy seat, and made the throne of God's glory our throne of grace.



# PROSPECTING BEYOND THE GRAVE

*Will the Assayer Pronounce the Nuggets Gold?*

By LEON L. CAVINESS



EVERY nation in the great war is filled with sorrow at the sudden snuffing out of the lives of a multitude of its most promising young men. Many a family circle has a vacant chair which will never again be occupied by him who left for the battle front so courageously but a short time ago. To the bereaved at home as well as to soldiers "over there," the question as to what happens when we die, has become of the highest interest.

Many a Christian has been sustained in the hour of death with the hope that his soul, when freed from the bonds that bound it to the body, would take its untrammelled flight to the realms of endless glory. This hope, whether right or wrong, was a matter of religious faith. To others who are unwilling to accept on faith the traditional theological answer on a question of such vital concern, spiritualism comes with phenomena claiming to prove scientifically that this hope beyond the grave is valid. And many, in their dire need, are turning to spiritualism for the consolation which it affords. How lamentable if one place confidence in its consolation only to find it a broken reed!

We maintain, with every good Protestant, that the Bible is the only divine revelation of the plan of God for man both now and in the hereafter. There are proofs of the authority and inspiration of the Scriptures; we are not required to accept the Bible on faith only. Scriptural religion appeals to the reason. "Come now, and let us reason together," is God's invitation to each one of us. But we cannot in this article enter into a discussion of the authority of the Scriptures. We take for granted that our readers are convinced on this point.

## A NEW VIEW OF HEAVEN

What, then, is the picture that spiritualism gives of man's condition after death? Does it agree with the view presented in the Scriptures?

The *Progressive Thinker*, the organ of the spiritualists in America, has recently published under copyright a series of articles purporting to be a communication from the deceased Robert A. Dague. The series is declared to be the deceased's own description of his "first impressions of heaven on awakening in the higher life." The picture presented is entirely out of harmony with the Biblical description of heaven. But it is more than that; it is inconsistent with itself, and contrary to Bible statements as to what happens when one dies.

He starts out by saying: "Oh! the wonder, the fascination, the exhilarating delight of my awaking in heaven! How can I describe it?" He then describes the awakening:

"I awoke. That was all. I had been asleep; or so it seemed. I had gone off to quiet, peaceful sleep, and had quietly awakened, and oh, so refreshed! so invigorated! All seemed so different—

my pains were all gone, the numbness, too, was gone. All was so different, so very different. My bed seemed strangely wrong, somehow—all was different, so different from what it had been when I had dropped off to sleep. I wondered what had happened. Was it all a dream? Was I to awake soon and find all the old aches and pains and numbness still with me?

## FRIGHTENED ON A BED OF FLOWERS!

"All was so different. This was my first impression on awaking in the new world. I was impressed by the strangeness of everything. I was filled with wonder and amazement. Something had happened, what, I did not know. I looked around—I was startled at first, frightened, scared! What was the thing in which I had been sleeping? What? I looked—I raised up—I looked again, my eyes wide and staring; my astonishment at what I saw—all over the thing in which I had been sleeping (my bed, I thought) were flowers—on my bed, on the floor beside my bed, were flowers. I



*"Many a Christian has been sustained in the hour of death with the hope that his soul, when freed from the bonds that bound it to the body, would take its untrammelled flight to the realms of endless glory."*

rubbed my eyes—I sat up in bed—I had forgotten all about my illness, my invalidism. I placed my hand upon the covering of my bed—imagine my amazement when my hand passed through the covering as though it was so much moonshine, just like passing your hand through moonshine. I was terribly

frightened. I might have been shaking in my boots, only I had no boots on.

"What was wrong, anyway? It puzzled me. Again I passed my hands through the covering on my bed. I turned and looked in the bed where I had been sleeping. Horrors! A corpse! I sprang out of bed—and then I knew. I was dead. The thing I had thought was my bed was my coffin; the corpse that had given me such a fright was—Me!"

The heaven, then, in which he awoke was, according to his own description—a coffin!

