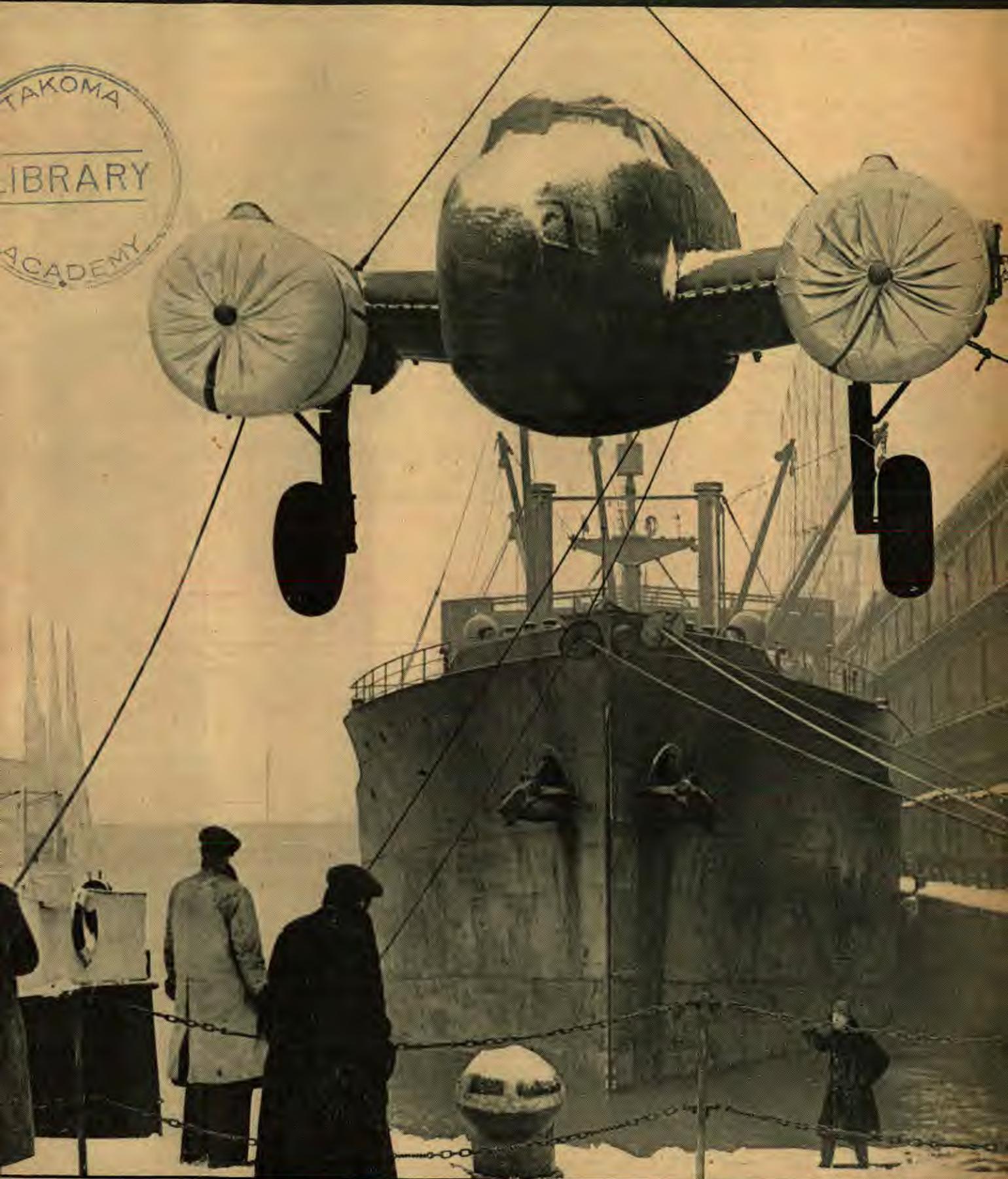


SIGNS OF THE TIMES

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the flight of TIME



INTERNATIONAL

Not a picture from Finland, but a scene from recent U. S. Army maneuvers near Pine Camp. Wearing the white coveralls and hoods found so effective by the Finns, these men of the 28th Infantry advance in a smoke barrage.



STEALING THE WAR

A Survey of World Events

by the EDITOR

IN HIS latest book, "The New World Order," Mr. H. G. Wells makes the remarkable statement, "The Pope is trying to steal the war."

He means, presumably, that the powers that be at the Vatican are making the most of the present world upheaval to advance the interests of the Roman Catholic Church, and to see to it that when the war ends, their organization will exert a much stronger international influence than it does now.

Such an effort would not be unnatural nor indeed unexpected. In fact, the most casual observer of recent events must admit that there is more than a little evidence to support the famous novelist's bold assertion.

Every few weeks the newspapers headline new pleas for peace uttered by the pope. More and more the head of the Roman Catholic Church is being "built up" by his vast publicity system as the great peacemaker of our time. And no one needs to be told that the person who can lay claim to any measure of responsibility for bringing peace to this war-racked world will gather no little prestige about his name.

This year, and definitely because of the prevailing war conditions, we have beheld the amazing and unprecedented spectacle of the President of the United States appointing a special personal rep-

resentative at the Vatican. Just why the head of this great Protestant country should feel it necessary to make such overtures to the leader of a small foreign power in Italy has not been fully revealed. But, whatever the reason may be, the effect of the appointment has undoubtedly been to increase papal prestige immeasurably.

Not many weeks ago Pius XII left the Vatican and journeyed across the city of Rome to the Quirinal Palace for a ceremonial audience with King Victor Emmanuel, grandson of the great Victor Emmanuel II who, in 1870, marched into Rome and claimed the papal city as his capital—an incident that led to the self-incarceration of the pope as "the prisoner of the Vatican." This recent historic visit was arranged, as one newspaper reporter stated at the time, "to carry out a symbolic healing of the old fracture," which took place just seventy years ago.

The January 4 issue of *News Review*,

OUR COVER PICTURE

Built under the sunny skies of Southern California, this Lockheed airplane is being unloaded under wintry conditions in a British port. Hundreds of other planes are being shipped across the Atlantic as part of the greatest plane purchase in history.

published in London, England, noted that "for many weeks the Duce's emissary had been going to and from the Palazzo Venezia and the Vatican with messages of great importance. Count Ciano, Foreign Minister, and Papal Secretary Cardinal Maglione were the only persons in the secret. Object of the negotiations was to link up Italian policy in the Near East and in Europe with that of the Holy See.

"For Mussolini now thinks he can hoist Italy to the position of a Great Power, controlling through the pope the destinies of all Catholic nations in the world. In other words, while Hitler by his pact with Stalin is moving away from Christianity as a factor in politics, Mussolini intends to make the Christian factor predominant in Italy's foreign policy."

One must, of course, be extremely careful in accepting such suppositions; but, when added to the definite evidence before us, they lend emphasis to the suggestion that Mr. H. G. Wells may well be right in his diagnosis. Certainly, when we take all the facts into consideration, we cannot but perceive new and ominous significance in those references in Bible prophecy to the part the papacy is to play in the last days.

"His deadly wound was healed; and all the world wondered." Revelation 13:3. That wound is healed now. The "old

fracture" is repaired. The wondering has already begun. Perhaps the pope is going to "steal the war" after all.