Hearing voices, and being "vaguely conscious of the fact that many people were present," he listened, and heard his mother call him. We are led to infer that the "many people present" were those who were attending the funeral, where Mr. Dague lay asleep in the coffin till he thus suddenly awoke. We wonder if it is orthodox spiritualist doctrine for the deceased to sleep from the moment of death until they are duly laid out in the coffin, and then suddenly awake.

On hearing his mother call him, he looked, and there she was. He continues:

"Mother took me by the hand and led me to her home, such a beautiful home, a home she has prepared for her children. Here I met relatives and friends who had passed on ahead of me. Mother was my guide just as she had been in the old days when I was a boy. What a joyous, what a wonderfully happy man was I, with mother and many relatives who had 'passed on.'"

## ATTENDED HIS OWN FUNERAL

Inasmuch as Mr. Dague was already in his coffin when he awoke to "the higher life," he could not have enjoyed much of a visit, for he must return in order to be present at his own funeral, since this is said to be the custom. We read:

"Mother left me at my own funeral. Man may think it strange that one may attend one's own funeral, but I find it is the custom on this side for a spirit to attend his own funeral; usually he sits upon the coffin among the flowers, during the services.

"I sat on my coffin during my funeral, laughed, felt pained at the grief of loved ones—and thought.

"My funeral over, I started on a voyage of discovery. Since I was dead and buried, I was left pretty much to my own devices."

## THE TRUTH OF THE MATTER

Contrast this picture offered by spiritualism with that offered by the Bible. When a man dies, his worries cease; for the psalmist tells us:

"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." Psalm 146: 3, 4.

And Job says:

"If I wait, the grave is mine house: I have made my bed in the darkness." "They shall go down to the bars of the

pit, when our rest together is in the dust." Job 17: 13, 16.

And the wise man assures us:

"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. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

And when Christ wished to tell the disciples of Lazarus' death, He declared: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11: 11.

Lazarus had lain in the grave four days before he was awakened from his sleep. If a good man goes to heaven at death, what an interesting story Lazarus must have had to recount! But he told no story of his experience after death. Why?—Because he had no experience to tell.

Martha was perfectly aware that the time would come when the dead would all awake from sleep; and not understanding that Christ was about to perform a miracle for her brother, she said, "I know that he [Lazarus] shall rise again in the resurrection at the last day." John 11: 24.

#### WILL A MAN LIVE AGAIN?

Until that resurrection day, the dead sleep the unconscious sleep of death. How much more comforting, how much more satisfying is this Biblical view of man's condition after death than is the view presented by spiritualism, or even that presented by popular theology! "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3: 17-19.

The Christian's hope of life beyond the tomb reaches forward to that glad resurrection morn. Towards this, Job looked when he said:

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 14: 14, 15; 19: 25, 26.

This was the hope which the apostle Paul said should keep Christians from sorrowing as others for "them which sleep."

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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. Wherefore comfort one another with these words." 1 Thessalonians 4: 15-18.

### Three Leagues of Nations

(Continued from page 2)

vain to gain a similar preëminence. Warrior kings of the past wished to rule a world of subjects; democratic presidents of the present seek to establish a world of brotherhood. But, base as were the methods employed in the past, and laudable as are the aims of the

clear the futility of establishing a world of peace while Satan holds the rule in men's hearts.

No; our hope for a stable, eternal peace is not in man, but in God.

#### THE THIRD LEAGUE

While the student of current history reads his papers and magazines, intensely interested in this great League of Nations that man is forming, he daily comes face to face with the steady growth of still another mighty covenant of nations. Its headquarters are at Rome, but its activities are world-wide. We see to-day, in events centering around the Vatican, the formation of a third great "league of nations," all the signees of which are paying homage to the great ecclesiastical king of the world.

The history of the Church of Rome's political dealings with the nations provides much instruction, even though the story is a most intricate one. It shows that during the past few years, the Vatican has redoubled its efforts, and has missed no opportunity to entrench itself in the political and diplomatic life of every great nation; and although none but a sovereign political government is entitled to send or receive ambassadors, yet all the first-class powers except France, America, and Italy, together with many of the second-class, are to-day maintaining ambassadors at the court of Pope Benedict XV.

And, according to recent reports, the three exceptions mentioned may soon disappear. Said the Rome correspondent of the *Catholic Press* late in 1918:

"I hear that in ecclesiastical circles in Paris it is confidently anticipated that the French republic will very soon send a diplomatic representative to the Vatican."

So it would seem that there is the greatest possibility of a revival of the old connection between Paris and Rome, in spite of the fact that in 1914 France greatly incensed the pope by separating church and state.

#### MAKING THEMSELVES FRIENDLY

America is certainly becoming very friendly with the court of the Catholic Church, and the Vatican still lives in the highest hopes that the American apostolic delegates will receive the status of an ambassador, thus fulfilling the dreams of Popes Leo XIII and Benedict XV.

In Australia also, within the past few years, has been installed a papal delegation that can travel from state to state in the government's official train.

Official relationship with Portugal has been recently established, at the earnest request of the pope, after a break of eight years; and the president of the republic made "solemn proclamation" of the resumption when parliament opened.

The pope has also succeeded, within the past two years, in establishing diplo-

(Continued on page 15)

### WORDS THAT STRENGTHEN

OUT of the mouth of the Infinite One  
Issues a glory more bright than the sun;  
Issues the power on which hangs the world,  
Cometh the comfort of love's light unfurled,—  
Blessed pronouncings of truths ever true,  
Tenderest speech, that distills as the dew.

Word of life, Word of love, flooding the heart,  
Cleansing its chambers, filling each part  
With e'er deeper searchings of Him all supreme,  
This be my treasure, my soul's joyful theme,—  
This be my staff of life, ever renewed,  
Strength of my thought by its fullness endued.

Word of the Mighty One, purer than gold,  
Making rich all with its treasure untold  
Who will receive its blest wisdom and truth,—  
Strength of the weak and the glory of youth,—  
Take me, uphold me, as Thy willing slave,  
Use me another by Thy power to save.

ALBERT CAREY.

The wheelbarrow method of transportation is the accepted thing in China. Missionary Josef Hall made his trip across the frozen plains by this means.



## DESERTED ON A FROZEN PLAIN IN CHINA

*But Overcoming All Obstacles with a Song*

By JOSEF W. HALL

PAUL, enumerating the perils of evangelistic pioneering, climaxes them with perils from "false brethren." In a figurative sense, this peril is still imminent enough in every Christian land; but missionaries in the front-line trenches of Christendom sometimes find themselves exposed to physical danger or violence through the treachery of false professors of Christianity.

With a fellow missionary, I was on a midwinter tour, visiting companies of Christians in the interior of the northern province of Shantung, China. As we were stopping over the Sabbath at a station, an emissary arrived from a village forty li to the east, where was a large company of professed believers, announcing that a man who claimed connection with this company had just been summoned to the county seat by the magistrate for trial for the offense of conducting a school without government recognition, and requesting us to use our influence as foreigners immediately to procure his release.

This is a temptation which often comes to the missionary in China, sometimes in the subtlest and most unrecognizable forms the cunning Oriental mind can devise, and must be continually guarded against. The government is so weak, the code of justice so rudimentary, and the position of the missionary so respected, that magistrates are very readily influenced by him if he chooses so to prostitute his privilege and position. Protestant missions can be said, on the whole, to put forth a sincere endeavor to keep clean of this thing; and where instances occur, they are due to ignorance rather than intention.

### AVOIDING MISTAKEN KINDNESS

Under the corrupt administration of the country, to be summoned means as much as to be convicted. We felt sorry for the poor man who had fallen into the clutches, probably through the instigation of an enemy, on a charge which is practically a dead letter. Unless he could persuade some powerful friend to intervene, doubtless he would not escape until he was "squeezed as dry as a chip." Nevertheless, our mission is to propagate the gospel of righteousness and the fundamentals of justice, which, when the Christian leaven has permeated the lump, can alone change these conditions. So we could not consent to dishonor our

cause and disobey the treaty stipulations under which our government protects us and our work, by allowing ourselves to be played off by the oppressed people against their magistrate in the hope of obtaining relief. We kindly but firmly explained our position to the young man who had come, and promised him that we would pay a visit to his village the next day and explain to his elders.

After an all-day trip across the frozen country against a bitter head wind, in the course of which we lost two hours' time getting our wheelbarrow donkey across a half frozen stream, we arrived at this



A rented building in Mukden, China, used by the S. D. A. Mission workers.

village. We hoped to press on, after a conversation with the people there, to a village still twenty li distant.