EVERY time we mention the papacy or the Roman Catholic Church in the *Signs of the Times*, numerous letters of protest, usually couched, we regret to say, in the most vitriolic language, pour in from our Catholic readers. All seem to feel we have some personal animosity toward them.

We would like to correct this impression. We have no personal animus against any, not even against the pope or the cardinals. For aught we know, all these church dignitaries may be the finest Christian gentlemen.

It has been our privilege to visit distinguished fathers of the church in the headquarters of the Jesuits in Rome; we have enjoyed a most pleasant hour with the Vatican astronomer in the pontifical palace at the Castel Gandolfo; we have talked with the Jesuit representative at the League of Nations in Geneva. Always in such contacts we have been treated with the utmost courtesy, which has been gladly reciprocated. Not for a moment would we willingly hurt the feelings of any of these good men.

When we write as we do concerning the papacy, we write about a *system*, not about individuals. When we mention the pope, we have in mind the head of a *system*, not the man himself.

Good men, honest men, noble men, may belong unwittingly to an erroneous system.

It is the system in this case that we believe to be wrong. Accepting the teachings of the Bible wholeheartedly as we do, we cannot but take the position that a system of religion that maintains today an earthly priesthood, with its elaborate ceremonial, its confessionals, its monasteries and nunneries, its images and relics, its penances and penalties in purgatory—is a system of religion entirely out of harmony with the mind and purpose of God. Furthermore, we believe that some of the greatest prophecies of the Bible depict in clearest outline the rise, progress, and destiny of this great religious power,—for such indeed it is,—and conclude with the most solemn warning to all true children of God to separate themselves from it.

Yet, because we take this position, which is the only position all real Protestants have ever taken, or can take, does not mean that we are antagonistic to individual Roman Catholics.

No indeed! In fact, as we have moved from church to church on preaching tours in the Old World and the New, we have been amazed to find how many entire Protestant congregations have come directly out of Roman Catholicism. We know for a fact that in some countries a large proportion of the members of the Seventh-day Adventist Church, for instance, have had this experience; and Baptists and others could no doubt tell a similar story.

Always we desire to look upon the present adherents of the papacy as "our

Roman Catholic friends." We hold no grudge against any one of them, and only pray that the religion we ourselves profess to believe and teach may be so lived that they will want to share it with us.



THE recent discussion in Government circles as to whether the latest type of American Army plane should be sold to the Allies sheds light upon one of the probable outcomes of the war.

One side argued that the fundamental interests of the United States would be jeopardized by the sale, while the other, with wider vision, urged that the sale proceed in order that still better planes might be manufactured.

This is reminiscent of what happened during the first World War. The science of aeronautics entered that conflict in infancy and emerged seemingly full fledged. The planes that were being built in 1918 were infinitely superior to any constructed before 1914.

Already the stimulus of the new war is having its effect upon the air industry. The latest plane delivered to the Army Air Corps is known as the "Airacobra," of so-called "revolutionary design," and capable of 400 miles an hour with a full war load of guns and ammunition. It is said to be "the fastest fighter in the world," with a cruising range of 1,000 miles and a ceiling of over 36,000 feet.

But this will not be the end. The exigencies of war will demand still further concentrated thought, still more brilliant invention, still faster and better planes.

So the conquest of the air proceeds; and in this climax of history man speeds ever more rapidly from place to place, fulfilling in wonderful and luminous detail the ancient prediction that knowledge would increase and men run to and fro in "the time of the end." Daniel 12:4.



Rumania is hastily strengthening her defenses along her Russian and German frontiers. Here is part of her barbed-wire entanglements, supported by a mighty concrete wall and a network of canals that can be filled with oil and turned into rivers of fire in the event of attack.

INTERNATIONAL



HAT IS THE MILLENNIUM?

When Will It Begin and End?
A Bible Study

by LOUIS HALSWICK



THE reign of Christ with His saints for a thousand years is plainly stated in the twentieth chapter of Revelation, and forms an intensely interesting subject for Bible study.

The word "millennium," commonly used in connection with the one-thousand-year period, is from two Latin words, *mille*, meaning a thousand, and *annus*, year.

The order of events opening and closing the millennium is plainly set forth in the Bible. The Scriptures clearly point out that for one thousand years Satan will be shut up in "the bottomless pit," where it will be impossible for him to carry on his work of deception. This has led many to conclude that the millennium will be a time of peace among the nations, when millions will be converted to the gospel.

The apostle John gives the following interesting word picture of some of the events that will take place during this period: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little

season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20:1-7.

The millennium begins with "the resurrection of life," and closes with "the resurrection of damnation." Revelation 20:4, 5; John 5:28, 29.

"The resurrection of life," or the resurrection of the righteous, takes place at the second coming of Christ. "The Lord Himself shall descend from heaven: . . . and the dead in Christ shall rise first." 1 Thessalonians 4:16.

As the millennium begins with the resurrection of the righteous, and that resurrection takes place at the coming of Christ, it is plain that the thousand years begin with the coming of Christ.

The order of events opening the millennium is clearly set forth in the following scriptures:

1. At the second coming of Christ, Satan will be bound in "the bottomless pit." Revelation 20:1. The word translated "bottomless pit" is also translated "abyss" — "a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition." Genesis 1:1.

2. At the coming of Christ the righteous dead will be raised, and the living saints changed. 1 Thessalonians 4:13-17; 1 Corinthians 15:51-54; Revelation 20:4.

3. All the saved will then meet Christ in the air, and go with Him to heaven. 1 Thessalonians 4:13-17; John 14:1-3; Revelation 19:1-3; 14:1-5; 15:2, 3; 20:6.

4. All the living wicked will, at the coming of Christ, be destroyed, as they were at the time of the Flood. Matthew 24:38, 39; 2 Thessalonians 1:7-10; Isaiah 13:6-9; 24:1-6.

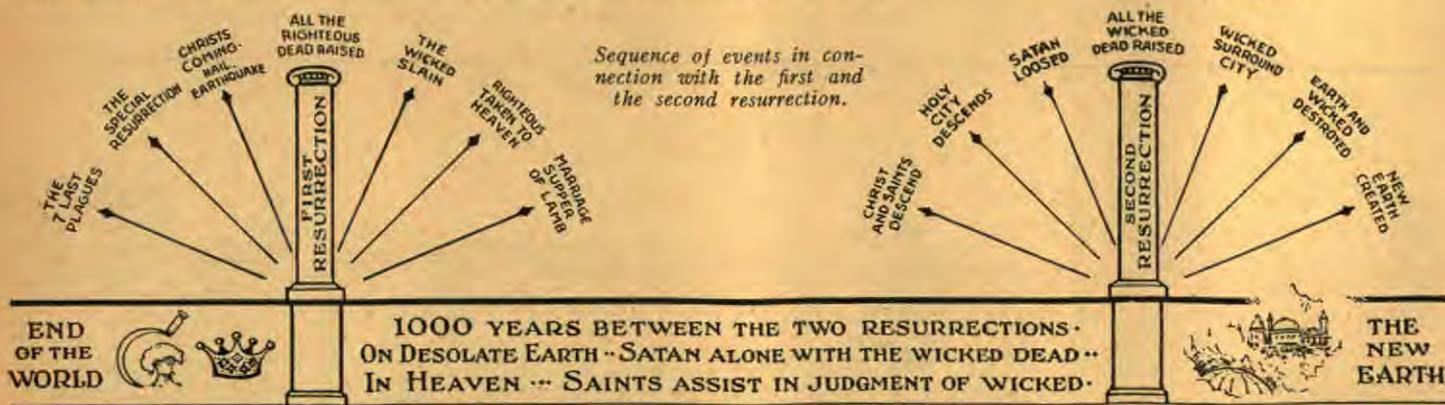
5. At the coming of Christ the earth is reduced to a chaotic state. Zephaniah 1:2, 3; Isaiah 24:3; 13:9; Jeremiah 4:23, 25-28.