While we talked, we endeavored to find a messenger to go on ahead and announce our coming, that the believers there might be gathered together for a service without delay on our arrival. At this time of year, when the country people are idle, it would usually be a very

simple thing to find some one to go for us; but the villagers, although greeting us with the customary forms of courtesy in the dwelling of their elder, were very hostile in attitude, and unwilling to aid. They seemed determined, if they could not persuade us, to force us through fear of loss to our work in that district, or even of personal discomfort, to carry out their wishes. After considerable talk, a man came in who had on previous trips escorted us, and who went for us.

### ONLY NATIVE-FLOUR NOODLES

Our Chinese companion had ordered some native food prepared for us and our wheelbarrow men. We had had no opportunity to eat since early morning, and were weak from hunger. However, after we had waited several hours, during which time darkness came on, no food was in evidence. Our exhausted wheelbarrow men begged us, if we intended to go on still further in the night, to add a couple more coolies. But our hosts prevented our attempts to hire additional men. Finally, seeing that they were endeavoring to get us into a place where we could neither stay nor go forward, and determined not to fall into their trap, we put on our skins, and, tired and famished as we were, prepared to go on. When they saw that we would not stop because of lack of food, they brought us a clay vessel of native-flour noodles, for which they charged us an exorbitant price, but for which we were extremely thankful.

Upon starting out, we found the wind quieted, but the night dark, with neither stars nor moon. We carried two small lanterns, but they were hardly sufficient to enable us to follow the dim tracks across the prairie, half buried in snowdrifts. Only one of our company had been over the road before, and that after dark. We asked if there were no young men in the village who would escort us as far as the river, three fourths of the way, on the other side of which were no branch roads. Two young men offered, and got their long, iron-tipped spears, one in each hand. The crowd accompanied us to the edge of the village; and the young men had gone with us a few paces further, to the fork in the roads, when voices from the village called them back, and they suddenly deserted us, and, without a word, disappeared into the darkness. We called to them, but there,

was no answer save the echo of our own voices, while the door of every compound wall in the village was silently shut against us.

Our Chinese companion turned to me. "Never mind calling—no use," he said. "The work of the evangelist is not easy, is it?" I agreed with him.

#### A CHINESE CHRISTIAN'S WAR SONG

"What are we to do?" I asked. For answer, he began to sing a Chinese Christian war song, which might be translated something like this:

"With a whole heart, trust God's grace.  
Onward go! Onward go!  
Superstition must give place.  
Onward go!  
Trusting God, with step the same,  
Rescue of men's lives our aim,  
Veterans of our Captain's name,  
Onward go!"

We joined in, and singing, forced ourselves along the way, although every bone ached from cold and fatigue. We had no compass, and there were not enough stars visible to give even a general idea of our direction. Men-stealers and robbers were at large over the country. We trusted God to be our shield and compass; and each time we came to a fork in the trail, we seemed to be impressed which way to turn.

After we had tramped for several hours, our hearts sank with misgiving, for we thought we should before this time have reached the river. We wondered if we were really lost, as the villagers who had so neatly turned us out desired. If we wandered about on the frozen prairie until our strength failed, we should surely freeze to death. We did not believe that God would permit them so to triumph over us; and taking up the song again, we marched on.

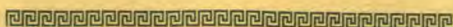
Suddenly we turned into the lane of a village, which we knew to be near the river bank, and we realized that we had followed the right path. We endeavored to awake some of the villagers, to inquire the way; but they were all afraid to come out of their compounds, for fear we were bad men in disguise. However, we found our way out of the village, and plodded on.

#### OVER THE BRIDGE TO THE KANG

After traveling another hour, we were confident that we had missed the trail, for we knew that the river could not be so far from the village. The path we were following came to an end in a wheat field. We struck across country in the direction that we thought the river was. Fortunately we encountered nothing that the donkey, which was hardly able to propel itself any further, or the wheelbarrow, was unable to negotiate. After much sinking of heart, we were relieved to come to the bank of the stream, which we followed until we struck the road and the narrow stone bridge. Here one of the wheelbarrow men threw himself down on the frozen ground from exhaustion.