During the thousand years the earth will be in a completely ruined and depopulated condition. This will be the dreary prison house of Satan. Here, in the midst of the wicked dead and the broken-down cities, Satan will have opportunity to reflect upon his rebellion against God. Here, with his wicked angels, he will be "bound" for one thousand years.

What will take place at the close of the thousand years?

During the thousand years the right-

(Continued on page 14)



The BLESSEDNESS of MERCY

by

LEONORA LACEY
WARRINER



In the parable of the prodigal son Jesus taught a lesson of mercy and forgiveness.

THE Master had pronounced a blessing upon those who hunger and thirst for righteousness. Knowing that many who consider themselves to be righteous are intolerant toward the mistakes and errors of others, He added the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." Matthew 5:7.

The self-righteous high priest, Caiaphas, showed less mercy than the pagan Roman ruler, Pontius Pilate, when he demanded the crucifixion of the Messiah. No persecution can be more cruel than that carried on by so-called religious forces that are intolerant of those whose beliefs are contrary to their own. The martyrdom of thousands of devout Christians during the Dark Ages bears grim witness to this fact.

History has repeated itself again and again in the merciless treatment of one body of professed Christians by another. The Puritans, for example, themselves fleeing from intolerance and persecution in the Old World, to find religious freedom in the New, in turn became fanatical oppressors of those whom they thought lacked true godliness.

It is hard to understand how those who profess to be the followers of the One who is said to be "merciful and gracious" can be so lacking in the essential quality of mercy.

To Moses was proclaimed the name and the character of God; and the first attribute of divinity mentioned was mercifulness. "The Lord descended in the cloud, . . . and proclaimed the name of the Lord. . . . The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:5-7.

All through the Scriptures the merciful kindness of God is emphasized and enlarged upon. "God is gracious and merciful." 2 Chronicles 30:9; Psalm 103:8. "His merciful kindness is great." Psalm 117:2. And so we might quote many references stressing this wonderful characteristic.

Instructing His disciples, Christ said: "Be ye therefore merciful, as your Father also is merciful." Luke 6:36. In the Lord's Prayer our claim for forgiveness is based upon our forgiveness of those who injure us: "Forgive us our debts, as we forgive our debtors." Matthew 6:12.

This forgiveness is to be to an unlimited extent. When Peter asked: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" the Master answered: "I say not unto thee, Until seven times: but, Until seventy times seven." Matthew

18:21, 22. In further answer to Peter's question, Christ gave the parable of the servant whom his lord had forgiven the immense debt of ten thousand talents—a sum that in our day would mean millions of dollars; and yet this same servant, forgetting the great mercy and compassion that had been shown him, cruelly threw into prison an unfortunate fellow servant who owed him the paltry sum of "an hundred pence"—the equivalent of about fifteen dollars.

How like this unworthy servant are many of the professed followers of Christ today! We who have sinned so grievously against our Lord and Master, and have been so mercifully forgiven and pardoned, treat our fellow beings with harshness, and cruelty.

We sometimes think of the Old Testament era as being less merciful than the Christian Era; and yet it was in that dispensation that God was so often spoken of as being a God of mercy and One who desired His followers to cultivate this gracious quality. Through the prophet Hosea He said: "I desired mercy, and not sacrifice" (Hosea 6:6); and in Micah 6:8 it is written: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Lovely Attributes of Mercy

Synonyms for merciful are compassionate, forgiving, gentle, gracious, humane, pitiful, tenderhearted, sympathetic. If we who profess to be followers of the Master would only show these lovely attributes in our lives, what a power we should be for good! How people would love to be with us, and would turn to us in their time of need! What unlimited opportunities we should have of telling them about the One who is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin!" How the world today, filled as it is with war, hate, cruelty, and oppression, needs the healing power of mercy, with all its gracious attributes!

Linking the thought of righteousness

with mercy, David wrote: The righteous "is ever merciful." Psalm 37:26. Job knew the blessing that comes through being kind and merciful to others. He declared: "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 29:12-16. Notice again the relation of righteousness to mercy; and, remember too, that of Job God said: He is "a perfect and an upright man." Job 1:8.

Christ, in His teachings, emphasized the quality of mercy. The parables of the lost sheep, the good Samaritan, and the prodigal son bear witness to this, as does also His own life of sympathetic ministry to suffering humanity. Even in the Garden of Gethsemane His great heart of love made Him show mercy to one of those who came to take Him prisoner—He healed the man whose ear impulsive Peter had cut off.

When Christ spoke of those who should inherit the kingdom prepared for them from the foundation of the world, He did not stress great acts of heroism or strict adherence to the letter of the law, but dwelt upon the gentle qualities of kindness and mercy as the reason they should be so blessed: "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." And

(Continued on page 14)



Greatest TIME Prophecy EVER MADE

The Hour Appointed for God's Last Work Among Men

by CARLYLE B. HAYNES

LONG ago God appointed a day for the closing work of the gospel to begin. That day has been reached—and passed.

Long ago God appointed a day for the solemn work of judgment to begin with the house of God. That day has been reached—and passed.

The day appointed for beginning a solemn work in heaven, and at the same time beginning the proclamation of a world-wide message on earth, was fixed for the year 1844.

It was fixed with precision and accuracy, and definitely placed in the very center of one of the greatest prophecies in the word of God.

The year 1844 has come and gone. On the unbreakable certainty of the Inspired Word, then, we have no hesitancy in declaring that the divinely predicted work in heaven and the divinely commissioned work on earth both began exactly on time, are proceeding as foretold, and are destined shortly to end.

We are in a day of momentous events. We are in a day big with human destiny. We are in a day long anticipated and clearly foretold. We are in a day that will bring human history on this planet to an end.

Study with me a little, and let us see that God has put His finger on the year 1844. Then continue to study with me a little more, and see what God said would begin to take place then.

In the eighth chapter of Daniel a prophecy begins which continues through the remaining chapters of the book.

It begins with the disclosure of three remarkable prophetic sym-

bols. These are a ram, which represented Medo-Persia (verse 20); a he-goat, which represented Greece (verse 21); and a little horn, which is plainly the symbol of Rome in both its pagan and its papal phase.

Pagan and papal Rome were to lift their impious hands against God's people, God's truth, God's Son, to take away from Him His sacrificial mediation and ministry, and to cast down His truth and the place of His sanctuary. Daniel 8:9-12.

This was fulfilled in the black-out of Christianity set forth in a former article in this series.

The length of time during which this substitution was to prevail, and the exact time when the true gospel was to be restored and again proclaimed in its fullness, is given as 2300 days. Daniel 8:13, 14.

The divine rule for reckoning such prophetic time is set forth in Ezekiel 4:6, in the words, "I have appointed thee each day for a year."

Each one of these 2300 days, therefore, represents an actual year of time. At the end of 2300 years, some work, called in these verses the cleansing of the sanctuary, was to begin.

Not understanding this vision and prophecy, Daniel at once set himself to learn its meaning. He heard God instruct the angel Gabriel to make him understand it. Daniel 8:15, 16.

In obedience to this instruction, Gabriel came to Daniel and explained the vision. He told Daniel that the ram represented Medo-Persia (verse 20); the goat represented Greece (verse 21); the little horn represented a succeeding power that would oppose God, or Rome (verses 23-25); and then he referred to the 2300 years, without explaining them or making Daniel understand them as he

had been commissioned to do (verse 26). And the chapter closes with the statement that the vision was not understood. Verse 27.

Daniel, still in uncertainty about the meaning of the time connected with this prophecy, set himself to understand it. Daniel 9:1-4.

Immediately, this same angel, Gabriel, with a divine commission to make Daniel understand still uncompleted, returns to the prophet, and starts in to instruct him at the precise point where he had left off, the matter of time, the 2300 years. Verses 20-23.

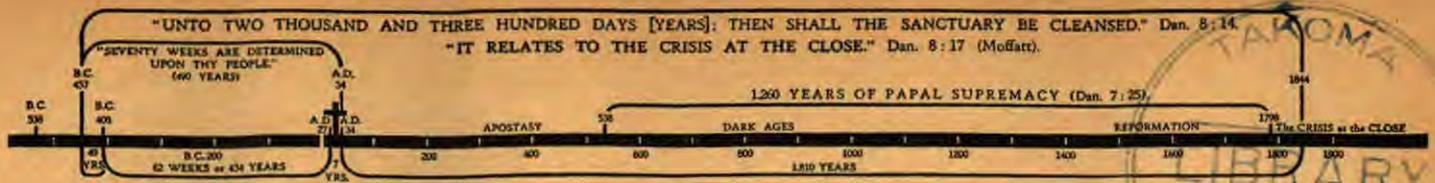
"Understand the matter, and consider the vision," said Gabriel.

Obediently Daniel considered the vision. It was the matter of time that troubled him. And it was the matter of time Gabriel immediately began to explain.

The 2300 years was to reach to the cleansing of the sanctuary. And of this great period the angel says: "Seventy weeks [of this 2300-year period] are determined [or cut off] upon thy people and upon thy holy city, to finish the transgression, and



GALLOWAY



Outline of the longest Bible prophecy; it covers 2300 years.

to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Daniel 9:24.

Here the 2300-year period was subdivided, or split, into two parts; the first part of 70 weeks, or 490 days; the second part, or the whole remainder, which would be 1810 days.

As these days stand for years, there are two periods; one of 490 years; the other of 1810 years—2300 years in all.

The starting point of the whole period is given in verse 25. A decree was to be made "to restore and to build Jerusalem." From the date of that decree, 2300 years would extend to the cleansing of the sanctuary, and 490 years would complete the time given to the Jews.

Verified by Christ's Crucifixion

The decree to restore and to rebuild Jerusalem will be found preserved in complete detail in the seventh chapter of Ezra. Its date—a date verified by exhaustive research—is 457 B. C.

According to this prophecy, 2300 years after 457 B. C. the sanctuary of God would be cleansed; the sacrificial ministry of Christ, which had been taken from Him by a false system, would be restored; the truth, which had been cast down to the ground, would be sounded out to men again in its fullness; and a work would begin in heaven, which is thus described in Daniel 7:10: "The judgment was set, and the books were opened."

2300 years after 457 B. C. bring us to the year 1844.

The 490 years of the prophecy are divided again in Daniel 9:25 into three smaller periods; 7 weeks, or 49 years, during which "the street shall be built again, and the wall;" 62 weeks, or 434 years, at the end of which "Messiah the Prince" was to come to His people; and the final week, or 7 years, reaching to the final end of the period given to the Jewish people.

And in the midst—3½ years after its beginning—of this final week of 7 years, the Messiah was to be "cut off."

49 years after 457 B. C., the rebuilding of Jerusalem was completed, as foretold.

434 more years, or 483 years in all, after 457 B. C., bring us to the year 27 A. D., at which time the Messiah was baptized, and came saying, "The time is fulfilled." Mark 1:15.

3½ years after His baptism, the Messiah was cut off at His crucifixion.

And 3½ years more bring us to 34 A. D., as the full end of the time given to the Jewish people to finish their transgres-

sions and to suffer final rejection as the people of God.

The year 34 A. D. is the end of the 490-year period, or the first 70 weeks of the 2300 years. There remain of the full period just 1810 more years to bring us to the time when the sanctuary should be cleansed. Daniel 8:14.

1810 years from 34 A. D. clearly bring us to the year 1844.

The precision and accuracy of this date cannot successfully be challenged. It is based upon the central facts of the gospel of Christ—His baptism, His ministry, and His crucifixion.

Long before these events took place they were divinely foretold. They were mathematically calculated. When the time came for their fulfillment, they were fulfilled. God does not do things haphazardly. He works on schedule. He knows what He is going to do far in advance.

In this prophecy He has seen fit, for the encouragement of His saints, to set forth what He proposes to do.

2500 years ago, through the prophet Daniel, He makes it plain in this prophecy that He would see to it that a decree was issued by an earthly ruler for the restoration of the ruined city of Jerusalem.

The date of that decree was to mark the starting point from which to reckon all the periods of time given in this remarkable prophecy of Daniel.

7 prophetic weeks, or 49 actual years, from this decree, or from 457 B. C., were to see the city rebuilt and restored.

69 prophetic weeks, or 483 years, after 457 B. C., which would reach to the year 27 A. D., would reach to the appearance of the Messiah to His people. This took place at the baptism of Christ in that very year.

2300 years from 457 B. C. some work here called the cleansing of the sanctuary would begin. This points infallibly to the year 1844 as the time when God would begin to accomplish an important work. Whatever this work is, it is covered by the phrase, "the cleansing of the sanctuary."

The year 1844, then, stands out as a year of peculiar importance. Two millenniums and a half ago God pointed forward and put His finger on this year 1844, and declared that certain specific things would take place then.

What these things are we now proceed to inquire.

Flashlines

by W. L. EMMERSON

HAVE YOU READ IT? "The Sermon on the Mount of St. Matthew's Gospel is to the Christian religion what the Constitution is to our republic," said the Rev. Dr. Henry Darlington of New York in a recent sermon. "We all praise them, we glorify them, but how many of us have ever read them through to the end?"

GROWING LITERACY "Nine years ago," says the *New York Herald Tribune*, "there were 4,250,000 persons in the United States who were unable to read or write. . . . But in four following years the number had been reduced to 3,675,000, and in 1940 the handicapped may number not more than 2,500,000. . . . Another decade, and perhaps illiteracy will practically have disappeared from the American scene."

DEGREE MILLS More than one million persons are directly employed and at least another thirty million are indirectly employed in educating the youth of the United States. But while education in itself is a thing to be encouraged, Pres. Frederick P. Keppel of the Carnegie Corporation points out that when the number of different kinds of degrees reaches 163, with 51 additional honorary degrees, "the creation of academic degrees" has reached "a preposterous point. All too often" nowadays, he said, "a degree as such may mean literally nothing."