Then we heard voices calling to us. The friend who had gone on before us, becoming alarmed at our nonarrival, had taken a young man with him and come out to meet us. He took up the barrow man's burden, and we soon reached the village, and were toasting our aching limbs on the kang—a raised, heated platform used as a bed or a seat. It was after midnight; but some of the inquirers were still waiting, and were not

satisfied to leave us until we had had a long conversation about the Bible and its teachings. We received true Eastern hospitality at their hands, and with grateful hearts, lay down on the warm "kangs" vacated for us by our friends.



## BELLAH'S SERMONETS

*Music is the speech of angels.*

*The angels are God's secret service messengers.*

*When Christ was born, God sent the choir singers of the new Jerusalem to celebrate the event.*

*Some people will never be able to go where the angels are, for they can't stand the altitude, the climate, and the environment of heaven.*

*God fed men "angels' food" for forty years; and the angels, at Abraham's tent door, ate man's food.*

*Men often criticise a new convert. But "there is joy in the presence of the angels of God over one sinner that repenteth."*

*Some folks think they will be angels after they die. Others think they are angels before they die. Both are entirely wrong.*

*Wholly unlike most modern singers, when the angels sang over the glorious manger Babe, men could understand what they said.*

*When Jesus came out of Joseph's new tomb, He left two shining angels seated there, one at the head, and the other at the foot.*

*When it comes to a study of angels, some men are more stupid than beasts. Balaam's donkey saw the sword angel long before Balaam did.*

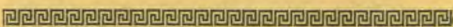
*Daniel, Peter, Paul, and Silas, who were delivered by angels, are all dead. But, thank God, the same angels still live, and have lost none of their power for deliverance.*

*God always sends enough angels to deliver His people. He sent two to deliver four persons out of Sodom, Lot, his wife, and each of the two daughters were tightly held by the hand of an angel.*

*The old song, "I want to be an angel," is not orthodox. We will not be angels, but perfect men, "unto the measure of the stature of the fullness of Christ." "When He shall appear, we shall be like Him."*

*A preacher, with a cigar in his mouth, asked a woman for admission into her home to escape a storm, with the appeal, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." "Get out!" she replied. "Angels do not smoke."*

CHARLES G. BELLAH.



## Balancing the Books of Heaven

(Continued from page 3)

As the prophet considers this vision, he hears a voice which says, "Gabriel, make this man to understand the vision." Then that mighty angel comes upon the scene, to make the prophet understand what shall come to pass before the end. In verses 20-22 are recorded the words of Gabriel, showing that the ram represents Medo-Persia, while the goat is a symbol of Grecia, and the great horn the first king, whom we know to be Alexander. After detailing these symbols, Gabriel lifts aside the veil and opens up the future to Daniel. He shows the aged prophet a panorama of conditions until the end.

Like the moving picture upon the screen, Daniel sees the work of paganism.

He sees the Prince of peace crucified, and beholds the persecutions of the Dark Ages. It looks like a continued and complete victory for sin. The only comforting thought given to Daniel is the statement of verse 14 of this chapter. It was given in answer to the question as to how long this fierce, crafty, underhanded, destroying power could hold sway. Couched in the words, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," it tells the same story that is recorded in Daniel 7:26, where we read, "But the Judgment shall sit."

We will not take time to go into minute detail outlining this long prophetic period. The prophecy shows that the scenes which passed before the prophet, revealing what God's children would pass through before the end of time, were more than Daniel could endure, and he fainted before the angel had explained fully this great time period. A little later, as recorded in chapter 9, Gabriel finishes this explanation.

#### A DAY FOR A YEAR

In interpreting Bible prophecy, there is a general rule that applies to symbolic time prophecies, and that is, that in all cases, a day stands for a year, as we read in Numbers 14:34. With this rule in mind, we turn to the twenty-fourth verse of the ninth chapter of Daniel, where we find that seventy weeks are cut off, or allotted, for Daniel's people, the Jews. A study of the original will show that the word "determined," used in this text, has the meaning of allotted. A comparison of the context of the next few verses with history will make clear that this seventy week period, (which began in the fall of 457 B. C., as shown in the seventh chapter of Ezra) details the history of the Jews from the going forth of the commandment to restore and build Jerusalem until the time when the apostles turned to the gentiles. These few prophetic words foretell the ministry of Christ, and the making of an end of sin, which took place when the Saviour hung on the cross. More than that they mark the very year when the Messiah should begin His ministry, also the very year when He should be cut off, or crucified, and prove beyond a doubt that Jesus of Nazareth was the promised Messiah.