COST OF LAST WAR According to Wm. McC. Martin, president of the New York Stock Exchange, "the total direct cost of the World War aggregated \$331,600,000,000. Some of the costs that made up this vast total include \$180,000,000,000 for munitions and machines of war used during four years of fighting; property losses on land were estimated at \$29,960,000,000; shipping losses at \$6,800,000,000; while production losses, because of diverted and noneconomic production, aggregated some \$45,000,000,000."

The CHALLENGE

Imperative as Ever It Comes to Every Man Today

THE Roman centurion standing guard at the foot of the cross on Golgotha possessed a faith in Jesus Christ that has been lost by many a follower of the Master today. That pagan soldier said with candor: "Truly this Man was the Son of God." Mark 15:39. But Protestantism, steeped in modernism, is not certain that Jesus Christ is the divine Son of God.

Summing up the decay of faith, one noted modernist says: "What do we hear now of the fall of man, the plan of salvation, the sacrifice of Christ, the redemption of the world through the shedding of blood? . . . The old order is dissolving before our eyes, and the times ahead do not promise to be very settled and comfortable."

When we deny the divinity of Jesus Christ, the Christian faith crumbles to dust. Without the plan of redemption through the death of the Saviour, there is no hope for humanity. Certain it is that the times ahead cannot be "settled and comfortable" if the theme of the inspired word of God is denied by those who profess to follow its instruction.

Nineteen hundred years ago Pilate asked the waiting throng, "What shall I do then with Jesus which is called Christ?" Matthew 27:22. Again in our generation that pointed challenge comes to every man. Shall I consider Him as a great teacher, a leader who may be ranked with Socrates or Confucius? Or shall I accept Jesus Christ as the Son of God, the Messiah?

From the day when Adam and Eve looked for the promised "Seed," down through the wanderings of Israel as they awaited the "Prophet," there was a living faith in the coming Redeemer. Job waited for Him; David called Him the "Shepherd;" and Solomon speaks of "My Beloved." Isaiah's rhapsody centers in Immanuel, "God with us;" and it foretells the suffering and sacrifice of "the Lamb of God." Jeremiah awaits the Messiah, "our Righteousness;" while Daniel is given the prophecy of the advent of the "Son of man."

The Old Testament offers a concrete picture of the Messiah's coming. The child would be born in Bethlehem. Micah 5:2. He would be born of a virgin. Isaiah 7:14. There would be an attempt to murder the young child, as revealed by the prophet six centuries before His birth. Jeremiah 31:15. It is not to be wondered that when Herod inquired of the Jewish leaders where their Messiah was to be born, they told him the exact place, adding, "for thus it is written by the prophet." Matthew 2:5.

What is the testimony of the New Testament to the men who would know concerning Christ's divinity? Paul recognizes that Jesus fulfilled the prophecies when he writes: "When the fullness

of the time was come, God sent forth His Son, made of a woman, made under the law." Galatians 4:4. This is a sure witness of the apostle's belief in Christ as the Son of God.

The Gospels of Matthew, Mark, and Luke reveal the divinity of the Man of Nazareth. In the Gospel of John the Sonship of Jesus is plainly stated: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

There is no better test of a man's life than the testimony of his closest friends and companions. After His baptism, Jesus began to draw a circle of disciples to Him. He would give them His message; He would test their faith and allegiance. After many months of daily association, the Saviour asked of His disciples: "Whom do men say that I the Son of man am?" A host of answers came from His followers; but Jesus brushed these aside for the direct question to follow: "But whom say ye that I am?" The answer came immediately from the lips of Peter. "Thou art the Christ, the Son of the living God." Matthew 16:13-16. And a special blessing was pronounced upon the fisherman who had left his nets to follow the Master.

Prophecy substantiates the claim of Christ's divinity, and His disciples and apostles bore testimony to His Messiahship. Our next question is: What did Jesus claim to be? In childhood He must have recognized His divine origin, for He declared this to Mary and Joseph at the temple when He was twelve. "Wist ye not that I must be about My Father's business?" He questioned. Luke 2:49. There was recognition of a heavenly Father in these words. That is further substantiated in the Saviour's prayer: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. In this sentence, Jesus



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of JESUS CHRIST

* * * by MERLIN L. NEFF



claims pre-existence with His Father. Again He unequivocally states: "I and My Father are one." John 10:30.

Divinity was clothed with humanity. Man can never understand the miracle of the Messiah. How Christ could be the infinite Son of God and the finite human being united in one body must be accepted by faith. Jesus knew that He was of royal, divine birth, yet He "made Himself of no reputation, and took upon Him the form of a servant." Phil. 2:7.

Even those who hated the Man of Nazareth admitted His claims. Favorable testimony by enemies is an outstanding witness to the character of an individual on trial. As Jesus Christ was brought before Pilate, the Jewish leaders charged their prisoner with the crime that "He made Himself the Son of God." John 19:7. Pilate, answering the claims after thorough examination, declared: "I find no fault in Him." John 19:4.

There is ample testimony in the word of God that Jesus Christ was the Messiah. The Jews might have known the Saviour and followed Him; but they shut their hearts to His teaching. They refused to accept His words. After nineteen hundred years men continue to cling to thread-worn skepticism. The same question must be faced, however, by every seeker for truth: "What shall I do then with Jesus which is called Christ?" If we deny the Saviour, then we reject God's gift to a lost world, for the Father so loved us that He "gave His only-begotten Son." Throughout all eternity Jesus will be the Son of man as well as the Son of God. He has become our elder brother.

There is no one else who is seriously bidding for the heart of mankind. "We must give it to Him or—there will be darkness over all the earth. . . . We must decide, and this decision is for you and me." So writes Studert Kennedy of the Master's challenge for our generation.

No challenge has ever gripped the hearts of millions of men and

women searching for peace and life in every age as have the words of the Son of God. Here is a Saviour who was "in all points tempted like as we are, yet without sin." Hebrews 4:15. Furthermore, this Saviour has been given all power in heaven to save the human race. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

This understanding of the divinity of Christ is of paramount importance. It is the heart of salvation. Without accepting the gift of God's Son, we have not accepted anything in Christianity but lifeless dogma. If we put the significance of Jesus Christ into metaphysics, it may be suffocated; but if we put Him in our hearts, there is a burning love that shall never die. He "that loveth is born of God, and knoweth God." 1 John 4:7. If we think we can put the challenge of the living Saviour aside with mere pride of opinion, we are mistaken. Before the judgment bar of God men must pass. They cannot evade it. The question remains: "What shall I do then with Jesus which is called Christ?"

Not the creeds, not the arguments of all the theologians, not the monuments that tower into the sky, can convince us of the divinity of Jesus Christ. Only the power of God in the heart will bring that assurance.

"Not the Christ in the manger,
Not the Christ on the cross,
But the Christ in the soul
Shall save that soul
When all but love is lost."

The disciple Thomas has been remembered particularly for his weakness of faith. When his comrades told him that Jesus had risen, Thomas was skeptical. He declared he would not believe until he had the tangible proof of a wounded side and nail-scarred hands and feet. When the Saviour showed Thomas those sacred wounds, the disciple acknowledged, "My Lord and my God."

Then Jesus pronounced a blessing upon those who would accept the divinity of the Son of God through faith. "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20:28, 29.

Can we not see the power of Christ demonstrated more fully after nineteen hundred years than the disciples saw it in three and a half years of earthly ministry? "This Man of Nazareth, hated, crucified, dishonored, has outlived all the mighty things that mocked Him." If the ignorant Roman soldier at the cross of Calvary could see the divinity of the dying Lord, and say, "Truly this was the Son of God," can we not accept His love, His sacrifice, and His gift of eternal life?



Round the World With the Gospel

CHRISTIAN Advance in CHINA

Many Follow Christ in Baptism

IT IS a well-known fact that for more than two thousand years the teachings of two ancient sages have influenced the masses of population in China. Confucius was born about 552 B. C., and Lao-tse is supposed to have been contemporary with him, though his birth is surrounded by much legendary lore. The teachings of these two sages were very different; but both have exerted a rather strong influence upon the lives of about a fourth of the world's population.

Then, about the year 67 A. D., another religion was introduced into China from the land of India. This was Buddhism. And, strange as it may seem, the introduction and common acceptance of Buddhism in nowise caused the Chinese to show less interest in the religions of Confucius and Lao-tse. The Book of Morals, which was written by Lao-tse, contains the main ideas of his religion, which is ordinarily known as Taoism, or the moral religion.

The people of China, generally speaking, have felt ready to combine the various religions, or to make use of them all as occasion might necessitate. One may see the evidences of each of these three religions having its influence in Chinese homes. Differences in ideas, in teachings, methods, and the like do not seem to form barriers or to make it inconsistent for one to take an equal interest in all three.

Thus millions of people have for many centuries followed the teachings of Confucius, Lao-tse, and Buddha as their needs have seemed to require. The Chinese people are very practical, and religion as well as everything else must serve some practical use, or at the very least profess and appear to do so.

For a long time, following the efforts of Morrison, Taylor, and others, Christianity was looked upon as a foreign religion. The tendency was for many to accept it because of some material benefit that could be at once derived from uniting with the Christian church. In some cases a poor man who professed to believe in Christ could obtain assistance. Perhaps such a person might be hired as

a gateman or as chapel caretaker. In this way he was sure that his rice bowl would be full three times a day. It was partly due to this fact that the expression "rice Christians" originated. In other places it was found that local magistrates would intervene or release arrested persons, or acquit persons on trial, if a missionary would intercede for them. For this reason people in some sections accepted Christianity in order to obtain such assistance in case difficulties arose.

But, as time has passed, the situation has changed considerably. Justice has become much more common in China than it was in the olden days; that is to say, the intervention of missionaries means little or nothing compared with what it did in those times. And as for supplying jobs to newly admitted members, this has become an absolute impossibility. More and more Chinese join the church because they understand the object of Christianity, and consider the spiritual benefits to be of actual value to them.

"Go ye into all the world, and preach the gospel to every creature," Jesus said; and it is only by doing this very thing that satisfactory results can be seen. Jesus knew very well that no other plan would do as much to further the interests

by R. H. HARTWELL

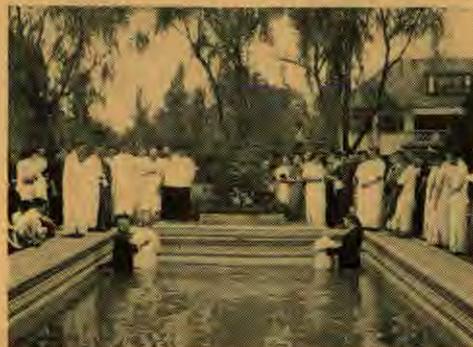
*Director, Kiangsu Mission
Shanghai, China*

of His kingdom. "Go ye therefore," He said, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

"All nations" includes China. In spite of the materialistic, or practical, nature of the Chinese, it has been proved that even in this land the preaching of "the gospel" produces fruit, and people are converted and desire to be baptized and unite with the Christian church.

There has been some discussion as to what form of baptism is obligatory. The Bible plainly states that there is "one Lord, one faith, one baptism." Ephesians 4:5. The apostle Paul, in describing this

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In spite of war and unrest, God's work goes on. Baptismal scenes in China, conducted in a beautiful swimming pool belonging to a friend of the mission.



The Plan of SALVATION

by MRS. E. G. WHITE

IN THREE PARTS—PART ONE

(Reprinted by special request)

THE law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate His character, and therefore with ability to love Him and to choose His service. So long as created beings worshiped God, they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

But "known unto God are all His works," and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Romans 16:25, 26, R. V.

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who rules in the heavens, the mysteries of the past and future are alike outspread, and God sees, beyond the woe and darkness and ruin that sin has wrought, the outworking of His pur-

pose of love and blessing. Though clouds and darkness are round about Him, yet righteousness and judgment are the foundation of His throne.

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving "His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16), the character of God is revealed to the intelligences of the universe. Through Christ our heavenly Father is made known as the God of love.

The Sad Effects of Sin

When man sinned, all heaven was filled with sorrow; for, through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God, in which he had been created, was marred and distorted. The character of man was out of harmony with the character of God, for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of His law, nought but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of His love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth—declared God's government unjust, the restrictions of His law unnecessary, and bade man, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as

he himself is the servant of corruption, he brought the race into bondage to sin, misery, and death. He represented God as claiming all and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good.

In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto Himself. Christ could be the "daysman" between a holy God and lost humanity, one who could "lay His hand upon us both." None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin—sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that He gave His only-begotten Son, that, through His smitten heart, a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's co-operation, the sinner could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to

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[Tenth in a series tracing the rise of many un-Biblical doctrines and practices still held by many Christian churches.]



HEATHEN CUSTOMS

In the Christian Church

Strange Weeds in the Garden of God

by MURL VANCE

THERE are many strange weeds growing today in the garden of God, weeds whose roots extend back to Babylonian devil worship and whose fruits can scarcely be other than always have been borne by such plants. Since Christ declared, "Every plant, which My heavenly Father hath not planted, shall be rooted up" (Matthew 15:13), perhaps we would do well to examine a few of the strange practices and customs that we as professed Christians find ourselves engaging in during certain seasons of the year.

We can read the Bible from Genesis to Revelation, and we shall find only one holyday given by God to the Christian church. That day is the weekly Sabbath, given by God at creation (Genesis 2:1-3), commanded in the Decalogue (Exodus 20:8-11), kept by Christ (Luke 4:16) and the apostles (Acts 17:2), and extending on throughout eternity in the earth made new (Isaiah 66:22, 23). The holydays connected with the sanctuary service before the coming of Christ all passed out of existence at the death of Christ, being nailed "to His cross" as Paul expresses it in Colossians 2:14. It is natural and reasonable that the sanctuary service, with its holydays, should cease at Christ's death, for it merely pointed forward to the work of Christ. It was not necessary to continue slaying the lamb after the Lamb of God had been slain, neither was it necessary to continue keeping the holydays connected with such a service. Whence, then, come all these holydays we find in the church today? Let us see.

Easter

Every student of the Scriptures knows that the single reference (Acts 12:4) to Easter in the Bible is a mistranslation of *pascha*, everywhere else translated "Passover." The Revised Version gives the correct translation; besides, there is no mention of the *pascha* as being a holyday binding upon the Christian church, Paul merely mentioning it casually in passing just as he mentions in Acts 17:23 that he noticed an inscription "TO THE UNKNOWN GOD" while walking down the street. The Encyclopedia Britannica, 14th edition, art. "Easter," declares: "There is no indication of the observ-

ance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers."