Seventy prophetic weeks, or four hundred and ninety full years, from the fall of 457 B. C., would bring us down to A. D. 34. But this four hundred ninety years was cut off from the twenty-three hundred year period. Taking four hundred ninety years from twenty-three hundred years would leave eighteen hundred ten years of that period to account for; and adding that to A. D. 34 would bring us down to A. D. 1844 as the time when the sanctuary should be cleansed, or as Daniel put it in chapter 7:26, when "the Judgment shall sit." Therefore we have the date 1844 A. D. marked by the prophet as beginning the appointed time in which God would judge the world.

#### YOUR ABLEST LAWYER

After Christ's resurrection, He ascended on high as man's mediator. In Hebrews 9:24, we read, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Again in the sixth chapter of the same book, verses 19, 20, the statement is made, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." What a comfort it is for a poor sinner to know for a certainty that "we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Day in and day out, as the centuries have passed, our Saviour has stood as man's Advocate and Mediator at the throne of God. Day after day, as the generations have come and gone, the lives of all have been faithfully recorded in the books above. But sin is not to continue forever. The eye of God will not always behold iniquity. Those books, with their records covering a period of six millenniums, must be balanced; and the inspired record is that God "hath appointed a day, in the which He will judge the world."

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." "The Judgment shall sit." And that appointed day when the Judgment should sit and the records of heaven be cleansed, began at the end of that long prophetic period, which was in 1844 A. D. Since that time, the message recorded in Revelation 14: 6, 7 has been proclaimed. John saw an angel flying in midheaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."

Are you heeding that judgment hour call? Are you prepared for the verdict in your case?

### Three Leagues of Nations

(Continued from page 12)

matic relations with China for the first time. This cannot possibly be because China is a Catholic country; for, of her many millions, only 1,820,000 are even nominal Catholics.

Holland, the cradle of Protestantism, has now a Catholic parliament, with a member of the Catholic hierarchy as prime minister. This also is unique in the history of anti-Catholicism.

In addition to the above mentioned facts of political history, since the beginning of the present war, Pope Benedict and his associates have brought to the Vatican envoys from England, Russia, and Japan, the former, however, making the move on her own initiative.

These are certainly extraordinary facts, but they do not represent the sum total of papal activities. The work entitled "British and Foreign State Papers," recently published by the British government, reveals that the pope has made more than a score of treaties with the civil governments of the world.

#### WILL THIS BRING PEACE?

What do these things mean? Is there any significance in this web of political and diplomatic intrigue which the Vatican is weaving around the world? This

is a third league of nations. In the prophecies of the book of Revelation, the history of the Church of Rome's activities is fully outlined; and just before her final destruction, Jehovah makes this declaration concerning her:

"Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication." Revelation 14: 8.

Concurrent, then, with the formation of God's great "league of nations," and with man's "League of Nations," Satan

"If the time or possessions of the individual are found to be necessary for public use, and are so applied, they cannot justly nor legally be taken from the owner without his receiving compensation to their full value. If those who do not need or desire to rest on Sunday are compelled to do so to satisfy others, they are, with no reference to religious considerations, entitled to full compensation for loss of time and damage to their business." — W. M. Healey.

is planning his "league of nations." Prophecy declares in most positive terms, however, that Satan's autocratic international covenant, instead of establishing peace, will continually be warring against the children of God, and that universal peace will only come to the world after she has drawn down upon herself the unmingled wrath of God, which will destroy all sinners and banish all sin.

It is therefore the duty and privilege of each of us to be daily assisting in the forming of God's league of nations, so that when the kingdom of everlasting peace is set up, we may be deemed worthy to dwell therein. Then will be fulfilled the visions of godly men throughout the ages, and the prophetic picture of Lord Tennyson, when—

"The war drum throbbed no longer, and the battle flags were furled,  
In the parliament of man, the federation of the world."