The word itself comes from "Eastre," the Anglo-Saxon goddess of spring, and from there it goes straight back to Ishtar, the Babylonian goddess of spring, of love, and of immorality. The most savage and obscene rites of all ancient devil worship occurred at this season of the year. Most of the pagan days the church adopted carry with them some custom or practice that marks their origin, and Easter is no exception. The rabbits and eggs always associated with this day are but symbols of the organs of fecundity formerly sacrificed at this season by the savage Huns. They symbolize the power to produce offspring, and reveal but a fraction of the immorality formerly connected with paganism's great spring festival. The British Museum possesses an inscribed egg of veined marble which Sargon dedicated to the sun-god of Sippara; and even the colors we use on our eggs today were formerly sacred in sun worship.

As was pointed out by Sir Isaac Newton, Easter, as well as practically every other of the church's holydays, is related to the movements of the sun or other

heavenly bodies rather than to any event occurring in the Christian church. As the "first Sunday after the full moon following the vernal equinox," the day clearly shows its astral origin. It comes at that season of the year when the sun has reached the halfway point between midwinter and midsummer.

Our hot cross buns at Easter time, declares Chambers in his "Book of Days," art. "Semnel Cakes," were formerly eaten by the pagan Saxons in honor of their goddess Eastre. The ceremony of the new fire, also occurring on Easter in some parts of the Christian world, traces back likewise to the sacred fires of demon worship, fire being considered as the sun spirit upon earth.

The Easter celebration of the sun's return to give new life to the earth was originally almost universal throughout paganism. Among the ancient Aztecs of Mexico, says Frazer in his book, "The Golden Bough," human beings were sacrificed to the sun-god on Easter day. Then, as now, the celebration was preceded by a long fast, and was followed by a feast of viands and flesh. Both the



Among the ancients, the Son of God became identified with the physical sun; hence confusion in worship.

Mohammedans and the Buddhists have retained their spring festival of immorality; and to this day decent people of the East endeavor to stay off the streets at the time of these pagan celebrations, which come at approximately the same time as the Christian Easter.

Christmas

Christmas is another festival in the Christian church that antedates Christianity by hundreds of years, and that is of pure pagan origin. Like Easter, it brings with it numerous trappings that are a certain guide as to its source. Among the ancients, the mistletoe was sacred to the sun because of its yellow color, and was believed to possess miraculous healing powers. Kissing under the mistletoe likewise is pre-Christian, and was but an early step in the night of revelry and drunken debauchery with which the pagans celebrated the death of the old sun and the birth of the new at the time of the winter solstice.

Holly berries were also sacred to the sun-god among the demon worshipers of the Old World. The yule log is in reality the sun log, for "yule" means sun or wheel (an ancient symbol of the sun) in some languages today, and our English word "wheel" comes from this source. Even the lighting of fires and candles as a Christmas ceremony is but a continuation of the pagan custom of encouraging the waning sun-god as he reached the lowest place in the southern skies.

Christmas, as a celebration of the birth of the sun, not the Son, was widespread among the ancients. The Arabians celebrated the birth of the moon, considered as an emanation of the sun, on December 24. To this day, the most important state observance in China occurs on December 21, the sacrifice of the winter solstice. In Rome, the pagan Brumalia occurred on December 25, long before the birth of Christ. Christmas was a holyday in Mithraism, the Persian form of demon worship. Centuries before the birth of Christ, the Egyptians likewise celebrated Christmas much as it is celebrated today.

The real origin of the day, however, is in ancient Babylon, history recording the sacredness with which the winter solstice was celebrated in the cradle of demon worship. Whence, then, we wonder, did this day enter the Christian church? We find no reference whatsoever to it in the Scriptures, and in Schaff-Herzog's Encyclopedia of Religious Knowledge, art. "Christmas," we read that there is not even sufficient data to tell the month of Christ's birth, much less the actual day. There is no historical evidence of the celebration of Christmas in the Christian church before the fourth century A. D. The following quotation from Schaff-Herzog throws a great deal of light on



Most Things Work Out Right Gentry G. Lowry
Church or Babylon? Murl Vance

COMING NEXT WEEK

in addition to the regular features:

Christianity's Crisis Louis H. Christian
The Reward of Purity Leonora Lacey Warriner
The Secret of the Sanctuary Carlyle B. Haynes
Europe Without Christ Merlin L. Neff
The Plan of Salvation Mrs. E. G. White

how this and other pagan festivals entered the church of Christ:

"How much the date of the festival depended upon the pagan Brumalia (December 25), following the Saturnalia (December 17-24) and celebrating the shortest day in the year and the 'new sun' . . . cannot be accurately determined. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence. The recognition of Sunday (the day of Phoebus and Mithras as well as the Lord's day) by the emperor Constantine as a legal holiday, along with the influence of Manicheism, which identified the Son of God with the physical sun, may have led Christians of the fourth century to feel the appropriateness of making the birthday of the Son of God coincide with that of the physical sun.

"The pagan festival with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit and in manner.

"Christian preachers of the West and the Nearer East protested against the unseemly frivolity with which Christ's birthday was celebrated, while Christians of Mesopotamia accused their Western brethren of idolatry and sun worship for adopting as Christian this pagan festival."

What can be said of Easter and Christmas can also be said of many of the other holydays of the church. St. John's Day was celebrated anciently as the time when the sun reached the highest point in the sky in midsummer, being known in Babylon as the Feast of Tammuz. What is now celebrated as the "Annunciation of the Virgin" was celebrated in pre-Christian days as the feast of Cybele, the Babylonian mother sun-goddess. The Babylonians had an assumption of a virgin, and the Chinese to this day have a similar festival to the Assumption which they celebrate at about the same time of year. Halloween was originally a day of rankest spirit and devil worship, though today it is considered as a holyday in

many European countries. The goblins and witches, which always accompany this day in popular celebration, show unmistakably its pagan origin.

Thus instead of the one holyday established and authorized by God, the Christian church has almost an innumerable number of holydays, which she has accepted from ancient demon worship. These days are not holy, and never can be. Only a divine or holy being can make anything holy. If all the people in the world should set aside next Tuesday as a sacred holiday, and should keep it faithfully till the end of the world, it would never become a holyday, particularly if it were a day formerly dedicated to devil worship, and still kept in the same manner as did the devil worshipers.

These spurious, counterfeit holydays represent a compromise with paganism, an attempt on the part of the church to convert the heathen by meeting them halfway. But the Scriptures clearly teach that there must be no compromise with the evil one on any point. Paul gives the warning: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Timothy 4:1, 2.

In Revelation 12:9 we read that the "great dragon, . . . that old serpent, called the devil, and Satan, . . . deceiveth the whole world." We have learned that this deception came into the Christian church by way of the open demon worship of the ancient Babylonians, who worshiped the sun as the incarnation of Lucifer, even addressing it in prayer as the "evil one" and the "serpent." Knowing this, how can we fail to heed the warning of Revelation 18:2-4: "Babylon the great is fallen, is fallen, and is become the habitation of devils. . . . For all nations have drunk of the wine of the wrath of her fornication. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues!"

The Plan of Salvation

(Continued from page 11)

justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the Great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed out-measured even the anguish of the Prince of life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. And the lost pair in the Garden of Eden, standing as criminals before the righteous Judge, awaiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under His feet.