### Gaseous World Building

(Continued from page 8)

several defenders of the hypothesis to rush forward with explanations, but none with anything more than mere imaginary collisions with some comet. . . . The defenders of the nebular hypothesis avowed that certain conditions must be fatal to its acceptance. Later discoveries have established these very conditions as incontrovertible facts. . . . The short period of the inner satellite [of Mars] will be doubtless regarded as conclusive argument against the nebular hypothesis. . . . The nebulae which we are able to observe are not confirmatory of the hypothesis under consideration. . . . Mr. Plumer, in the *Natural Science Review*, says, in regard to the results of the spectroscopic revelations: 'We are furnished with distinct proof that the gases so examined are not only of nearly equal density, but that they exist in a low state of tension.

This fact is fatal to the nebular theory.' — "Recreations in Astronomy," pages 186, 187.

#### AN OMNIPOTENT CREATOR IMPERATIVE

Well has John Stuart Mill declared that "the laws of nature do not account for their own origin."

It is impossible to get away from a directing power guiding the activities of nature. As another has said, "It is certain that matter is somehow directed, controlled, and arranged; while no material forces or properties are known to be capable of discharging such functions."—Lionel Beale.

"O Thou Eternal One, whose presence bright  
All space doth occupy—all motion guide—  
Thou from primeval nothingness didst call  
First chaos, then existence. Lord, on Thee  
Eternity had its foundation; all  
Sprung forth from Thee—of light, joy, harmony,  
Sole origin; all life, all beauty Thine;  
Thy word created all, and doth create:  
Thy splendor fills all space with rays divine;  
Thou art and wert, and shalt be glorious, great;  
Life-giving, life-sustaining Potentate;  
Thy chains the unmeasured universe surround—  
Upheld by Thee, by Thee inspired with breath."  
—Derzhavin.

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Wanted: A continuous supply of *Review* and *Herald*, *SIGNS OF THE TIMES* weekly and monthly, *Watchman*, *Liberty Magazine*, *Present Truth*, *Life and Health*, and tracts, to use in reading racks in stations and to pass out on trains. Can use a good supply of *Present Truth* on trains and at stations. Send postpaid to Mrs. C. A. Scott, 215 W. South Street, Clinton, Illinois.

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## Peace Rather than Boundaries

In an address in Paris recently, Henry P. Davidson, late chairman of the War Council of the American Red Cross, said:

"I am one of those who believe that ninety-nine per cent of the people of this world are not interested primarily in questions of boundary, in questions of economic or financial treaties, in questions of government and international relations. Peace to them means peace of mind and peace of body. They desire to live a normal life, and to be permitted to carry on their vocations without unlawful or unreasonable interference.

"The situation in the world to-day is tragic beyond description. The distress in the world is, of course, greater than ever before, and beyond the comprehension. To me, therefore, it is clear that, while the leading men of the world are convened to draw up conditions of peace, there is no man or set of men who can by pencil and paper establish a peace which can endure in the presence of the distress throughout the world. I refer, of course, primarily to conditions in those countries which have suffered directly from the war."

When men are in unusual distress, so that they cannot live normal lives, it is difficult, if not impossible, to maintain peace among them. Therefore it is incumbent upon each individual to do his utmost to relieve the world distress, so that the greatest degree of peace may be achieved.

The Red Cross is one of the great agencies for relieving world distress; and we, in this favored land of America, must be especially active in helping along its good work.

## Sunday Laws and a More Vital Question

CONCERNING a particular class of Sunday laws that are now being urged, the *Continent*, of Chicago, has the following to say:

"Bills are being pressed to legalize baseball and moving pictures on Sunday; but this action does not involve a question of popular recreation on the weekly rest day, but is strictly and simply a matter of commercial exploitation for the benefit of team owners and theater proprietors. The issue is not on amateur games nor on entertainments charging no admission. And the amendment of the law is not asked by any *bona fide* group of those who wish to attend either games or entertainments. The agitation proceeds from persons who see a chance to make more money from a liberalized Sunday. For this reason, if for no other, the battle of the Lord's Day Alliance against these bills should be supported by every citizen whose mind on public and social matters is not entirely and hopelessly commercialized. Amid many varying ideas of the value of the Sabbath and the best way of observing that one day in seven which breaks men's routine of toil, there should certainly be absolute agreement among good citizens on protecting it from money greed."