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man but his dominion to be redeemed. Through the merits of Christ, all that man lost through sin was to be restored. The time would come when there would be no more curse; but the throne of God should be in it, and His servants should serve Him. Revelation 22:3. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever." Psalm 37:29.

Through the plan of salvation, a larger purpose is to be wrought out even than

the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But, through the plan of salvation, the precepts of the law were to be proved perfect and immutable, that at last one glory and love might rise to God throughout the universe, ascribing glory and honor and praise to Him that sitteth upon the throne, and to the Lamb forever and ever.

What Is the Millennium?

(Continued from page 4)

eous will reign with Christ in heaven on thrones of judgment, and, with Him will judge the evil angels and the wicked dead. "I saw thrones, and they sat upon them, and judgment was given unto them." Revelation 20:4; 1 Corinthians 6:2, 3; Daniel 7:22.

The events closing the millennium are set forth in the Bible in this order:

1. At the close of the one thousand years, Christ, accompanied by His saints, comes to earth again to execute judgment upon the wicked. Jude 14, 15. It is at this time that the New Jerusalem comes down from heaven. Revelation 21: 2, 3; Zechariah 14:4, 5.

2. At this time the resurrection of the wicked will take place. Revelation 20:5. This is the second resurrection, "the resurrection of damnation." John 5:29.

3. "Satan shall be loosed out of his prison, and shall go out to deceive the nations." Revelation 20:7, 8. The emptying of the earth of all human inhabitants constituted the binding of Satan; now the resurrection of the wicked brings about his release.

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4. As Satan and his angels see the holy city and the saved, Satan determines once more to fight for the supremacy of the world. He marshals the hosts of the wicked, and surrounds the New Jerusalem. Revelation 20:7-9.

5. The wicked will then be called before Christ, who sits upon His throne of glory, and be told their doom. Revelation 20:11-15; 21:8.

6. Satan, his angels, and all the wicked will be destroyed in "the lake of fire." Revelation 20:13-15; Ezekiel 28:16-19; Malachi 4:1; Obadiah 16.

Thus the great controversy, which began with Lucifer's rebellion in heaven, will end. All sin and wickedness will be destroyed forever.

After the wicked are destroyed, God creates a new heaven and a new earth. 2 Peter 3:13; Isaiah 65:17-19; 66:22, 23; Revelation 21:1. The saints of God are, according to His promise, heirs to the new earth, and shall live there forever. Galatians 3:29; Romans 4:13.

Blessedness of Mercy

(Continued from page 5)

when the righteous,—notice that the Master refers to those who show this kindness and mercy to others as "the righteous,"—ask when they have done these things to Him, He answers: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:35-40.

Mrs. E. G. White, in her book, "Thoughts From the Mount of Blessing," says:

"Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity.

"The merciful 'shall obtain mercy.' . . . The Lord will not fail him in the hour of suffering and need."

Advance in China

(Continued from page 10)

rite, said: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3, 4. We learn that "John also was baptizing in Aenon near to Salim, because there was much water there." John 3:23.

Baptism by immersion is evidently the only form of baptism mentioned in the New Testament. It is the only form that can fully represent the burial of the old sinful life, and the resurrection to walk with Christ in a new life. Christ was immersed by John in Jordan, and we have found that Chinese who experience real conversion are very anxious to follow their Saviour in Bible baptism; indeed, in many cases Christians who have been sprinkled voluntarily ask to be immersed. It is an impressive rite as members of the church and relatives and friends of the candidate stand beside the river or baptistry, and witness the burial of those who wish to follow their new-found Lord.

Before such a rite is administered, the candidates are given a reasonable length of time to live out the principles of the gospel, and careful examination is made to make sure that this religion is not merely to be added to the one they already have.

Even in these days of turmoil and special situations in the Orient, applications for baptism have continued to be made. Since only Chinese with passes are permitted to enter territory adjacent to the Shanghai foreign concessions, it has been difficult at times to know how to arrange for baptisms by immersion. However, where there is a will there is a way; and God has showed us the way. A friend in need was found, who gladly gave us the use of his fine big swimming pool, and a happy group of candidates presented themselves for baptism. After a time others requested that they be baptized. So, in the past few months, here in the concession of Shanghai, more than fifty have followed Christ in this Christian rite, as a result of the work of Seventh-day Adventist workers alone.

And this same work is going on in all parts of this great continent. The workers find great comfort in the promise of Jesus: "Lo, I am with you alway, even unto the end of the world."

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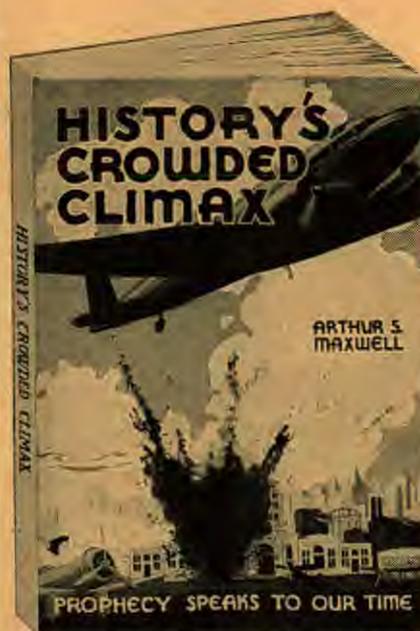
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BRINGING OUR JOYS

by INEZ BRASIER



THE day had seemed unusually long. Callers, duties,—yes, and small joys,—had crowded its hours, though I had not noticed the joys in the press of other things. But at length the day joined the infinite procession of yesterdays, and we knelt with the quiet of evening about us.

“Dear Father, we bring to Thee the day with its duties and opportunities,” prayed the one who had come, a welcome and honored guest. “We bring to Thee the joys that have been ours today.”

As a trusting child, she talked a bit more with the Father; but my thoughts lingered on the word, “We bring to Thee the joys that have been ours today.” How often we bring our griefs, our worries, our troubles, to the Father; but how seldom we bring our joys! Somehow, we take them for granted, though they are the tender evidences of His love.

The joy of beauty. Each morning the sun rises across the plains or over the mountains to greet us. True, there are days of clouds and storm; but how often the morning and the evening sky are beautiful with indescribable color! Flowers bloom, from the violet of early spring to the goldenrod of autumn. With lavish hand, the colors of heaven are painted on the canvas of earth and sky for our enjoyment. Then, there is the loveliness of the smiles of little children. Shy, yet

friendly, their beauty adds so much to our lives. These are some of the pure joys we store in our alabaster boxes of memory; but how seldom we present them to the Giver of all good!

The joy of life. Just to be alive; to breathe the rain-scented air after storm and the fragrance of apple blossoms; to have the physical strength for each day’s tasks,—yes, and for happy pleasures, too; these are common blessings given for our appreciation. The joy of accomplishment we often know; but does the Father know it because we have told Him so?

Lord Houghton once wrote, “Breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life’s plain, common work, as it comes, certain that daily duties and daily bread are the sweetest things of life.”

Joy in its fullest sense we may not know here on this old earth; yet daily we may glimpse it in the beauty of earth and sky, in the gift of health, and in the satisfaction of tasks well done. We may know it more fully in sweet fellowship and in loving communion with Him. These joys that are ours each day let us bring to Him at its close.

“It is a comely fashion to be glad;
Joy is the grace we say to God.”