Should there not be a larger question raised than the mere matter of making laws concerning Sunday? The *Continent* is a religious paper. All who are supporting the Christian religion claim the

Bible as their infallible foundation. That being the case, why not consult the inspired Book to see if it authorizes us to claim any sanctity for Sunday? Study closely the fourth commandment as found in Exodus 20: 8-11, and you will see that it speaks of the seventh day, commonly called Saturday.

This seventh-day Sabbath is the only weekly rest day that God has ever commanded. It is the day that was observed by Christ and all His apostles. So we



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During the harbor strike in New York, policemen were called to man the boats, doing all kinds of work from that of coal heavers to that of engineers. They succeeded in keeping the boats going, carrying the commuters to and from work.

have their living example for Sabbath observance. Nowhere can we find that Sunday was ever substituted for the Sabbath by divine authority. The observance of Sunday is a matter of purely human origin. Then why not observe and teach the Sabbath that the Bible requires?

But without any peradventure, the greatest religious controversy that has ever been waged will soon center around this question of the Sabbath. There is a growing disposition to demand that the state enforce the observance of Sunday. And on the other hand, there is the clear statement of the Bible, that the seventh day, or Saturday, not Sunday, is the Sabbath required by Jehovah.

## Bank Tellers and Large Profits

A LEADING editorial in a late *Wall Street Journal* deals with the subject of "paying bank tellers." Of the bank teller, the *Journal* affirms that "the class was and is the worst paid and the most responsible of any doing clerical work."

But the comparatively small wages of the bank teller are not due to the smallness of the profits in the institution he serves, for the *Journal* affirms that "it must still be said that surplus dividends and undivided profits are constantly growing fat, while the clerical employee, with his wife and family, are getting thinner every day."

As a general thing, the *Wall Street Journal* supports the great moneyed interests of the nation. As its name would indicate, it is the financial authority of Wall Street and of the nation. There-

fore we are rather surprised to read the following concluding paragraph of the above mentioned editorial:

"Our banks make large profits, and proudly point to the increased surplus for the year and the additions to capital account. But some day, some one with a little brains, with his heart and courage in both hands, will unionize the bank clerks, the tellers, and even the cashiers, and they will have a constructive interest in the well advertised undivided surplus. This is not Bolshevism; it is plain common sense addressed to business men, and in the interests of those who, with industry and application, will be our bankers and business men of the future."

The editor of the *Journal* evidently thinks that he is getting very near the danger line, and so he takes occasion to explain that "this is not Bolshevism." That may all be true, yet facts of this character are the foundation for most of the discontentment throughout the world. And the malady is so deep-seated that the revolutionary and turbulent spirit manifested throughout the world must continue to grow worse and worse. The outlook is therefore not very bright. Have you tried the uplook through the prophetic telescope?

## No Peace for Such

THE condition of the wicked is very strikingly described in the following words of Isaiah: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57: 20, 21.

The leading ingredient in all wickedness is self. To serve one's self, to think of one's self, to please one's self, to look out for one's self, is the first law of the wicked heart.

Where you find a mass of people who are thus working for themselves, you are sure to meet many situations where their self-interests will clash. And consequently, if we are ever to have permanent peace, our own common observation ought to teach us, as is emphasized in the inspired statement of Isaiah, that it must be in a place where self-serving will be swallowed up in the sentiment and work of helping and serving some one else.

Of Jesus it is said that "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom." If we follow the Christ life, the wickedness of self will be surrendered, and we will have peace. And the Christian may have that peace within his own life, even though he be in the midst of the most turbulent surroundings. But on the other hand, "there is no peace, saith my God, to the wicked."

PERHAPS there is no world organization to-day that is worthier of our confidence and support than the Red Cross. And certainly, with all of the suffering and destitution throughout the world, this organization was never more needed than to-day. There are suffering war orphans to be cared for; there are famine-stricken peoples to be looked after, and millions of them will die unless speedy sustenance is provided. We should frequently remember the Red Cross, with both our dollars and our prayers.